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A COMMENTARY

ON THE

GOSPELS FOR THE SUNDAYS AND OTHER
HOLY DAYS OF THE CHRISTIAN YEAR.

A COMMENTARY
ON THE
GOSPELS FOR THE SUNDAYS
AND OTHER HOLY DAYS OF THE
CHRISTIAN YEAR.

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IN TWO VOLUMES.

VOL. I.—ADVENT TO EASTER.



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PREFACE.

THESE volumes owe, in a great measure, their origin to accident; and large portions of the Commentary were collected for another purpose than that of publication. When preaching what would be called expository sermons, I have for some years been in the habit of collecting from all available sources the interpretations, and practical applications or reflections, of commentators and homily writers, and chiefly those of past times. These notes, having served an useful purpose to myself, I imagined might not be without some benefit to those of my brethren whose heavy parochial charges, distance from books, or other causes, prevented them from referring to the same sources of instruction as myself. The hope that this might be the case led me to collect the notes already made, and then to undertake a more systematic examination of authorities for the purpose of making these volumes more worthy of the subject, and more acceptable and beneficial to those who might refer to them. The result is now before my readers. It is strictly a piece of tessellated work, composed of fragments from all quarters within reach, which it has been my endeavour to arrange into a consistent whole. For the pattern and design I am responsible; but the materials themselves have been selected from books now mostly unused, but, as the result I hope will manifest, rich in the treasures of Divine wisdom, of reverential exegesis, and of earnest devotion and piety.

Accident, a certain regard for the theologians of the middle ages, and the fact that the writings of the Fathers were the foundation and had supplied the materials for the chief part of the commentaries of the Schoolmen and modern expositors, have led me to make a larger use of these latter, than of the earlier Christian commentators. In addition to an examination of the writings of the professed and systematic interpreters of the Gospels, I have continued my search in the vast accumulations of religious thought and scriptural interpretation which are preserved in the homilies and sermons of the great preachers of past ages, as well as in the books of modern and cotemporary writers. From the various authors to whose books I have had access, I have endeavoured to select whatever seemed valuable for the purposes of the explanation and spiritual application of Holy Scripture. Much, of course, in the forgotten volumes of the ancients would now be thought puerile or fanciful; but amidst all the shortcomings of the older writers, even when judged by the standard of modern taste, they possess the great advantage, that in them we at least are not annoyed by the shallow impertinences and self-sufficiency of some later critics. Whatever errors may be alleged against the more ancient commentators, "they are never flippant and familiar. They are not self-conceited and vain-glorious. They are never scornful and profane. They handle Scripture with reverence. Their tone is high and holy; produced by careful study of Scripture, with humble prayer for light to the Divine Author of Scripture. They reflect some of that light, and spiritualize the thoughts of the reader, and raise them to a serener atmosphere; and do not depress them into the lower and more obscure regions of clouds, which hang over the minds of those who approach Scripture with presumption and irreverence, and which disable them from seeing its light, and much more from unfolding it to others."¹

The following Commentary, though selected from a large number of authors, is not, however, a mere *catena* of opinions on the passages explained. It has not been my aim to

¹ Dr. Wordsworth, Preface to his edition of the Greek Testament.

exhibit the different senses in which a text has been understood, or the various interpretations which have been put upon any passage of Holy Scripture, but rather to present the reader with that opinion and interpretation which the best, or the greater number of commentators have united in supporting, or such as, in my judgment, it may fitly bear, though not always recommended by the concurrent sanction and weight of many names.

Though this Commentary is entitled to be considered brief, if measured by the thoughts preserved in it, for I have endeavoured to present the reader with the substance of many volumes within a moderate compass, it does not affect to be a plain commentary. It is not, perhaps, adapted to mean capacities ; it does not promise to save the reader from the troublesome labour of thinking ; and it is not specially applicable for family reading : rather, it is a selection from the ample storehouse of ancient times, such as, I trust, may be found useful to divines and preachers of modern days. It is borrowed from the writings of men who thought much, who prayed much, who pondered much on these words, which are words indeed of truth and soberness, but also of much length, and breadth, and depth, and height, and which pass the carnal knowledge of impatient man. If we would enter into the hole of the rock, and recognize the presence of the Almighty, it must be with minds which have been fed on something better and more satisfying than the current literature of " the religious world," which mocks the hunger of the soul with feeble tracts and maudlin duodecimos. If these volumes shall in the least contribute to a more manly and truer, because deeper, view of the great doctrines of the Bible, a more perfect appreciation of the dignity of man's nature, and a more intelligent confidence in the infinite love of the Creator, it will be by their assisting the students of Holy Scripture to see and understand more of the high and ennobling truths which God has revealed of Himself. Only in His Word can we learn the greatness for which man was created, the glory to which he may attain, and the means by which he has been made partaker of, and may retain his participation in, the Divine nature.

In commenting on the Gospels for Holy Week, I have departed from the practice which I have observed in all other instances, and have harmonized so much of the narrative of the Passion as is contained in the several Gospels. To comment on each of these portions separately would have been inconvenient without any counterbalancing advantage. I have thought it better, therefore, to treat these several portions as though but one record, and not as the testimony of four independent witnesses; and have followed that arrangement of the events of the Passion which has been given by Mr. Greswell, in his "*Harmony of the Gospels.*" But, in doing so, I wish at the same time to guard myself against seeming to countenance the belief that it is possible to harmonize Holy Scripture by fusing these four Gospels into one narrative without losing much of their meaning, and without endangering the integrity of the whole. The attempts that have been made in this direction serve at least to convince us of the difficulty of even settling the chronology of the actions of our Blessed Lord's life; nor can we be sure whether many of the events and miracles recorded by the first three Evangelists are identical, or are accounts of different though similar incidents in His active ministry of love. There is, therefore, at all times a danger lest the specific instruction intended should be overlooked by us in the attempt to melt down Divine truth into one uniform mass. Add to this, that Holy Scripture is especially unsystematic—according to what we call system¹—declaring truth in sharp, emphatic expressions that may easily be remembered; giving, when necessary, one side of a truth in high relief without seeming to care whether men may wilfully misunderstand it or no; scattering here and there commands without adding those limitations which our perversity alone renders it needful to express; and calling upon men in clear, stern words of strength, without paring down expressions of the Spirit lest the readers should be offended by

¹ "Ego monui non esse anxie quærendam in Evangelistis sententiarum connexionem, quia res non eo ordine scribere voluerunt, quo factæ à Christo, vel dictæ sunt. Quod præcipue in

ejus concionibus observatur, in quibus nec omnia, quæ dixit, nec eo, quo dixit, ordine recensent, contenti præcipua ejus doctrinæ capita commemorare."—*Maldonatus in Matt.* vii. 1.

the abruptness of the style, or by the energy of the threatening. To systematize, to arrange, and to dovetail all these words of life and truth into one narrative, is surely to deal with Divine things as though they were of no greater moment than the classes of natural history or the leaves in a *hortus siccus*, a practice dangerous to the vitality of the word of salvation, and one which must tend to destroy its effect upon the souls of men. Much of this is, however, not applicable to the events of the passion, crucifixion, and death of our Blessed Lord. There we are at least certain that the event spoken of by the four Evangelists is the same, and the difficulties which our ignorance interposes as to the sequence of all the incidents are fewer and of less moment than with reference to many other periods of our Saviour's life; for the convenience of the reader, I have therefore thrown the Commentary on the various portions of the four Gospels read during Holy Week into one.

The names which occur in the margin, or at the foot of the page, are mostly those of writers who have published commentaries on Scripture or homilies on the various Gospels; the interpretations or reflections, therefore, may be easily found by those who would wish to know more of the authors whom I have cited. Where this is not the case, I have, for the most part, added such references as will enable the reader to verify the quotation, and to pursue the train of thought which is suggested by the original writer.

Notwithstanding the imperfections which will be detected in this book, and of which no one can be more conscious than myself, the richness of the materials made use of in the compilation of these volumes leads me to hope that they may not be without benefit to the reader, and that they may tend, in some degree, to His glory whose Scriptures they are intended to illustrate, and thus assist in uniting more closely those who are already one by means of the common possession of that *True Light which lighteth every man that cometh into the world*.

THIRD EDITION.

THE continued favour with which this Commentary on the Gospels and Epistles appointed to be read in the Communion Office has been received has called for the republication of these volumes, and has led to the preparation of the third edition, and to their final revision from my hands.

22, WESTBOURNE SQUARE,
Feb. 1875.

THE GOSPELS

FOR THE

SUNDAYS AND OTHER HOLY DAYS OF THE CHRISTIAN YEAR.

THE FIRST SUNDAY IN ADVENT.

ST. MATTHEW XXI. 1—13.

(1) *When they drew nigh unto Jerusalem, and were come to Bethphage,¹ unto the Mount of Olives, then sent Jesus two disciples, (2) saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto Me.*

Mark xi. 1.
Luke xix. 29.

THOSE who are here spoken of as drawing *nigh unto Jerusalem* consisted, as we read in the words immediately preceding, of our Blessed Lord, with His Apostles, the blind

¹ בֵּית־פֶּנַח *βηθφαγῆ*, the Place of Figs. Lightfoot (*Hor. Heb. et Talmud.*) understands Bethphage to be the name of a tract of country rather than that of a village, a place abounding with fig-trees, as Mount Olivet with olive-trees. This opinion is opposed to that of the ancient commentators, as Origen, St. Chrysostom, St. Jerome, Eusebius, and others, and not accepted by Kuinoel, though it receives some confirmation from the negative results of the researches of modern travellers. Thus Dr. Robinson (*Biblical Researches*, vol. ii. p. 103, London, 1841) tells us, "of the village of Bethphage no trace exists."

When, then, St. Mark and St. Luke, in the parallel places in their Gospels, speak of Christ's coming nigh to Bethphage and Bethany, we understand them to mean, that He came into the tract of country called Bethphage, and specifically that He drew near the village of Bethany. Renan in his *Vie de Jésus* has this note : " Mishna, *Menachoth* xi. 2; Talm. de Bab., *Sanhedrin*, 14 b; *Pesachim*, 63 b, 91 a; *Sota*, 45 a; *Baba metsia*, 85 a. Il résulte de ces passages que Bethphagé était une sorte de *pomærium*, qui s'étendait au pied du soubassement oriental du temple, et qui avait lui-même son mur de clôture."

man whom He had so lately healed, and the multitudes which had *followed Him* from Jericho. And the time *when* this happened is to be noted. It was on the first day of the week in which the Passover was celebrated, *when* the paschal lamb was selected, and brought into Jerusalem with much pomp. On the same day on which the typical lamb was provided, the true Paschal Lamb, *the Lamb of God which taketh away the sin of the world*, made His entry into the same Jerusalem.¹ On the tenth day of the first month, the same day on which the children of Israel, with Joshua at their head, crossed the river Jordan and entered into their promised possession, our Blessed Lord commenced His passion, and entered into His own city, a type of that possession which by His death He would secure to all the faithful children of faithful Abraham. Others, again, note that in the fields of Bethphage, whence He was now coming, the lambs were kept for the sacrifices offered up at the feast of the Passover,² so that His coming who was *the Lamb of God which taketh away the sin of the world* delivered those which were appointed to be slain, since after Him there should need no more sacrifices of lambs or of goats for sin. In this He was their Deliverer. Thus closely do all types find their fulfilment in Him, the great Antitype of all things both in the law and the prophets.

Christ was now hastening to the last scene of His life of humiliation, and for that end was of His own will going up to Jerusalem. When about to be transfigured with glory too great for the eyes of His Apostles to gaze upon, He went up into a mountain with only the chosen three to be His witnesses: but now when about to humble Himself *to the death of the cross* He went up openly to Jerusalem, full at this time, not only of people from all Judæa, but from more distant parts. Thus would our Great Exemplar teach us to hide those things which make for our glory and to be indifferent to our humiliation in the sight of our fellow-men.

Matt. xvii. 1.
Phil. ii. 8.

He said to the disciples³ whom He sent; *Straightway,*

¹ Our Blessed Lord had come to Jerusalem—(1) In infancy—St. Luke ii. 22, &c. (2) In childhood—St. Luke ii. 42, &c. (3) In His temptation—St. Matt. iv. 5. (4) At the Passover—St. John ii. 23. (5) At the day of Pentecost—St. John v. 1. (6) During the Feast of Tabernacles—St. John vii. 10. And now (7) for the *seventh time*, to His passion.—*Bengel in Harm. Evan.*

² “Bethphage erat vicus sacerdotalis, quia sacerdotes serviebant templo per hebdomadas. In die autem sabbati sacerdos recedens a templo veniebat usque illuc, quia non debebat ire nisi per mille passus. Illi etiam qui ibant ad templum in die sabbati, inde recedebant.”—*Th. Aquinas in Matt.*

³ “Quorum nomina ignorare nos voluerunt Evangelistæ sancti.”—*Alex. Natalis.*

that is, at the very entrance of the village, *ye shall find*. He sent them not at hazard, on the chance of finding a beast on which to ride, but for a particular beast. In this He manifests His omniscience. He who numbers the very hairs of our head, so that not one of them can perish without His knowledge, sees also every beast in the field; and if so, how much more every man whom He has redeemed?

Luca Brug.

Luke xxi. 18.

In this entry of Christ into Jerusalem we are taught three things:—

(1) That He suffered all things and bore the cross of His own will. He was not led up by others to Jerusalem, but *drew nigh* and went of His own accord, knowing all things that should happen to Him there. In this He leaves us an example, and strengthens us cheerfully to bear every cross which He lays upon us.¹

Haymo.

(2) We have here a memorable proof that all things are open and naked in His sight, and that He sees at once all we do, as well as all the circumstances of our actions, as He saw not only these beasts, but all things concerning them. *Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? For there is not any creature that is not manifest in His sight: but all things are naked and open unto the eyes of Him with whom we have to do.*

Isa. xl. 27.

Heb. iv. 13.

(3) In the readiness with which the owner of the beasts yielded them up at the simple word of the disciples, we are taught that nothing can resist the will of God, who would in all things be served with a *ready mind*. He needs not indeed our goods, but for our sakes will be served with those things which He has intrusted to us.

1 Pet. v. 2.

Stella.

*Loose them, and bring them unto Me.*² These animals are a type of all sinners tied and bound by the chain of their sins; and as Christ sends His disciples to them whilst thus bound and bids them *loose them* for His service, so is it the misery of man, his bonds, and powerlessness to free himself, which called forth the mercy of Christ and drew Him to earth.

Did. de
Baeza.

We must be loosened from earth, must be delivered from earth, and from the bonds of our sins, if we would be

¹ "Intelligent ii, quibus crux placet, adeo gloriosum esse pati adeoque opus esse perfectum, ut ad id subeundum gloriosa deceat pompa. Ornatur sacerdos sacrificaturus, sponsus nupturus, rex inaugurandus, ornatur Christus passurus."—*Paulus de Palacio*.

² "Solvite et adducite mihi — Hic inducit populi salvationem. Solvite a vinculis ignorantiae per doctrinam. Item solvite a vinculis peccatorum; unde Petro dixit supra, xvi. 19: *Quodcumque solveris super terram erit solutum et in caelis.*"—*Th. Aquinas in Matt.*

Avendaño.

brought to Christ, and become His servants. We must be free from the importunities of lust and the distractions of worldly cares if we would serve Him acceptably. But as these animals were loosened only that they might be brought to Christ, so let us remember that the penitent when delivered from his sins is therefore not set free from all obligation. He is loosened that he may be brought to Christ, and be His true servant.

(3) *And if any¹ man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.*

Gerhard.

In this He, who was about to suffer, demonstrates His divinity, His all-knowledge, His all-power, and the reality of His rule over the world.

(1) He strengthened the faith of His disciples by showing them that nothing could happen, and so not any of those things which were soon to befall Him at Jerusalem, without His foreknowledge.

(2) Even amid the humility of His coming to Jerusalem He demonstrated Himself the King of the hearts and wills of mankind, the Ruler of that spiritual kingdom which He had come to set up.

(3) He comforted and strengthened them for their future work, as well as left to all His children an assurance of His power; since if amidst His humiliation, and whilst on earth, He could bend the will of man to obey His wishes, how much more now, when He has ascended into heaven, will He rule mankind, and direct even the rage of men to the good of His Church!

Rod. Gualtr.

He showed Himself the Almighty God, in that He knew and could direct the heart of man. He showed Himself, at the same time, the man of righteousness, in that He would not take these beasts without the consent of their owners. Not even to do Himself service would He sanction wrong.

Chrysostom.

Royard.

The Lord hath need of them. Not thy Lord nor our Lord only, but *the Lord*, who is Lord of the whole earth, of the beasts of the field, as well as of man; the Messiah who is Lord and Governor of the whole world. He *hath need of them*. Not as God for His own needs, for He needeth nothing from us, nor as man did our Blessed Lord require them for His own wants,² for hitherto He had walked

¹ "Si quis vobis aliquid dixerit, id est, quando vobis aliquid dictum fuerit, respondebitis," &c.—*Tostatus*.

² "Quid sit Dominus his opus habet. Cum tamen bonorum Ipse nostrorum non eget? Num Ille qui sedet super

through Galilee and Judæa, and it was only when He drew nigh unto Jerusalem and to the end of His journey, and therefore needed them not for His own ease, that He sent to make use of them. He needed them as that God who, in His dispensation of mercy to man, makes use of instruments, and needed them to evidence to man still more clearly the truth of His claims, in order to fulfil the prophecy which had foretold of His entry into Jerusalem, thus assuring the Jews that He was the Messiah of whom the prophet had spoken, and whose coming they and their fathers had long expected. He *hath*, indeed, *need of them*, not for Himself, but for us.¹

Tostatus.

Estius.

This must be ever the ground of the appeal which the ministers of God make to the soul of the sinner. It is the Lord's and God *hath need of him*. He is not Satan's child: he was not made for subjection to the world, nor to be the servant of the flesh. He is God's, and God has called him, and the *Lord hath need of him*.²

Avendaño.

Straightway he will send them. The prompt obedience of the owner of these animals to the will of Christ is a reproof to us.³ Christ is better known to us than He was to this man. We have received greater blessings from His hand: we hope to receive larger mercies than he could have hoped for. Yet of how few of us can it be said that when the word of our Lord and Master comes to us *straightway* we give up our goods for His service: still less that we give up ourselves, our wills, at His command.

Stapleton.

(4) *All this was done, that it might be fulfilled which was spoken by the prophet, saying,*

cherubin eget asello? an non curras Dei decem millibus multiplex, Dominus in eis, in Syna, in sancto, num is eget asello? Certè qui prius equitabat super cherubin et ejus erant tot currus: ut videretur terribilis, auferens spiritum principum, nunc eget asello ut humilis videatur et mansuetus."—*Paulus de Palacio*.

¹ "Eget quidem non pro Se, sed pro me."—*Ludov. Granat*.

² "Sunt Christo Domino necessarii peccatores in hoc sensu, quatenus, sanguis Christi illis prodesse possit, neque frustra dicatur illum effundisse. In universa hac pompa ramorum olivæ atque palmarum, in tanta solemnitate quæ in monte Oliveti facta

est, indiget Dominus asina et pullo: quoniam sanguis ac oleum tantum quod super vulnera tua effudit, frustra effunditur nisi tu assentiri vellis. In tota illa pompa ac celebritate flagellorum, spinarum, clavorum, lanceæ, crucis, necessarius est peccatorum assensus atque voluntas, qua sibi merita Christi placeant et ea sibi velint tollendo obicem, disponendo se ad illa, ut sibi valeant."—*Avendaño*.

³ "In hoc ostenditur virtus Christi: quia non propter apostolos dimisissent, nisi hoc fieret opere Christi invisibiliter cor immutantis. Unde dabat intelligere quod ipse erat Deus; quia solius Dei est immutare cor hominis in manu ejus."—*Th. Aquinas in Matt*.

Gerhard.

He so entered the city, not, that is, in order to fulfil the words of the prophet, but the prophet was made to prophesy according to what had from eternity been decreed by God. For prophecy is a manifestation of that which is indeed yet future with reference to man, but with regard to God, is already being done; and prophecy is a revelation not of that which shall be, but of that which really is. For the purposes of God are the acts of God, and what He wills He at the same time does.¹

Hofmeister.

We read of no mere earthly king riding on an ass. Indeed, this had ceased to be the custom of exalted personages before the time when Israel was ruled by kings. So that Christ, and Christ alone, fulfilled these words of the prophet.

Maldonatus.

Here, however, we have the deep mystery of the twofold nature of our Blessed Lord—His fulfilling that as man which as God He had Himself appointed. So, too, we have in this another instance of the greatness of His humiliation and the perfectness of His obedience. He does all things to fulfil that which mortal man declared of old He should do; stooping to obey prophecy—for this was an act of real submission, even though the prophecy came at first from Himself the Eternal God—in order that the Jews of His day should be without excuse, and that incredulous men in all ages should have this additional testimony to His Messiahship.

Jans. Gand.

John xii. 15.
Isa. xl. 9;
Isai. lii. 11.
Zech. ix. 9.

(5) *Tell ye the daughter of Sion,² Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*

Maldonatus.

Tell ye, the city and people of Jerusalem, (which, from its situation on a portion of Mount Sion, is called the *daughter of Sion*;) the King whom thou hast so long expected, and of whom it had been foretold by the Angel that God *will give*

¹ "Christus non ideo ingressus est urbem, quia Propheta id prædixerat, sed ideo Propheta illud prædixit, quia Christus juxta æternum Patris celestis decretum eo modo urbem erat ingressurus."—*Gerhard*.

² "Sion mons est in quo erat turris David defendens civitatem Hierusalem sicut mater filiam protegit: unde filia Sion dicebatur civitas Hierusalem."—*Peraldus*. "Dicitur etiam filia Sion synagoga: quoniam in monte Sion erat templum et ipsa

nutrita erat illis sacrificiis quæ ibi offerebantur, sicut filia nutritur à matre. Dicitur etiam filia Sion Ecclesia: quoniam est filia synagogæ, hæres quippè ejus facta est. Nam in hæreditate obtinuit Christum ac fidum ejus, quem synagoga contempsit. Undè in hæreditatem veteris synagogæ intravit; quam illa repudiavit. Hinc ergo filiæ Sion, id est, Ecclesiæ hoc bonum nuncium prædicati. *Ecce Rex tuus, venit tibi.*"—*Avendaño*.

unto Him the throne of His father David, is now near at hand—for the word *behold* expresses not only the certainty of His coming, but the nearness of His approach—hitherto, indeed, tyrants have ruled over thee, but none of them have been truly *thy king*.¹ He cometh now who is of the same nature as thy children, and is thine by His incarnation; the King foretold; the King thou hast so long desired; not one of another race as Herod was, but thine own, one of the house of Israel—He who alone is *thy King* in the fullest and highest sense of the word, and in comparison with whom no other deserves this name. A *King*, for He is very God, and so King of kings. *Thy King*, for He is very man. *Thy King*, for He is a son of the house of David. Here also we have the mystery of the two natures united in the one person of Christ Jesus. He *cometh*, of His own will freely,—for this the word *cometh* implies, sent *unto thee*, indeed, by the Father, but yet coming *unto thee* freely,—that He may give salvation, not seeking thine, but *thee*.² He comes not only in person, but by that love for thee by which He draws *thee* unto Himself. For this reason Holy Scripture says not that thou comest to Him, thus teaching that thou drewest Him not to thyself, but that His love alone for thee caused Him to seek thee out in the wilderness in which thou hadst long time wandered, and sought thee when thou hadst ceased to seek Him. Not thy merit and deservings, but thy poverty and need, and His great love for thee, drew Him *unto thee*: so that no flesh should glory in itself, but should *glory in the Lord*. He comes *unto thee* now if thou believest, but against thee if thou believest not.

To thee, that is, primarily to thee, Jerusalem, with one more call to repentance. For He was especially sent *unto the lost sheep of the house of Israel*. But though, primarily, these words were addressed to the people of Jerusalem, yet let us remember, that Christ came to thee, to every one, that is, not to some few, but to the whole world, and to every individual in that world, to every one who will receive Him.³

Luke i. 32.
Tostatus.

Gerhard.

Ferus in
Matt.
Alb. Mag.
Hofmeister.

Haymo.

Salmeron.

Hengstenb.
Christol.
Zech. ix. 9.
Alex. Nat.
Th. Aquinas.

Jac. à Vora-
gine.

Stapleton.

Salmeron.

1 Cor. i. 31.
Chrysostom.

Tostatus.
Maldonatus.
Matt. xv. 24.

Avendaño.

¹ "Advertendum particulam demonstrativam, ecce, convenire illi qui se oculis videndum offert hic verò convenire ei qui se intellectui offerebat. Cognosce, id est, vide illum in carne, intueri illum realiter ad te venientem, sed crede illum tuum redemptorem, et regem esse. Præterea observandum est etiam quod licet Tres Personæ divinæ regnent super nos,

Christus tamen peculiariter dicitur Rex, quia factus est homo, ac incarnatio ad illum est terminatio."—*Stella*.

² "Every Christian should labour to make of this *tibi a mihi*; that so they might say, My Lord Jesus Christ hath come *mihi*, to me, for this will afford true and solid joy."—*Ward on St. Matthew*.

³ "Venit tibi, hoc est cuicunque,

And our Blessed Lord is *King* inasmuch as He is God, and therefore *King of kings* and *Lord of lords*, possessing a kingdom which is from everlasting, and a dominion which endureth throughout all generations. He is *King* also by reason of His humanity, for, because of the hypostatical union of the nature of man with that of God in His incarnation, *all power is given to Him in heaven and in earth*, so that He is the *King* of His people :—

Rev. xvii. 14. Ps. cxlv. 13. Avendaño. Matt. xxviii. 18. Gerhard. (1) By the right of creation, since at the first He made and still governs and directs all things.

(2) By the right of redemption, for *whosoever committeth sin is the servant of sin*, and from this servitude He saves us by His Incarnation and Death.

(3) By the law of grace, since He gives us of His Spirit in order that He may rule over and guide us into the right way. This rule, which He has by right of the grace He gives us, He will lay down when the law of grace shall have given place to the law of glory, and His militant Church has been absorbed into the Church triumphant, of which there shall be no end. His rule by the right of creation and redemption shall never cease.

And He came not as the kings of this earth, with riches, and pomp, and outward show of power, since for our sakes He had become poor.¹ He came not as a fierce Lord, but

nam nullus ab hoc excluditur beneficio, pro omnibus siquidem Christus mortuus est, sicut Jud. vi. 37—40, adumbratum est, quum Gedeon postulavit à Deo ut prius ros in vellus caderet, et terra circumstans maneret arida absque ulla humiditate, et postea petiit, ut terra rore humectaretur, vellere sicco permanente. Christus Dominus ros dicitur. Hinc enim precatio illa. *Rorate celi desuper et nubes pluant justum*, Isaiah xlv. 8, Messiam nomine roris postulantes. Hic ros prius in vellere (hoc est in populo Judæorum per vellus significatum, eo quod oves, ac hirci in eo sacrificarentur) cecidit. Nam Christus illis promissus, illis primum prædicavit verbum. Sed postea eo populo in incredulitate permanente, ad gentium populos transmissum est verbum hoc, et nubes, hoc est prædicatores, rorem hunc super illum emiserunt, justum hunc omnibus annunciantes. Quoniam Rex hic omnibus venit, ros hic super omnes pluit, etiam si terra sit

sicca absque ullo gratiæ succo.”—*Avendaño*.

¹ Though the ass was and still is more commonly used in the East for riding than with us, yet it was not less a mark of lowliness in the King of kings, that He should have chosen this animal for His entry into Jerusalem. However superior the ass of the East may be to that of the West, its relative inferiority to the horse is the same in both countries. We read in the Book of Judges of princes riding upon asses (see ch. v. 10, x. 4, xii. 14); but “during the time of the Judges, horses were not used at all among the Israelites; and therefore even distinguished men rode upon asses. It was not till a monarchical government was established that mules were used; and horses were introduced at a still later period. After this, that is, from the time of Solomon downward, we do not meet with a single example of a king, or in fact of any very distinguished personage, riding upon an ass.”

as a merciful God ; not to affright the sinner, but to comfort the bruised and broken-hearted, and to cast down for a time, only that He may raise up the penitent for ever : desiring only to reign in our hearts, and asking nothing from us save our love, and putting upon our necks a yoke so light and into our hearts laws so easy, that we bear the one and fulfil the others by the one act of loving. He came in all meekness, as well as in all humility ; riding upon an ass, in token of the lowliness of His lot and the mercifulness of this His first Advent, as hereafter He will come in great glory to summon mankind to His judgment.¹ And so, whilst the prophet represents Him coming at first *lowly, and riding upon an ass, and upon a colt the foal of an ass*, the last of all the prophets, in his vision of our Blessed Lord's second coming, represents Him seated not on an ass, but upon a kingly horse. *And I saw heaven opened, and behold a white horse : and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.*²

Luca Brug.

Alex. Nat.

Zech. ix. 9.

Bengel.

Rev. xix. 11.

Christ is *thy King*, not as though He were only thine, but because by taking thy nature upon Him He is especially thine ; not King of the earth merely, the Governor and Director of the kingdoms of the world only, but by closest union to every soul that He has redeemed emphatically the King of that soul.

Avenidaño.

Two comings of Christ are shown us in this Gospel ; the *first* with meekness, with tears and supplications for Jerusalem, and *afterwards* in judgment to the obstinate profaners of His temple. Thus He comes to every soul, making us feel the burden of sin, that He may in meekness

And even as to later times, "in all our accounts of the East, of which we have a great abundance, there is not a single instance of an ass being ridden by a king ; . . . whereas here (and this is a most important point) it is in His royal capacity that the King is said to ride upon an ass."—*Hengstenberg's Christology of the Old Test.* on Zech. ix. 9 (Eng. trans. Clark's Edit. vol. iii. pp. 403-4).

¹ "Voluit Dominus etiam in triumpho humilitatem præ se ferre, quæ etiam in celsissimis honoribus est maxime observanda: honorum enim honor est humilitas atque decus: superbia dedecus."—*Barradius*.

² Hengstenberg (*Christol. of Old*

Test. Eng. trans. vol. i. p. 448) notes that to ride on a colt not yet broken, or on an untamed animal, was, apart from the typical mystery of the act, an instance of greater humility than if He had ridden on the ass itself. Again, Olshausen remarks, those beasts which were to be offered to God were to be exempt from labour, for "animals which had never worn the yoke, or been employed for ordinary purposes, were, by a custom common to all the ancients, whether Jews or Gentiles, employed for sacred uses: see [Deut. xv. 19] *ib.* xxi. 3; 1 Sam. vi. 7; Horat. Epod. ix. 22; Ovid. Met. iii. 11; Virg. Georg. iv. 540, 551."—*Bloomfield*.

Ferns in
Matt.

allure us to Himself; and only when this fails, in stern judgment and affliction, the foreshadowing of the judgment to come. As, again, our Blessed Lord sent His disciples to loose the colt and ass when He was about to enter the earthly Jerusalem, so afterwards, when about to enter the heavenly Jerusalem, He sent His disciples into all the world, and gave commission to His Apostles from the same Mount of Olives, sending them from the bosom of His love, which is typified by the oil-bearing olives, *to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free.*

Matt. xxviii.
19.
Isa. lviii. 6.

Mark xi. 4.

(6) *And the disciples went, and did as Jesus commanded them, (7) and brought the ass, and the colt, and put on them their clothes, and they set Him thereon.*¹

Haymo.

Mark xi. 2.
Luke xix. 30.

In these animals all commentators see types of the two great divisions of the world, the Jewish and Gentile people; the Jew imaged by the ass, accustomed to the yoke; and the colt, *whereon yet never man sat*, representing the Gentile world, as yet free from the yoke of Christ. Hence, rejecting the ass, which had already been trained to carry, He chose the colt, which was unbroken and unaccustomed to burdens, as He was about to reject His own people and choose to Himself a people from among the Gentiles. Both animals alike were bound, as both Jew and Gentile were bound by the chain of error and unbelief,

Cyrl.

¹ "ἐπάνω αὐτῶν h. l. et versu extremo, verti debet: *super unum illorum jumentorum i. supra pullum asininum, ut adeo omisum sit εἰς, ut Joseph. Ant. ii. 6. 1, ἀγεται Πετρεφροῦ θυγατέρα τῶν ἐν Ἑλίου πόλει ἱερίων, duxit in matrimonium filiam Petephræ, unius ex sacerdotibus Hierapolitanis.* Vid. Krebsius ad h. l. Quæ iocundi ratio Hebraica est, vid. Gen. xix. 29, Jud. xii. 7." — *Kuinoel.* Vide et Grotius in loco. "Hic igitur agnoscenda est numeri enallage, qua pluribus indefinite tribuitur, quod illorum uni convenit, ut Gen. viii. 4, *Requievitque arca super montes Armenia*, id est, super unum montium. Gen. xix. 29, *Liberavit Loth de subversione urbium in quibus habitaverat*, id est, in quarum

una habitaverat," &c. "Ita hic: sedens super asinam et pullum, id est, uni illorum insidens, scilicet pullo iugati et indomito." — *Alex. Natalis.* There is, however, another interpretation of these words worth noting, by which "*desuper* referatur non ad animalia, sed ad vestimenta, quomodo interpretatur, *Euthymius* qui pro eo quod nos habemus, *et eum desuper sedere fecerunt*: habet καὶ ἐκάθισεν ἐπάνω αὐτῶν, id est, sedit super ea vel eos. Nam αὐτῶν ex se est, ambiguum." — *Jansenius Gand.* So also *Theophylact* says: οὐ τῶν δού ὑποζυγίων, ἀλλὰ τῶν ἱματίων. This seems so obviously and grammatically the meaning of these words, that it is surprising how any other should have obtained currency.

from which both must alike be loosed, as these animals were, by the will and the Word of God: *loose them and bring them unto Me.* Again, since the characteristics of these two people are the characteristics of all mankind and of every man, we may see further in these types images of the flesh which is not subjugated to the yoke of Christ: and of the Spirit, *the inward man* which delights in the law of God. All indeed who yield to sinful habits are bound as these animals were, if not with an iron chain, yet with, what is far worse, an iron will and unyielding habits. It is the coming of Christ to the soul and the ministry of the Church which can alone set the sinner free from his thralldom, for *whosoever committeth sin is the servant of sin.*

Pseudo Chr.

Rom. vii. 22.

Lud. Gran.

John viii. 34.

Just as the disciples were bidden to loose the animals, so by the ministry of the Church is the sinner brought to his Saviour. The act is the act of the Church; the power is of Christ, since it is He who says, and can alone say, *loose them and bring them unto Me.* To assure us not only of the willingness, but of the absolute power of our Blessed Lord to loose us from the bonds of all our sins, even the very beasts on which He deigned to ride, whilst He was upon earth, were made to feel the benefit of a release from their bonds.

Bonaventura.

And they *put on them their clothes, and they set Him thereon.*¹ In token of His kingship and of their perfect and willing subjection. So all who would have Christ to reign over them must be content to put under Him the closest and dearest affections²—things which seem to them as necessary as their garments, and strip and spoil themselves of all things, so that He alone may reign and His *kingdom come.*

2 Kings ix. 13.

Augustin. Gros.

Matt. vi. 10.

He who has been loosened from the bonds of sin, and has submitted his will and affections to Christ, is ruled by Him as these animals were and goes as they did towards Jerusalem, not the earthly city, but that which is above, *the Heavenly.*

Haymo.

(8) *And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.*

Mark xi. 8.
John xii. 13.

¹ "Secundum litteram dicitur quod super utrumque, quia super corda Judæorum et Gentilium."—*Th. Aquinas in Matt.*

² "Disce gestare Christum, quoniam prius te Ille gestabat, cum pastor

errantem reduceret ovem: disce sedula mentis tuæ dorsa substernere, disce esse sub Christo, ut possis esse supra mundum."—*St. Ambrose.*

³ "Spread their mantles in the way." "The people of the East have

This *very great multitude* had gathered from all parts of Judæa, and from those countries into which the Jews had been dispersed, in order to celebrate the Passover. Jews by birth and proselytes from amongst the Gentiles were present, for St. John tells us expressly that *there were certain Greeks among them that came up to worship at the feast*. And now they go forth to bring to Jerusalem with kingly honours the true Paschal Lamb about to be offered up on this the Great Passover, for the sin, not only of the Jews, but also of the whole world. The branches which they bore in their hands, St. John tells us, were *branches of palm-trees*, emblems of Him the true Branch, and tokens of His coming victory over death and hell; other branches from the olive-trees¹ which skirted the road they *strawed in the way* before Him. The olive was the emblem of that mercy which led Him into the world, of that peace which He came to make between man and God from whom they had so greatly departed. The palm was the symbol of that victory to which He was hastening. In His mercy towards us, He came that He might conquer for us.

He came to suffer, and they salute Him as a conqueror; so is it now with us. He will give us power to obey His rule, and bring forth the fruits of holiness, not after the fashion of the world, but according to the law of His kingdom, which *is not of this world*. By His death, the effect of which He works in us, He will reign over us. By the humility which He teaches us, and with which He clothes us, He will have us overcome. Not by arms of flesh, but by the cross with which He signs us, He will conquer in us the world, the flesh, and the devil. Like as it was with Christ our Head, so is it with every true Christian, the hour of suffering and death is the moment of triumph and of glory. The triumph of the Redeemer differs, however, essentially from that of men. He triumphed before His victory over death, His enemy and ours; whereas men triumph only after victory. To them the contest alone is

a robe which corresponds with the mantle of an English lady. Its name is *salvi*: and how often may it be seen spread on the ground where men of rank have to walk! Soon after my arrival in the East, I was not a little surprised, when going to visit a native gentleman, to find the path through the garden covered with white garments. I hesitated, but was told that it was for 'my respect;' and that I

must walk on them, in proof of my accepting the honour."—*Roberts' Oriental Illustrations*, 2nd edit.

¹ "Arbor secundum consuetudinem sacræ Scripturæ significat arbores fructiferas; arbores vero non fructiferas ligna vocamus, ut colligitur Gen. i. 29, Deut. xx. 19, 20; et ideo arbores istæ, de quibus rami cædebantur erant fructiferæ . . . in monte Oliveti nihil erat principaliter nisi olive."—*Tostatus*.

Lev. xxiii. 40.
John xii. 20.

John xii. 13.

Hilary.
Zech. vi. 12.
Gros.
Jerome.

Bourdalone.

Tostatus.

John xviii.
36.

Alex. Nat.

certain, the victory uncertain. But to Him the victory was already assured, and He triumphed before His struggle with Satan.¹

Lyserus in
Sermones.

In the actions of the disciples and of this *great multitude* let each one see what God requires from us in all conditions of that life, in which every one has his allotted work. Is any one a teacher and minister in God's Church? Let him go forth, and, in Christ's name and strength, and by His command, undo the bands of wickedness, and bring souls to Christ. Is any one not a minister? Let him cast his garments, his possessions, at the feet of Christ, and so prepare the triumph for Him. Has he no possessions of earth? Still he has his work and place in the procession of Christ's glory, and may strew the pathway of his Saviour with branches *from the trees*, the example and testimony of a living faith.²

Lud. Gran.

The world witnessed the devotion of the disciples of Christ. The people saw them take off their garments that Christ might be seated on them, and then the multitude, in imitation of what they had seen, *spread their garments in the way*. The lives and actions of the ministers of Christ, not their words only, will move the people to follow and obey Christ.

Hofmeister.

Although Christ be not visibly in the flesh amongst us, yet may we copy the example of the multitude, and *spread our garments in the way* before Him.

(1) Garments are a portion of man's wealth. They, then, who feed the hungry, clothe the naked, minister to the poor, adorn the house of God, will, with their substance, *spread their garments* before Christ.

Zech. xiv. 14.

(2) The garments which they laid down were their outer garments, in symbol of the outer as well as the inner worship due to Christ; these garments were costly and honourable ones. They who despise the riches of earth for the sake of Christ, and are not ashamed to confess their faith in Him with outward worship, *spread their garments in the way*.

(3) To take off and spread the garments under any one is a token of subjection. He, then, who is subject to

¹ "He triumphed before His conquest, none but He, because none certain of the victory till it is perfected but He."—*Franks's Sermons*.

² "Considera turbam hanc tria conjunxisse, quibus vera devotio perficitur: cor sive affectum, quo Christum prosequiebantur: linguam seu voces, quibus Eum laudabant: manus seu opera, qui-

bus ramos cœdebant. Non est vera devotio, quæ hæc tria non habet, quia nisi hæc Deo reddat, non reddit nos totos. Confer devotionem tuam. Vide an verba et opera procedant ex affectu? An, ut loqueris, ita facias; an vox sit Jacob, manus autem Esau? Totus Dei eris, si illa tria conjugas."—*Avancinus*.

2 Kings ix. 13. Christ in thought and deed, spreads his garments before the coming Saviour.

Rev. iii. 4;
xvi. 15.
(4) Our righteousness is spoken of as a garment. Until our righteousness is hallowed by being spread before Him, it will not be accepted. All our righteousness must be sanctified by Him before it is accepted.¹

Franks.

Mark xi. 9,
10.
Lu. xix. 38.
John xii. 13.
Matt. xxiii.
39.
Ps. cxviii.
25, 26.
(9) *And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.*

The multitudes that went before, that came from Jerusalem to meet our Lord, as well as those that followed Him from Jericho, united in the song of praise.

Postatus.

The multitudes that went before and that followed are types of those saints who before Christ's coming believed in Him, and longed for His appearance, and lived by His laws though they saw Him not. Beholding in the types and shadows of the ceremonial law Him who should be crucified, and fixing their eyes on Him through the medium of those images which spake of Him, such as the sacrifices and the brazen serpent, these, as well as those who in their faith tread in the footsteps of One who has gone before them, and look to One already come, make up but one *multitude*, one Church. Oneness of faith is the mark of God's faithful children. Those who lived before the incarnation of Christ, and, longing to see His day, trusted in Him yet to come, the redeemer of His people, had the same faith in the coming One as God's saints who have lived since have had in Him who has already come. Their faith is one whether they have gone *before* or *followed* after Christ, and He joins them both in one body.

Avendaño.

Royard.
Gros.

Hilary.

Hosanna! that is, Save, we beseech thee; they thus confess their belief in His power to redeem. They add, *Son of David*, in acknowledgment of His hereditary title to His kingdom, and that the redemption which He was to make was by virtue of His incarnation, He being truly man, *the Son of David*. Though they knew not the whole mystery of His twofold nature, yet did the Holy Spirit move the

¹ "Viam propriis vestimentis sternit turba, ut etiam extimè Christum coleret: externus enim cultus internam pietatem referre debet, falliturque qui neglecto exteriori homine, in internis tantum,

obsequiis sistit. Ergo utroque homine Deo obsequatur, qui totum se Dei esse fatetur: integrè enim Deo non servit, qui se toto in Dei servitio non laborat." —*Novarinus*.

common people to confess in Him something greater and more excellent than mere man, at a time when the high priest and the leaders of the people were plotting His death¹ as a mere man, and when even His disciples were not able to comprehend the secret marvel of the hypostatic union of the perfect nature of God with perfect man. John xii. 16.

The multitudes by these words declare these truths :

(1) That He who was now coming to Jerusalem, was the Messiah, the Son of David, promised by the Father, foretold by the Prophets, and long expected by the people.

(2) That He was the Blessed One, more than man, *the Son of the Blessed*, Incarnate God. Mark xiv. 61.

(3) That He was able to confer blessings upon man. Hence they besought blessings from Him. Save us, they cry, by making us partake of heavenly things, and by giving us mercies from on high, not mere earthly deliverance, but a spiritual, a heavenly salvation. Tostatus.

The entry of the Saviour into Jerusalem was a sacrificial procession, which began, on the part of the people, with *Hosanna!* and ended with *Crucify Him!*—which, on His part, began with the command to His disciples to *loose* the animals and ended with *It is finished*. The very words which the people made use of, *Blessed is He that cometh*, were used by the priest when a lamb was offered in sacrifice—a type of that Lamb now to be offered for the sin of the whole world, and their words point to Him as a more excellent sacrifice than any which had yet been offered up. *Hosanna in the highest!*² not an earthly salvation, but a heavenly; not a typical victim, but the great Antitype of all preceding victims. Stier.
Bengel.
Ludolph.

How great difference between this day and the following Friday! It is *Blessed* now, it will be *Crucify Him* then. It is King now, and *Son of David*; it will then be, *We have no king but Cæsar*: green boughs of olive and of palm on the one day, the crown of thorns and the dry reed in derision on the other day: strewn garments now, lots cast for his vesture then: shouts of exulting joy on Palm Sunday, mockings around the cross on Good Friday. Such is the end of man's applause, such the fruits of earthly glory.³ John xix. 15.
Bernard.
Ferus in
Matt.

¹ "Ima plebs religiosa et pia esse solet, nisi primorum vitiis ac vocibus inficiatur: inficitur tamen facile à pravo majorum exemplo." *Imm. ab Incarnatione.*

² "Id est, salva in altissimis, qui prius salvabis ab inferis."—*Hugo de S.*

Charo. "Des primo salutem in terris, et postea in cœlis." *Th. Aquinas in Matt.*

³ "Perhaps He accepts this honour from the multitude, that He might show us what all worldly honour is; how fickle, how inconstant—how vain

In four ways was Christ honoured at His entry into Jerusalem. By the giving up of the animals for His service; by the taking off the garments and by spreading them under Him; by the outward manifestations of joy and devotion testified by the palm-branches; and by the cry of Hosanna. So must He be honoured by us—

(1) By loosing the bonds of iniquity, the conversion of the sinner, and his deliverance from the entanglements of the world and the flesh.

(2) By self-denial and resistance to the appetites of the body, and by the sanctification of the flesh to the spirit, typified by the stripping off the garments.

(3) By the outward evidence of good works, the tokens of our victory over the world, by that perseverance in holiness which alone gives victory.

(4) By the expression of our lips, our praises and thanksgivings to God.¹

Bonaventura.

Mark xi. 15.
Matt. ii. 23.
Luke vii. 16.
John vi. 14;
vii. 40; ix.
17.

(10) *And when He was come into Jerusalem, all the city was moved, saying, Who is this? (11) And the multitude said, This is Jesus the prophet of Nazareth of Galilee.*

Tostatus.

Maldonatus.

V. 15.
Mark xi. 18.

Gerhard.

He came to manifest Himself to all, hence we read that *all the city was moved*—some, indeed, from curiosity, moved merely by a desire to see Him who was the cause of all the tumult; some again with joy, and others with rage and indignation;² for whilst *a very great multitude* had gone forth to bring Him in triumph into the city, and were raising their cries of joy, we read, immediately after, of the chief priests and scribes, that *they were sore displeased, and sought how they might destroy Him*. The same thing which is a cause of rejoicing to God's children is oftentimes an offence and a stumbling-block to others. When Christ

it is, to puff up ourselves with the breath of men, to feed ourselves with their empty air. . . . This very multitude, so eager to-day to exalt Christ to the highest in their loud Hosannahs, are as fair on Friday to exalt Him to the Cross by their louder cryings. He yet would suffer them to give Him honour that you might know all earthly honour what it is."—*Franks's Sermons*.
1 "Salomon omnes parietes templi textit auro et fecit in eis Cherubim et palmas, et varias picturas. Homo est

templum cœleste, in quo animæ auro immortalitatis et charitatis teguntur. Cherubim sunt angeli, palmæ victores sancti vel perseverantes justī. Variæ picturæ, sunt varia præmiorum ornamenta. Perseveret ergo nunc in bono, qui inter angelos palmam vult habere in cœlo."—*S. Bernard*. "Prorsus absque perseverantia, neque qui pugnat, victoriam, neque palmam victor consequitur."—*Bonaventura*.

2 Mirans frequentiam, nesciens Veritatem."—*Hugo de S. Charo*.

enters indeed, all are moved, as the spirit of man is stirred to its depths by His presence, and as the angels and inhabitants of the New Jerusalem are when the *King of Glory* would come in. Ps. xxiv. 7.

And, in answer to the question of the unbelievers,¹ *the multitude said, This is Jesus the prophet.* No common prophet, but *the prophet*, who excels all others by His preaching, His holiness, His power, and the miracles which He has wrought; in other words, *the Prophet* predicted by Moses. They knew Him not indeed as He was; yet even whilst regarding Him as man, they praised Him as God. Praising God in the man; for though they praised, they knew not of themselves what they were praising, but the Spirit that suddenly inspired them poured into them the words of truth. Corn. & Lap.
Deut. xviii.
15, 16.
Jeremie.
Chrysostom.

Nowhere have we a clearer instance of the utter blindness which had fallen on the heart and eyes of the whole Jewish nation than this, that even when they were aiding in the fulfilment of the prophecy of Zechariah, they were not moved to recognize in Him their Messiah. Zech. ix. 9.
Gerhard.

In this entry of the Redeemer into Jerusalem, we have the manifestation of those three offices which He united in His person.

(1) He was *King*, confessed to be so as well by the voice of the multitude as by the prediction of the prophets.

(2) He was the *Prophet* by His coming, inviting a sinful city and nation to penitence, and proclaiming the future destruction of the people, in the words, *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.* Luke xix.
42—44.

(3) He was the *Priest*, the Great High Priest about to offer the sacrifice of Himself, and begin His priestly functions by cleansing the temple of God from those who profaned it. Salmon.

(12) *And Jesus went into the temple of God, and* Mark xi. 15.
Luke xix. 45.

¹ *Populi autem, id est, turbæ simplices et rectæ, quæ Dominum sequebantur. A rudibus docentur, Christum in prophetis promissum, ii, apud quos sedem habebant cultus Dei et propheta-*

rum libri, in ipsorum magnam confusionem. Hic qui Rex Israel à nobis agnoscitur, est Jesus propheta nomine proprio respondent quærentibus, Quis est hic?—Imm. ab Incarnatione.

Deut. xiv. 25.
Mark xi. 17.
Luke xix. 46.
Isa. lvi. 7;
lx. 6.
Jer. vii. 11.
1 Mac. vii. 37.

cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, (13) and said unto them, It is written, My house shall be called¹ the house of prayer;² but ye have made it a den of thieves.

That part of the temple from which Christ ejected the buyers and the sellers was the court open to and frequented by the people, not that part into which the priests alone might enter. Here sat the money-changers, for the congregation of the Jews was gathered from all parts of the world, into which these people had been dispersed, and needed current money of Judea for the purchase of animals for sacrifice, and coin wherewith to make the required offerings to God.

Cajetan.

One of the first acts of Christ's ministry was to cleanse His Father's house; now, when He, the Minister of the new covenant, was about to be withdrawn from the earth, He again *went into the temple of God* to repeat His cleansing work, showing us that He was the same at the end of His earthly ministry as in the beginning. His life on earth was drawing to a close, yet is He unwearied in testifying by word and deed to the necessity of purity in the temple of God, and enters in to purge it afresh. The avarice and sinfulness of man had, however, so deepened the former impurity, that He now adds words of stern reproof. Before, He rebuked them for making His *Father's house* a *house of merchandise*; now He tells them they *have made it a den of thieves*.

Stier.

We have just read of the Redeemer's meekness in the midst of the pomp and triumph which man had prepared for Him; we read here of His righteous judgment from which none will be exempt; for they who turn a deaf ear to the pleadings and teachings of His love, will be compelled to

¹ *Shall be called in truth, that is, shall really be; ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται.—St. Matt. and St. Mark. ὁ οἶκος μου οἶκος προσευχῆς ἐστίν.—St. Luke.*

² A house of prayer. An hous of preiere.—Wycliffe.

“οἶκος προσευχῆς ex Isa. lvi. 7, sequentia ex Jerem. vii. 11: In genere autem προσευχή hic designat totum cultum divinum, sacrificia, de-

naria, ex 1 Reg. viii. 29, 30, Psalm. v. 8, &c.”—Elsner.

“Theodoret observes, when Christ cast out the sheep and the doves out of the Temple and said *My house shall be called an house of prayer*, He abolished all other sacrifices, and appointed prayer to be the solemn sacrifice and service of the Church.”—Bishop Brownrigg.

attend to His words of power and judgment. Upon His entry into His own city, He went not to the seat of earthly dominion, but, according to the prediction of Malachi, to the temple of His Father. There He, who had borne and was about to bear with patience all revilings and sufferings, showed by His actions and words of indignation the light in which He regards those who profane the temple of God. If He rebuked with such severity those who despised His temple made with hands, with how much greater indignation does He regard those who traffic in matters of the soul, and profane the temple of the Holy Ghost.¹

Mal. iii. 1.

Sylveira.

I Cor. iii. 16,
17.
De Saci.

He overturned the tables of the money-changers, who had made money their God. Of old the altars of false gods—such as were these tables of Mammon—were commanded to be overturned. By this our Blessed Lord reprov'd, and warns us that He will punish, all deeds of simony, all selling spiritual gifts for money. So He who is the same *yesterday, to-day, and for ever*, continually enters into and casts out from His Church bishop and priest, deacon and layman, seller and buyer, who traffic in spiritual things. For by buyers and sellers, the money-changers in the temple of God, He seems especially to intend all who seek ecclesiastical offices only for their profit, and use for their own advantage or glory that which they are bound to dispense alone for the glory of God and the good of their fellows.² Those who enjoy the property of the Church without performing the duties of the Church are *thieves* in the temple of God. In His temple ought there to be no coin save that which is spiritual. No soul is rightly there which bears not the image and superscription of God.³

Deut. xii. 3.

Jerome.

Ferus in
Matt.

Quesnel.

Chrysostom.

And the seats of them that sold doves.⁴ All those things which by the law were required for the sacrifices of the temple, He commands to be carried away, proclaiming in this not only the rejection of the Jewish people, but also that now He, the great Archetypal Sacrifice, was come, the types and shadows of the law were done away.

Cyril.
Ferus in
Matt.

1 "Si sacerdotium integrum fuerit, tota Ecclesia floret, si per malos mores sit depravatum, Ecclesia ejus exemplo magna ex parte corrumpitur."—*Salmeron*.

2 "Mensam nummulariorum subvertit propter avaritiam sacerdotum. Altaria Dei mensas nummulariorum appellari ostendit in templo, quia prædicta ruina maximè ex culpa sacerdotum fuit et inde processit radix per-

ditionis."—*Hugo de S. Charo*.

3 "Audite hæc Simoniaci, audite nefandi negotiatores; aut cessate à negotiis, aut exite de templo."—*S. Bruno Astensis*.

4 "Per columbam intelligitur Spiritus Sanctus: unde vendentes columbas sunt prælati vendentes dona spiritualia, ut ordinem vel hujusmodi. Act. viii. 20, *Pecunia tua tecum sit in perditionem*."—*Th. Aquinas in Matt*.

In this coming to the temple and in casting out the traffickers our Blessed Lord showed :—

(1) That He was the Lord of that temple, God Himself.

Jno. ii. 13. (2) He demonstrated His omnipotence. The number of those who had seats in the temple may be gathered from the greatness of the feast about to be celebrated, and yet He *drove them all out*. This was a miracle greater than that which He wrought in Cana of Galilee, since the change of water into wine was but the change of passive substance, this the change of hostile hearts.¹ And though He did this by the exercise of His Divine power over the hearts of men, yet He proclaimed at the same time the reality of His manhood, since it was the humanity joined to the Divinity which was the instrument of the Eternal Word.

Origen. Gerhard. (3) He showed that He requires from us purity of heart. For, as holiness of worship required a holy temple, and from a defiled temple wickedness proceeds, so from a holy heart all holy worship, and from a corrupt heart only impure worship, can come.

Chrysostom. To enter God's house and there rob Him of His honour by mere outward worship: to pretend to serve Him, for worldly advantages and with reference to worldly ends, is to make His house *a den of thieves*.² But more than this, let us remember that the soul, which is God's temple, is the *house of prayer*. The constant longing after God, and the life in which all actions have reference to Him, and so becomes a constant prayer, is what God demands from every Christian.

De Saci. Christ's power over the hearts of men is shown in the whole of this Gospel:

(1) In His causing the owner of the animals readily, *straightway*, to give them up for His service.

(2) In the fear which possessed the heart of the Scribes and Pharisees, and other authorities of the people, so that they dared not hinder His public entry into Jerusalem, though He was brought into the city with a pomp which recalled the memory of the prophecies concerning the Messiah.

Gerhard.

(3) In the submission of the money-changers and the other traffickers in the temple, so that they fled before Him.

¹ "Non dubium est aliquid majestatis in facie Domini apparuisse, quo non potuerunt Ei resistere, præsertim ementes et vendentes, de quorum agebatur lucro."—*Soarez in Lucam*.

² "In templum Christus ingreditur.

'Vendentes, ementesque ejicit,' inquit Venerabilis Beda, 'per hoc innuens, quòd ruina populi maximè ex sacerdotum culpa fuerit: et urbium, regnorumque exitium à Divini cultus neglectu sit.'—*Novarinus*.

And yet, in the midst of all these tokens of His great power, the marks of His love to mankind were still evident, since we read in the next verse that *the blind and the lame came to Him in the temple, and He healed them*. The sick and the afflicted, together with little children, were not afraid of Him, for they saw only His love to them, whilst the malignant and the hardened trembled even at His kindness.

Matt. xxi. 14.

Matt. xxi. 15.
Mark xi. 18.
Stier.

First, as a king, Christ enters into the temple to purify His own palace, and then He dispenses royal gifts to His people.

Luca Brug.

* * * “Deus, qui Filium Tuum Jesum Christum Dominum nostrum pro salute nostra in hunc mundum misisti, ut se humiliaret ad nos, et nos revocaret ad Te; cui etiam, dum Jerusalem veniret ut adimpleret Scripturas, credentium populorum turba fidelissima devotione vestimenta sua cum ramis palmarum in via

sternebant: præsta, quæsumus, ut illi fidei viam præparemus, de qua remoto lapide offensionis et petra scandali, frondeant apud Te opera nostra justitiæ ramis, ut Ejus vestigia sequi mereamur, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.”—*Miss. Romanum*.

THE SECOND SUNDAY IN ADVENT.

ST. LUKE XXI. 25—33.

Matt. xxiv. 29. (25) *And there shall be signs in the sun, and in the moon.*
 Mark xiii. 24.
 2 Pet. iii. 10, 12.

THE Gospel for Advent Sunday sets before us Christ's coming in humility; the Gospel for the present Sunday is taken up with His advent to judgment. Both advents are open and manifest to the world.¹ In the first He came the incarnate Word of the Father, who *sent not His Son into the world to condemn the world, but that the world through Him might be saved.* Now he speaks of the signs which shall go before or accompany His coming to judgment. As God is love, therefore the Church fittingly speaks first of His advent of love, and not until afterwards of His coming in judgment.

John iii. 17.
 Royard.

When our Blessed Lord is drawing near to His time of suffering, He begins to speak more frequently, and in detail, of His future glory. He was now on the road to His exaltation to *power and great glory*; and since by suffering He was to be exalted, so He constantly passes from the one to the other. Seated on the Mount of Olives, overlooking His own city, He had been speaking to His Apostles of the fall of Jerusalem and the judgments of the Jewish people; and, passing from these topics, proceeds as it were naturally to speak of the final judgment of the whole world, of which the judgments of the Jewish people are so many types. Since however this discourse is wholly prophetic, it is not to be wondered at that it is found obscure and difficult of interpretation.

Barradius.
 Coster.
 Estius.

¹ "Triplicem ejus adventum novimus; ad homines, in homines, contra homines. Ad homines quidem indifferenter, non autem ita in homines, aut contra homines. Sed quia primus et tertius noti sunt, ut pote manifesti, de secundo qui spiritualis et occultus est,

Ipsam audi dicentem: *Si quis diligit me, sermonem meum servabit, et Pater meus diligit eum, et ad eum veniemus, et mansionem apud eum faciemus.* (John xiv. 23.) *Beatus, apud quem mansionem facies, Domine Jesu.*"—S. Bernard. Serm. iii. in Adventu Dom. § 4.

The Holy Spirit tells us in another part of the New Testament, that *The day of the Lord so cometh as a thief in the night*; and thus it would seem that these various signs will come and pass away, and then, in the midst of men's security, the judgment will dawn upon the world. As at His crucifixion, so will it be at His coming again. Then there was darkness over the whole world before He bowed the head and died, and so before He comes in clouds of great glory will there be a supernatural darkness, a sign to all mankind of the nearness of His Second Advent; thus the prediction that He *shall so come in like manner as ye have seen Him go into heaven*, extends probably to more than His going up bodily, and surrounded by clouds. And the first *sign* of His coming will be the darkening of the sun in the heavens.¹ Several of the fathers have supposed that this will be in consequence of the light of His coming, since the uncreated light would make all other light seem but darkness. This, however, is opposed to the words of our Saviour. He tells us that the darkening of the sun is to come before His advent, and be a sign that He is about to come, who is the Creator and Ruler of all things both in heaven and earth. And this will be no mere natural eclipse of the sun, since that which is natural could be no sign or token of His supernatural coming, but will be something beyond nature, as at the crucifixion of Jesus Christ. Hence we read not of one darkening merely, but of *signs*, of more than one, indicating that what shall come shall be repeated, and that this eclipse of the sun shall be greater than all eclipses before: a darkening probably to us, not by the sun not receiving light, but, as it must needs be, by not transmitting light to us; by losing the power of illumining the earth. Hence the moon is said not to lose, but not to give her light.

Twice before has this supernatural darkening of the sun occurred:—

(1) As a sign of God's displeasure against the Egyptians for the oppression of the Israelites.

(2) At the crucifixion of our Blessed Lord.

The third time will be when the sins of the whole world shall have been consummated, and Christ Himself shall come to judgment.

1 Thess. v. 2.
Matt. xxiv.
43, 44, 45;
xxv. 13.
Luke xii. 39.
2 Pet. iii. 10.
Rev. iii. 3;
xvi. 15.
Estius.

Maldonatus.

Acts i. 11.

Chrysostom.
Augustin.
Euthymius.
Theophylact.
Bede.
Barradius.

Gerhard.

Hugo de S.
Churo.
Sylveira.

Soarez.

Corn. & Lap.
Barradius.

Gorranus.

¹ "A summo cœlo egressio Christi et occursum ejus usque ad summum ejus. A cœlo igitur incipient signa judicii fieri, unde egressus est salvator ut illum cognoscamus omnes Dominum

esse et creatorem cœli et terræ, maris et omnium quæ in ipsis sunt. In ejus passione sol et luna signa magna dederunt."—Soarez.

Nothing, however, hinders our supposing that the sun and moon, with the other heavenly bodies, shall only for a time lose their light, as we know the sun did at our Lord's passion; thus Joel says, *The sun shall be turned into darkness and the moon into blood, before the great and the terrible day of the Lord come.* But when the judgment is passed, and the life of future glory shall dawn, and there shall be new heavens and a new earth, then shall that come to pass of which Isaiah speaks, *The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold.* In this promise of signs in heaven we see a fresh instance of the goodness of God, who never sends His judgments without first sending warnings to sinners to repent. For these signs in the physical world of God's creation will be but the parables, so to say, and portents of that spiritual darkness and eclipse of the faith which our Blessed Lord has spoken of as one of the signs of the last day.¹ Before He comes to judge the world, faith in Christ, the Sun of Righteousness, will be greatly diminished, and with it the voice and the witnessing of the Church, which, like the moon, borrows her light from the sun, will become uncertain, and many in chief places and influence will wholly fall away like stars from the firmament; for with the loss of the faith and the knowledge of Christ, so shall sanctity and love, the special notes of the Church of Christ, also decay, and those who have been looked up to as examples to the flock will fall from their heavenly conversation into open wickedness; for where the solar light and warmth of Christ is not, there also is the Church's life wanting, and individual holiness falls to the ground. So may we expect to find that grievous sins shall be amongst the signs of the coming of Christ to judgment: sins which shall cloud the mind of man, and darken his faith in the true Sun, and obscure the mission and the work of the Church, which derives all her light from Him. These sins in the Church's stars shall cause many amongst the members of Christ to lose their faith in Him, and fall away to Satan, for to us that Sun of Righteousness is either diminished or increased according to our faith; and as the moon, by the

¹ "Hæc omnia complebuntur non solum visibiliter in cælo naturali, sed etiam invisibiliter ac mysticè in cælo spirituali. Christus est *sol justitiæ*, lætitiæ et vitæ, à qua ecclesia instar lunæ omnem splendorem ac lumen accipit, obscuratâ igitur cœlestis doctrinæ luce per traditionum humanorum

et corruptelarum hæreticarum tenebras, spirituales eclipses in ecclesia sequi necesse est. *Stellæ*, id est, ecclesiæ doctores per apostasian è cælo cadent, Apoc. viii. 10; xii. 4. *Virtutes cœlorum commovebuntur*, id est, multi ex Christianis à mundo sese patientur seduci."—*Gerhard in Hom.*

interposition of the earth, suffers eclipse, so also the Holy Church, when the sins of the flesh oppose the heavenly light, cannot borrow the lightness of Divine love from Christ's rays. *But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings.*

Ambrose.

Mal. iv. 2.

And in the stars.

Or, as St. Matthew states more explicitly, *the stars shall fall from heaven.*¹ And this has been interpreted diversely. Some few commentators hold, with St. Chrysostom and Euthymius, that the crash and fall of stars from their place will be amongst the terrific signs of the coming day. Most, however, understand either meteoric appearances, as of shooting stars in unusual numbers, or more generally the withdrawal of light from the stars, so that they will be no longer seen: not fall, but fail in light, or, as the Glos. Interlin. reads, "be wanting in light." Let then the light of the moon and stars remind thee each day that a time is coming, in which all these shall be darkened, and whilst they are still given to thee as earthly lights, prepare to stand in the uncreated light of thy Judge, the Sun of Righteousness, that thou mayest see Him with joy and not with fear.

Matt. xxiv.
29.

Maldonatus.

Royard.
Luca Brug.
Gorranus.

Hofmeister.

And upon the earth distress of nations, with perplexity; the sea and the waves roaring.

Distress caused:—

(1) By the presence of grievous wars, and their attendant famines and pestilences.

(2) Distress caused by the looking forward to the impending judgments of Almighty God. And this latter is the kind of distress chiefly alluded to. Anxiety and a reproaching conscience, together with *anguish of heart* (συνοχή). And all nature will sympathize with the anxieties of man, *for the whole creation groaneth and travaileth in pain; and the sea also, with its waves, will be affected by the failing*

Royard.

2 Cor. ii. 4.
Acts xviii. 5.
Jans. Gand.

Rom. viii. 23.

¹ Cyril of Jerusalem says: "Let us not sorrow as if we alone died; the stars also shall die, and perhaps rise again; and the Lord shall roll up the heavens, not that He may destroy them, but that He may raise them up again more beautiful;" then citing Heb. i. 10, *they shall perish*, he adds,

"As a man is said to *perish* according to that which is written, *The righteous perisheth, and no man layeth it to heart*, and this though the resurrection is looked for; so we look for a resurrection, as it were, of the heavens also."—*Catechetical Lectures*, Lect. xv. (Lib. of Fathers, p. 185.)

Barradius.
Lamy.

powers of heaven and by the *distress* on earth, and roar with unusual and continued tempests.

(26) *Men's hearts failing them for fear, and for looking after those things which are coming on the earth.*

Sylveira.

Quesnel.

Matt. xxiv.
30.

Cajetan.

Luke xi. 45.

Not failing them at the signs in the sun and the moon, but at the more dreaded presence of God in judgment, for all other fears will be lost in the dread of His appearing. Men shall fear for their evil lives, and even the just shall mourn their shortcomings. The sight of these temporal and external evils, of which they witness only the commencement, will indeed strike with fear all those who see them. That fear, however, of invisible and of eternal evils which faith excites, hope accompanies, and charity sanctifies, will only tend to the conversion of the soul; whilst the feeling that men living without God—or, as they are elsewhere called, *the tribes of the earth*—are here represented to have is not hope, a longing, looking for, but the faithless sinking of the heart at a deferred coming of Christ; the feeling which prompts men to cry, the *Lord delayeth His coming*.

Matt. xxiv.
29.

For the powers of heaven shall be shaken.

In these two verses we have :—

(1) The signs of the public judgment in the sun, the moon, and the stars.

(2) The state of the world when these signs shall be given : there shall be *distress of nations, with perplexity*.

Isa. ii. 21.
Peraldus.

(3) The consequences of His coming. *When He ariseth to shake terribly the earth, then also the powers of heaven shall be shaken.*¹

Estius.

Matt. Faber.

Whether by *powers* are understood the sun, moon, and stars before mentioned, not as though they can be sensible to grief or fear, but that they shall afford, by outward aspect, the appearance of reverential fear, as if in truth they also had need to dread the severity of the judgment; or whether with the older commentators, such as St. Chrysostom and St. Gregory, we understand by *the powers of heaven* the angels

¹ "Fient hæc omnia ita quia mundus tunc moritur. Ut igitur cum quis moritur oculi amittunt suam lucem, concutiuntur membra, effluit alvus: ita oculi mundi, qui sunt sol et luna et

stellæ, lumen sensim perdent; quatiuntur ejus ossa, quæ sunt cœli; effluet magno mugitu, qui alvus mundi est."—*Paulus de Palatio.*

and archangels of God who have power by His appointment, and are *shaken* with deep reverential feeling at these wondrous signs; or we take these words, as most of the commentators of the middle ages interpret them, and suppose that they refer to the course and scheme of nature, and to those natural powers and influences which reside in the elements, such as cohesion and gravitation, only *that day* can determine.¹

Royard.
Jans. Gand.
Gorranus.
Lamy.
Cajetan.

(27) *And then shall they see the Son of Man coming in a cloud, with power and great glory.*

Matt. xxiv.
30; xxvi.
64.
Dan. vii. 13.
Rev. i. 7;
xiv. 14.

Before the coming of our Lord, St. Matthew tells us there shall be *the sign of the Son of Man in heaven*. Almost all commentators² understand by this the appearance of the cross in the sky; for, as one asks, what sign is there which all may recognize as *the sign of the Son of Man*, save the cross?³ Then, when the sun shall be obscured, the cross shall appear more brilliant than the sun; for as the banner of an earthly king precedes his entry into a city, so shall the cross, the standard of Christ, the great king, go before Him. This is indeed His special sign, since it reminds us:—

Matt. xxiv. 30.
Augustine
Chrysostom.
Luca Brug.

(1) 'That His judicial power was procured by His obedience and death on the cross.

Th. Aquinas.

(2) It is the sign of our redemption, reminding us that Christ, for the salvation of mankind, submitted to death upon the cross.

Corn. à Lap.

And if the mere sign shall so affright sinners, that all *the tribes of the earth*⁴ shall mourn, how much more shall this be the case when the Judge Himself shall appear?

Ferus in Mat.

¹ "Eventus erit optimus hujus prædictionis interpres,"—*Gerhard*.

² *Stier* is the only exception worth referring to. He revives the opinion of Hunnius, and supposes that it may be a star, like that which appeared to the Magi. This, however, is hardly such a sign as to fix the attention of the world, and to strike terror into the heart of sinners.

³ *Apparebit signum Filii hominis in cælo* hoc est, illud, quo Filius hominis in hoc mundo fuit notus ac celebris, hoc verò non est aliud, quam crux aut Ejus effigies. Cruce enim seu Crucis signo toto terrarum orbe

Christus crucifixus cognoscitur; sive sint fideles, sive infideles, visa cruce, aut Ejus signo intelligunt Christum crucifixum, quin imò Filius hominis nec ita facie toti mundo notus est, ut cruce. . . . Ecclesia jam inde ab antiquis temporibus de signo crucis canat: *Hoc signum erit in cælo, cum Dominus ad judicandum venerit.*" [Antiph. in fest. exaltationis Sanctæ Crucis.—Brev. Rom. Holy Cross Day of English Church.]—*Gerhard*.

⁴ "Plangent hi qui municipatum non habuere in cælis, sed scripti sunt in terra."—*St. Hieron.*

For all these things, the darkening of the sun, the moon, and stars, the shaking of the powers of heaven, the preternatural agitation of the sea, and the cross outshining in splendour all the lights in the sky, are but the prelude of His coming. Then He shall come, not as in His advent of humility, at midnight, in the secrecy of the stable, one star merely announcing His birth to the wise men; not in the hidden mystery of His conception and incarnation, but as the Son of Man in His glorified humanity seated a Judge of men in that body with which He stood before men to be judged; ¹ proclaimed to be God by signs in the sun and the stars, and seen not by saints only, but by all men, the just and the unjust, for then shall be wholly fulfilled the prediction, *They shall look on Him whom they have pierced.* Our Blessed Lord Himself assures us that He will come in the glory of His incarnation as *Son of Man*:—

Gerhard. (1) Because to Christ, as man, has been assigned by the Holy Trinity the office of Judge of men, *For the Father judgeth no man, but hath committed all judgment unto the Son*: and that in virtue of His incarnation, for the Father hath given Him authority to execute judgment also, because He is the Son of Man. What is given to Christ, is given to Him according to His human nature, to the God-man Christ Jesus.

Sylveira. (2) Because, when in weakness and humiliation this was His name, so does He use it now, for by His humiliation He obtained this glory.

Gerhard. (3) Because He would comfort us with this truth, that in man's flesh, as *the Son of Man*, He ascended into heaven, not laying aside His humanity, but retaining it in glory, and so would diminish to His faithful ones the terror of His coming.² Consoling us with the assurance that He is still our Brother; that He who will be our Judge is yet our Mediator, our Redeemer, our Saviour, our Advocate, the Bridegroom, the Head, the King, and the High Priest of His Church; that He who will judge us is One, in real and mystical union, with all His faithful ones; that we, His

¹ "Illa Natura erit Judex, quæ sub judice stetit, Ipsa judicabit, quæ judicata est."—*St. Prosper.*

"Sedebit Judex, qui stetit sub judice, damnabit veros reos, qui factus est falsus reus."—*St. August.* Serm. lxiv. De Verb. Dom.

² "Filii signum, id est signum victoriæ Christi, quia quando totus mundus

innovabitur, signabitur quod obtinuit victoriam omnium per passionem suam; quod modo non apparet. Vel apparebit signum crucis, ad ostendendum quod tota ista gloria est per passionem ejus. Item significabitur quod omnem judicariam acquisivit per passionem suam."

—*Th. Aquinas in Matt.*

members, shall stand before Him who is a part of the same body—even the Head.¹

He will come neither secretly nor obscurely, but as God and Lord, in glory such as becometh Deity. Then will He transform all things for the better, for He will renew the whole creation, and re-fashion the nature of man into that which it was at the beginning. And all shall see Him; His saints shall behold the Divinity, and all men His glorified humanity. All, moreover, shall know Him :—

(1) By the excellency of that glorified body with which He has ascended into the heavens.

(2) By His majesty, and the *glory* of His attendant angels.

(3) By such open and evident marks of power that none shall be able to refuse to yield Him obedience.

He shall come *in the clouds of heaven*, as of old Daniel represented Him. *In clouds* :—

(1) To temper the brightness of His glorified body, so that all may look on Him ; for if the natural sun cannot be looked upon unless its glory is veiled in clouds, still less without clouds could we look on Him whom all shall then see.

(2) As the symbols of the Divine majesty, and the mystery of His incarnation.

(3) As at once the chariot and shadow of His glory.

(4) As in real clouds He ascended, so with real clouds will He come again ; and as formerly He went up with bands of angels, so, *in like manner*, will He return.

And not only *in a cloud*, but also *with power and great glory* ; with power to awaken the dead to life, and to draw all men to His judgment-seat, and with greater glory than that great glory with which He appeared to His three apostles at His transfiguration.

(28) *And when these things begin to come to pass,*

Rom. viii.
19, 23.

¹ “O crucifixe Jesu, dum adhuc veniæ t mpus et dies est salutis, adrepimus ad crucem tuam, prosternimur infra clementissimos pedes tuos, vulnera, sanguinem, lachrymas tuas interpellamus cum veneris judicare, noli nos condemnare. Non sit nobis tunc crux tua horrore et terrori sed honori et favori ! à tribunali justitiæ appellamus ad tribunal misericordiæ tuæ, et hæc corde et vultu lachrymis udo inelama-

mus et spondemus : cessabimus à ludo non illudemus post hæc lacrymis, sanguini, vulneribus, cruci, et voci tuæ, non procrastinabimus pœnitentiam nostram, non aversabimur crucem tuam, afflictionemque nostram. Hic ure, hic seca, hic plecte nos crucis tuæ gladio ut parcas in die novissimo. Ita te per crucem et passionem tuam obtestamur, miserere, ah miserere. Amen.”—*Har-tung.*

then look up and lift up your heads, for your redemption draweth nigh.

In the midst of these things, which will naturally fill us with fear, our Blessed Lord strengthens our faith and confidence in His love,¹ for those signs, and the things which are an especial cause of terror to sinners, are the very source of hope and joy to the righteous. God, indeed, deals alike with all; He gives the same calls, as He has given the same grace, to all His children; sin and self-will in sinners make the difference between man and man.² Now the child of God may go with head depressed through affliction; then when all this *distress* and sorrow is upon the earth, Christ bids him *lift up* his head and heart in hope and expectation, from the changing earth and heavens to the unchanging God. The humility of God's children will then be changed into glory, and the lifting up of the head; from the lowliness of obedience they will be called to the exaltation which is its reward. For these sorrows are signs to God's faithful children, not of a winter of coming evil, but of a joyous summer of rest and glory. Then that redemption for which *the whole creation groaneth and travaileth in pain, the redemption of our bodies*, will be, not begun, but completed; then shall be consummated the freedom of the soul from sin, and the body from death and corruption, and both soul and body from the sufferings and the miseries of this world, which are the effects of sin. In this mortal life God gives only freedom from sin and the beginnings of redemption; then He will complete His work; and when we see these signs we may know indeed that the fulness of our *redemption draweth nigh*.³

Stella.

Jans. Gand.
Gorranus.
Phil. ii. 8, 9.

Stella.

Jans. Gand.
Rom. viii.
22, 23.
Alex. Nat.

Luca Brug.

Mat. xxiv. 32.
Mark xiii. 28.

(29) *And He spake to them a parable: Behold*

¹ "Fides et timor Dei vinculo indissolubili connexa sunt; neutrum citra alterius præsidium ad beatitudinem sufficere potest. Fidem et timorem Dei conjuncta esse oportere videmus, ac deprehendimus in omnibus iis qui unquam Deo placuere, tam in Veteri quam in Novo Testamento." "Fides absque timore Dei non est fides, sed præsumptio, nec timor absque fide, Dei timor est, sed magis pusillanimitas et certissima desperatio."—*Ferus*, Conciones in Dom. Epist. et Evang.

² "Omnibus communis erit iudicii metus, paucis utilis, solo malorum temporalium timore arescere homines possunt, converti non possunt. Timor malorum invisibilium et æternorum, quem fides excitat, spes comitatur, caritas sanctificat et perficit, *timor Domini sanctus permanens in sæculum sæculi ad salutem utilis est.*"—*Alex. Natalis*.

³ "Audivimus prima Dominica, Christum prima vice advenisse animæ, subveniendi gratia, ad quod respexit Propheta, ubi ait illum venturum

the fig-tree and all the trees; (30) when they now shoot forth, you see and know of your own selves that summer is now nigh at hand.

All things in this world have their appropriate lesson: they are parables of things in heaven, and *the invisible things of Him are clearly seen by the things that are made.* It is the simple teaching of our Blessed Lord, that as the bursting buds tell us that fruit time and summer are near, so all these signs in the heavens as clearly assure us that in a short time the winter of tribulation to the just will have passed away; and that as certainly as winter succeeds to summer, so surely will the harvest at the end of the world follow hard upon the signs of which He has spoken. And yet more, in this parable He warns us, that like as when the tender shoots first show themselves in the stem of the fig-tree, and the buds burst into flower, and the branch puts forth leaves, we perceive the approach of summer, in the season of spring and of growth, so when we shall see all these things that are written, we are not to suppose that the end of the world is immediate, but only that certain indicatory signs and precursors are showing its approach, and that these things are so many promises of a summer of rest to those whose spiritual life is now hidden with Christ, as the life of the tree in its root, but shall then burst forth at the end of all things, like the foliage and fruit of the fig-tree. And if in these words our Blessed Lord comforts the hearts of believers with the promise of eternal rest in the regeneration of His saints, signified by the spiritual summer and peace that the just shall enjoy after their winter; so on the other hand the same image teaches us that sinners will have a winter after their summer, since the miseries which will fall on mankind are the fruits of sin, and the judgment-day will be the harvest-time of wicked deeds.

In this reference to *the fig-tree*, several have supposed that our Lord is pointing to that tree which at His word had withered away. This fig-tree was the especial type of the fruitlessness of the Jewish people, and so, when that barren stock shall again swell and bud, and give promise of leaves, then will there be another sign of the end of all

Wordsworth.
Rom. i. 20.

Matt. Faber.

Ferus in
Matt.

Jerome.

Alex. Nat.

Gorranus.

Chrysos'om.
Gorranus.

Hugo de S.
Charo.
Alb. Magnus.

humilem ac mansuetum, ut nemo Eum propter peccata sua formidare debeat. Hodie verò audimus, ipsum denuò venturum et corpora nostra jam putrefacta à morte et omni corruptione redempturum; et hoc jam quadrat

ad id, quòd Evangelium istud dicit, venturum ipsum hac vice cum divina virtute et potentia, nec ulli dubium sit, sed omnes pro certo habeant, eum tale præstare posse."—Ferus, Conciones in Dom. Epist. et Evang.

Stier.

Gorranus.

Hugo de S.
Charo.

things: and the conversion of the Jews will be a token of the nearness of the Second Advent of Christ. The fig-tree ripens its fruit later than other trees; and in this is it an appropriate type of the long-deferred conversion of the Jewish people.

(31) *So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.*¹

Tit. Bost.

Luca Brug.
Barradius.

That is, when all these things shall happen, not even then shall all things have come to their last end, but shall only be tending towards it; for the very coming of our Blessed Lord itself, casting out every principality and power, is the preparation for the kingdom of God, our perfect redemption, which is the kingdom of God. And those signs will be the pledge, not of the beginning of our redemption, but of the nearness of its completion, when we shall no longer be sustained by the hope of the future, but possess the very antitype and reality; be no longer heirs, but enter in and possess that good land. For the perfect possession of the kingdom of God shall be when He has full possession of our souls and bodies, and in all things our wills are conformed to His.

(32) *Verily I say unto you, This generation shall not pass away, till all be fulfilled.*

Estius.

Eusebius.

The word generation (*γενεά*) is used here in the same way as it would seem to be used in so many other parts of the Bible, not for those born and living at the same moment, but for those belonging to the same family and race,² or even for those in the enjoyment of the same spiritual privileges. Had it not been so, there would have been no need of the last three Evangelists writing at all, or at least, certainly not of St. John's doing so. The word *generation*, then, means either those of like faith, as in the words, *This is the generation of them that seek thy face, O Lord; The generation of the faithful shall be blessed*; or again, the race

¹ "Cum videritis hac signa fieri, scitote prope esse regnum Dei, ut mortalia corpora beatorum glorificentur. Hominum generatio non præteribit donec omnia fiant: post judicium autem cessabunt generationes et corruptiones hominum et jumentorum."—*Soarez*.

² "This also is one meaning of the

word in our own language, *e. g.* "The broad-leaved Virginian daffodil beareth many flowers on one stalk like small lilies . . . of this generation is the Narcissus of Japan, or Guernsey lily."—*Rea's Flora*, p. 78 (Lond. 1665).

of mankind.¹ Others take it to mean time rather than men; and so to be equivalent to St. John's expression, *This is the last hour*. This interpretation, in fact, accords with the last in so far as *the last hour* and those living in the last hour may be taken as synonymous. It is the declaration that the present race of men shall still be living when these things come to pass; or perhaps more explicitly, and with reference to the fig-tree and the Jewish nation of which it was a type, this generation, or race of Abraham, shall still be on the face of the earth, a witness to the truth of all these words.

Dean Boys.
Maldonat.
Corn & Lap.

Stier.
Royard.

(33) *Heaven and earth shall pass away: but My words shall not pass away.*

Matt. xxiv.
35.
Mark xiii. 31.
Ps. cii. 26.

That is, they shall be purged by fire as formerly the earth was cleansed by water, and shall pass away, not in substance, but in form; not by the destruction, but the renovation of all things, for *the earth standeth for ever*. Only in the fashion that they now bear shall the heaven and the earth pass away; in essence they shall subsist eternally, the new heaven and new earth which the saints of God shall possess, and in which their days shall be long.² Nothing our Blessed

Matt. Faber.

Alex. Nat.

Bede.

Ephes. vi. 3.

¹ "Sed qualis generatio? Nova utique quam ipse constituit. *Generationem* autem inquit, non illos tantum qui tunc vivebant homines, sed qui illis essent instituto ac moribus sumitur, ut in illo Psalmo, Hæc est generatio quærentium Dominum."—*Eusebius in Corderius*.

² "In i. Corinth. 7 ait Paulus Apostolus: *Præterit figura hujus mundi*, etc. Quemadmodum enim corpora beatorum, eadem erunt post judicium, sed gloriæ dotibus renovata: sic cœli, atque elementorum orbis, iidem erunt, qui nunc extant qualitatibus vero innovabuntur. D. Anselm, in *Elucidario*: Sunt, inquit, præsens figura nostrorum corporum transibit, et longe alium habebunt: ita præsens mundi figura interibit, et longe alia forma erit, etc. De elementis loquens August. lib. 20 de Civit. capite 16. Ipsa, inquit, substantia elementorum, eas qualitates habebit, quæ corporibus immortalibus mirabili mutatione conveniant. Ut scilicet, mundus in melius innovatus apte accomodetur hominibus, etiam carne in melius

innovatis, etc. et cap. 14. Peracto, inquit, judicio, desinet hoc cœlum et hæc terra, quando incipiet esse cœlum novum, et terra nova. Mutatione namque rerum: non omnimodo interitu transibit hic mundus. Unde et Apostolus ait: *Præterit figura hujus mundi*. Figura præterit, non natura, etc. Et D. Hierony. Isaïæ 65: Consideremus, inquit, quid dixerit Apostolus *figura præterit*, non substantia, etc. novos cœlos et novam terram videbimus, non dixit Petrus, alios cœlos et aliam terram, sed veteres, et antiquos, in melius commutatos, etc. Ecumen. ii. Pet. 3: Non peritus ad corruptionem tendet mundus sed ad renovationem, etc. Julianus Tollet. Archiepisc. prognosticon lib. 3, c. 46: Mutatione, ait, rerum, non omnimodo interitu transibit hic mundus, etc. D. Greg. lib. 17 Moral. c. 5: Terra, inquit, et cœlum, per eam, quam nunc habent imaginem trans-eunt, sed tamen per essentiam sine fine subsistunt."—*Barradius*.

Gregory.

Soarez.

Mat. xxv. 23.

Lord seems to say, is more durable with you than the earth and the heavens ; nothing is thought by you more transitory than the voice ; but all that you esteem permanent shall be changed, and what you so lightly regard shall endure for ever.¹ Let us then to whom Christ has given this warning not set our affection upon transitory things. Let us not busy ourselves in laying up treasures on that earth which is to be burned up. Let us seek heavenly things, that when we stand at God's judgment bar we may be amongst those at His right hand, and strive not merely to escape the consequences of our sins, but to meet our Lord with joy at His coming and hear His commendation, *Well done, good and faithful servant . . . enter thou into the joy of thy Lord.*

¹ "Mundus propter hominem factus indicit quodammodo hominis conditionem. Ut homo si non pecasset, non fuisset mortuus: ita fortè nec interisset mundus. Peccavit homo, coactus est mundus peccatoribus peccatisque servire, et non sine gemitu ferre hominum jam mortalium peccata, funera, sordes: itaque expleto quem Deus constituit hominum numero, omnibusque hominibus mortuis, morietur et ipse mundus. Sed quemadmodum resurget homo, et ii quidem qui per Christum in Dei filios adoptati fuerint resurgent immortales et incorrupti: ita et mundus liberabitur à servitute corruptionis in libertatem gloriæ filiorum Dei (Rom. viii. 21), et æternus, immutabilis, ac gloriosus, serviet Dei filiis æternis, immortalibus, ac gloriosis, ut scilicet mundus in melius innovatus, ait August. (lib. xx. de Civit. Dei, cap. 16), aptè accommodetur hominibus etiam carne in melius innovatis."—Luca Brugensis in Matt. xxiv. 29.

THE THIRD SUNDAY IN ADVENT.

ST. MATTHEW XL. 2—10.¹

(2) *Now when John had heard in the prison the works of Christ, he sent two of his disciples, (3) and said unto Him, Art thou He that should come, or do we look for another?*

Luke vii. 18,
19.
Matt. xiv. 3.
Gen. xlix. 10.
Numb. xxiv.
17.
Isa. xxxv. 4.
Dan. ix. 24.
John vi. 14.

As soon as John was cast into prison by Herod, and could no longer fulfil his mission by preaching repentance, then immediately began our Blessed Lord to teach more openly, and to work His mighty miracles. Bonds indeed cannot hinder God's message from being preached, for *the Word of God is not bound*. So not only does He take care that His Gospel should not be silenced by the imprison-

Matt. iv. 12,
17.
Stella.
2 Tim. ii. 9.

¹ "Ecclesia in hodierno evangelio nobis ostendit quod ante omnia opus habeamus bonis et fidelibus prædicatoribus. Postquam enim duabas primis Dominicis audivimus Christum verum Messiam adesse, qui et corpori et animæ nostræ possit opem ferre nec de Ipso dubium ullum sit, restat omninò ut cuncti mortales ab eo tanquam authore salutem petant Quamobrem Evangelium simul et Epistola hujus Dominicæ ad prædicandi munus directæ sunt, et in utroque loco prædicator severus nobis proponitur, Johannes in Evangelio, Paulus in Epistola. Johannes suum prædicandi negotium ita executus est, ut industriam illius Christus Ipse maxime operè commendaret. Paulus sui Apostolatus provinciam sic administrabat, ut auderet sese opponere cunctis pseudo-apostolis, et non solum suorum auditorum: sed etiam Dei niti testimonio, qui omnia arcana pectoris

videt, nec verebatur seipsum exemplum statuere omnibus prædicatoribus. Sic nos, inquit, existimet homo ut ministros Dei, et dispensatores mysteriorum Dei, etc. Hæc fuit hodierna epistola in qua elucet Paulus severitas, quam in Johanne laudat Christus. Johannes non cessabat etiam in carcerem jam conjectus, si non poterat omnes homines, suos tamen discipulos ad Christum mittebat. Paulus in sua epistola agnoscit se ministerium Christi et dispensatorem mysteriorum Dei. In his duobus tantam fidem et industriam declaravit, ut nec coram mundo pudore suffundi, nec in sua conscientia coram Deo sibi timere cogatur, sed speret æternam coram Deo laudem.

"Hi verò erant prædicatores, horum sermo animos auditorum expugnare poterat! verum quid talibus viris nunc rarius!"—*Ferus*, Conciones in Dom. Epist. et Evang.

ment of His messenger, but He strengthens His suffering servant in prison by the knowledge of the mighty works which He did, and thus proclaimed Himself to John the Almighty God.

When our Blessed Lord had raised the widow's son at Nain, and *this rumour of Him went forth through all Judea*, John's disciples came and told their master. Their attachment to the Baptist caused them, it would seem, to feel envy and distress at the growing fame of Jesus, and at the greatness of His works, which exceeded and eclipsed those of their master. Like Joshua, who was envious for the sake of Moses, when others prophesied, these had before come complaining of the rivalry, as they thought, of Christ with their master, John. *Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to Him.* Their attachment to their master was the human love of scholars for a teacher. John would have them rise above this, and seeks to lead them on to Christ. He had taught them before to look to Christ as the Messiah, and therefore as one greater than himself. Their love for their master, however, blinded them to the truth of Christ's mission, and to the teaching of the Baptist. John, therefore, sent them that they might themselves behold His humility, might see His miracles, and might hear His teaching. John knew that he was within a short time to die, and he sought, by this means, to detach them from himself, and to make them Christ's disciples by the conviction of the truth of His claim to be the promised Messiah. So being desirous as a father, when dying, that his children should not be left without guidance,¹ he sent two disciples, that by their witness the whole truth should be established without room for doubt or cavil; not doubting himself, indeed, that He whom he had before pointed out as the Lamb of God that should take away the sin of the world was really the Messiah, but wishing now to remove the doubts of his disciples, and to convince those who were envious at Christ's success and at the increasing number of His followers that

¹ "Carcer tenebras habet, sed Joannes lumen est, *Lucerna ardens et lucens. Vos autem voluistis ad horam exultare in luce ejus.* Carcer habet vincula, sed Joannes solutus est Deo. Triste illie expirat, sed Joannes est odor suavitatis. Judex expectatur, sed Joannes est de ipsis iudiciis judicaturus. Non multum discriminis

est inter Joannis carcerem et eremum. Etsi corpus includitur, etsi caro detinetur, omnia spiritui patent. Nihil crur sentit in nervo, cum animus in cœlo est. Totum hominem animus circumfert, et quo velit transfert. Joannes victus discipulis suis dux est ad Christum; Herodi ipsi venerationi est et terrori."—*Alex. Natalis.*

our Blessed Lord was no mere prophet, but *He that should come*,¹ the long-predicted Messiah. Cyril.

In this thoughtfulness of the Baptist for his disciples after his death we have an example for all pastors. He cared not for himself; for we do not read that he sent his disciples to Herod to intercede for his release, nor to Christ, that He who had raised the dead should take him from his prison: but, mindful of their spiritual needs rather than his own distress, he sent them to Christ that, before he died, their faith might be strengthened, and they might be added to the number of His disciples. In this, too, we may remark the humility of the Baptist; he sent them when he himself was at his lowest state—when men are so ready to fall away from their friends—and sent them to Christ, who was at the height of His fame and greatness. Chrysostom. Dean Boys.

But the very condition and circumstances of a prophet's life are themselves a prophecy. John is a type of the law; for the law also foreshadowed Christ and preached remission of sins by Him. So when the law, through the sins of the people and the formality of the priests and the Pharisees who were bound servilely to the letter, was on the point of passing away, it dies not until it sends men to Christ, that so all unbelief might cease at the sight of the truth of the types and of the declarations of the law fulfilled and established by the deeds of the Messiah. Hilary.

(4) *Jesus answered and said unto them, Go and shew John again those things which ye do hear and see.*

We read in St. Luke that our Blessed Lord wrought many miracles *in that same hour*² whilst the disciples of John the Baptist were with Him, and cured many of their infirmities and plagues, not answering the questions of these messengers by bearing testimony to Himself in words, lest they should make the same cavil which afterwards the Pharisees did—*Thou barest record of Thyself; Thy record* Luke vii. 21. John viii. 13.

¹ ὁ ἐρχόμενος—ἐξ ἑ—“est quasi periphrasis Messiae, ut in hac historia, et Johan. iii. 31, ὁ ἄνωθεν ἐρχόμενος et ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος. Item Joh. xi. 27 Martha inquit: Tu es Christus filius Dei ὁ ἐρχόμενος in mundum.”—Chemnitz. See also Ps. cxviii. 26; Mal. iii. 1; Heb. x. 37;

¹ John v. 6.

² “Observe quod in ipsa hora fecit hæc miracula cum primum discipuli Joannis accesserunt absque ulla mora. Salutem nostram differe nescit Deus, nec discipulorum suffragium in alterum diem distulit, imo eadem hora contulit.”—Stella.

Cyril. *is not true*,—but causing His works to testify to the truth of His Messiahship, and appealing to those things by which His Father declares Him to be the Christ: for the works He did Almighty power did, thus bearing witness that the Father had sent Him. He bids them tell the miracles they had seen, and those they had heard of from others, as well as the truths which they had heard Him preach, that so John might bear testimony to them that He who had done such things must needs be the very Christ, and that their trust and confidence in John might lead them to be His disciples.¹ His works were at the same time a testimony to the validity of His claim to be the promised Messiah, since they were all of them blessings to men, whilst they were the fulfilment of the prophecies which had of old declared that when He came He should do these very miracles. In that they were wonders, such as it had been predicted He should do, they proclaimed Him the Messiah, the Son of David—Man of the house and lineage of David; in that they were mercies, so great in themselves and so many in number, and wrought by His own power, they spake Him God. But the disciples were also to tell John of what they had heard from Him, for His doctrines were not less a witness to Him in their perfection than the miracles which He did, for *never man spake like this man*:—

John v. 36;
x. 25.
Luca Brug.
Toletus.
Matt. Faber.
Cyril.
Ludovo.
Granat.
John vii. 46.
Stella.

(1) As forbidding all sin;—not, as the law did, allowing for a time imperfect obedience, because of the hardness of men's hearts.

(2) As requiring not merely outward observance, but the obedience of the heart and of the whole man.

(3) As concerned not merely with temporal politics and earthly kingdoms, but with the kingdom of heaven and eternal salvation.

When we doubt about God, He sends us to His works of nature and providence, and to Scripture; these are His witnesses, and they bear sufficient testimony to Him. Yet has He one other witness; for, as Christ is known by Divine works, so would He have us known, not by profession merely, but by our daily life, our works and words. Our works demonstrate whether we be Christians indeed—whether we be true to the name we bear, as Christ's works and mission accorded the one with the other. In vain is any one called a Christian who does not imitate Christ. He is not a Christian whose eyes are blind to the truth of God's presence; whose ears are deaf to His calls of repentance; whose mouth is dumb

Ferus in
Matt.
Barradius.
Stella.

¹ "Cum imus ad vitia duces esse volumus; ad virtutem pudet nos ire sine duce."—*Maldonatus*.

to God's praises; and whose life is dead to holiness. If Christ has given us these mercies, if He has opened our eyes to see Him in His works, if He has unstopped our ears to recognize His voice, if He has loosened our tongue to speak of Him, and has given us true life, let us go forth that others may see the reality of our sonship and the truth of our professions.

Alex. Nat.

(5) *The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.*¹

Ps. cxlvi. 8.
Isa. xxix. 18;
xlii. 7.
Matt. x. 8.
John ii. 23;
iii. 2; x.
25, 38; xl.
43; xiv. 11.

He enumerates those miracles and works which prophecy and the common belief of the Jews recognized as marks of the Messiah. Isaiah prophesied that when He came the eyes of the blind should be opened, the ears of the deaf unstopped, the tongue of the dumb sing, and that good tidings should be preached to the meek. The healing of the leper, and raising of the dead, were works which the Jews attributed beforehand to the Messiah. Several of these miracles had been wrought, indeed, through the hands of the prophets, never before did *One* work so many and great miracles.

Luke iv. 18.
Jas. ii. 5.

Ferus in
Matt.

Isa. xxxv. 5;
lxi. 1.
Corn. à Lap.

In opening the eyes of the blind He at the same time did more—He opened also the eyes of John's disciples; and whilst He unstopped the ears of the deaf, He at the same moment enabled these messengers to hear with their heart, and understand that He was the Messiah. This, not less than the other, was a true miracle. But He appeals, as a proof of the truth of His mission, to the fact, that He *preached to the poor*—the poor in station and the poor in spirit. To the poor in station He preached not as an earthly king, disregarding the lowliest on the earth, but to those who needed so much more, and were the more open to receive, the message of consolation.

Sylveira.

Tirinus.

Barradius.

¹ "Though εὐαγγελίζονται is best taken as a passive verb, yet these words have been translated actively 'the poor preach the Gospel.' Thus Franzius paraphrases these words, 'pauperes lætūm prædicant de mox prodituro Messia nuntium.' The Gothic of Ulphilas reads, 'unledai wailamery-anda;' the Anglo-Saxon (Lindisfarne) has dorfende godspell boddages; and Wyclif's version is 'pore men ben taken

to precheynge of the Gospel,' and Imm. ab Incarnatione remarks, "Quidam cum Euthymio, Theophylacto, et Abulensi activè accipiunt; ut sit sensus: Pauperes, id est, mei Apostoli, qui nihil proprium habent, prædicant Evangelium. Quidam accipiunt passivè cum Syriaco, qui habet: *Pauperibus evangelizatur*; id est, pauperibus Evangelium annunciatur, seu pauperes docentur et accipiunt Evangelium."

Not as though His teaching were to these only, since it was to all, but that He made no distinction, and preached the Gospel as well to the poor as to the rich—passing none by, but preaching to those whom the Rabbin despised and neglected.¹ But His words seem especially to mean that He preached to the poor in spirit—the *meek*—those who, in coming to repentance, did so by stripping themselves of self-reliance, and becoming poor as to human aid: such are they who, though they have riches, trust not in them—who, if they have them not, seek not these, but heavenly riches.

Christ's spiritual healings, of which bodily miracles are but types, sight to the blind soul, walking in newness of life, cleansing to the sinner, hearing to the deaf soul, and life to the dead in trespasses and sins, are summed up in one all-comprehensive sign—they are the Gospel preached to the poor.

Jerome.

Isa. lxi. 1.

Sier.

Luca Brug.

Is. viii. 14, 15.
Matt. xiii. 57;
xxiv. 10;
xxvi. 31.
John vi. 60,
66.
Rom. ix. 32,
33.
1 Cor. i. 23.
Gal. v. 11.
1 Pet. ii. 8.

(6) *And blessed is he, whosoever shall not be offended in Me.*

In this He spake to the hearts of the messengers whom John sent, because they were offended with Him. They associated the austerity of their master with their notion of the Messiah, as though outward austerity were necessarily a part of Christianity; and were, for that reason, offended at the life of our Lord. In this:—

Chrysostom.

Luca Brug.

Sylveira.

Cajetan.

(1) He reproved their unbelief, who had seen so many acts of power, and had known so much of Him.

(2) He showed His omniscience in revealing to them the very thoughts of their heart.

(3) He warned them against future offence, because of His weakness, His sufferings, and death.

He does not say, *offended by me*; for Christ is never a cause of scandal to His followers by what He does: but the

¹ "The proof which evinced that Christ's religion was divine, was not merely His acts of supernatural power, but a fact which to His hearers was no less astonishing, 'The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them.' The preaching of the Gospel to the poor is added to the last and greatest of testimonies, the raising from the

dead. Leavened as modern society has been by the influence of Christianity, it may seem somewhat superfluous even to particularize as a characteristic of any form of religion that the poor should partake of its consolations. A survey of the state of society at the date of the birth of Christ will exhibit how great a moral miracle was here performed."—*Lee's Lectures on Ecclesiastical History.*

human heart takes occasion to itself of scandal from the things of Christ when not in accordance with its anticipations. During His dwelling on earth men were offended in Him, because of His humility and the lowliness of His life, as afterwards by His sufferings and death, as though these were marks that He was not the Messiah, not a Divine person.¹ With them the mocking question, Is not this the carpenter's son? was an excuse for unbelief, thus fulfilling Simeon's prophecy, *This child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against.* The nation of the Jews were, for various reasons, offended in Him. The doctors of the law were scandalized that He should come to fulfil, and so do away with, the law. The Pharisees were scandalized at His humility, and those virtues which contrasted with their ostentatious form of holiness. The vulgar were scandalized at the absence of pomp and worldly grandeur; the disciples of John at His miracles, which they feared would efface the memory of those of their master; and all were offended at the fact that, whilst He was indeed man, He by His works showed Himself to be God. In this way is Christ still an offence and stumbling-block to the world:—

Ludolph.

Estius.

Luke ii. 34.
Ferus in
Matt.Luzerne.
John x. 33.
Cyril.

(1) To men who are perpetually striving after other means of salvation.

(2) To those who are offended by the simplicity and humility of His person.

(3) To those who fall away from Him because of the strictness of His doctrine.

(4) To those who strive to bend the polity of His kingdom in accordance with the maxims of the world.

Arias Montanus.

(7) *And as they departed, Jesus began to say unto the multitudes concerning John,*

Luke vii. 24.

The multitude, it may be, were scandalized at John, as though his imprisonment and adversity had weakened his faith in Christ, or at any rate their attachment to him was shaken, as is often the case, because of the adversity which had befallen him. To remove their doubt about John, and

Stella.

Luzerne.

¹ "Notandum est, Dominum non dixisse, Qui fuerit scandalizatus à Me, sed in Me, licet enim lapis offensionis appelletur, 1 Pet. ii. 8, id non suo, sed nostro vitio fit: neminem enim scandalizat Christus: nemini dat justam offendiculi occasionem; sed nostra sive malitia, sive infirmitas offendiculi occasionem sibi

ipsa accipit, unde non debet. Ideo autem Christus Joanni renuntiari jubet hanc sententiam ut ait Cajetan noster, ut ex hoc Joannes haberet occasionem præmonendi discipulos suos ut visâ Christi Passione, et morte non scandalizarentur, sicut fecerunt multi infideles." —Imm. ab Incarnatione.

to show he was not one of those to whom our Lord had referred as *offended* at Him, He proceeds to extol the Baptist for his unchanging faith and unshaken confidence, so that they might no longer think he had fallen away from his former trust in Christ as the Messiah. And this He did when John's disciples departed, otherwise it might seem that the words were spoken to flatter John. The world praises those present, and speaks lightly of and reviles the absent. The divine Truth acts differently.

Matt. iii. 5. *What went ye into the wilderness to see? A reed*
 Luke iii. 7. *shaken with the wind?*¹
 Ephes. iv. 14.

Matt. iii. 5. We read before, *Then went out to him Jerusalem and all Judea, and all the region about Jordan.* As though our Lord should say, if he had not been something more than common, you would not thus have gone out to see him. Th. Aquinas. He reproves the fickle multitude by the word used, *Ye went to see*, not to hear and listen, and do what he taught; Stier. not reverently to see the prophet, but to look on him as a spectacle (*θεάσασθαι*) merely. He it was who in the desert Bengel. testified of Me, and in a prison and in adversity remains unshaken in confidence in Me, since he proclaimed Me *the Lamb of God*, not from carnal relationship, but as the Angel John i. 86. and Messenger of God. In His praise of John, Christ Alb. Magnus. commends him for these four things:—

Ps. i. 3. (1) His constancy of mind; he was a tree planted by the rivers of water; not a reed of the desert, but an oak of the forest.

(2) For the self-denial of his life; he was not softly clad, and solicitous for the things of this world.

(3) For the truth of his doctrine; he was a prophet and more than a prophet.

Stella. (4) For the purity of his life; he was Christ's messenger.

Here He speaks of John's unshaken confidence in Him—he is not a reed shaken with the wind. Ye went not out to see one of the reeds of that Jordan where he baptized, but the stern preacher of repentance, and if stern to others not less rigorous to himself. And this image of the reed is very significant:—

Stier. (1) It is empty, has nothing within. All is outside appearance—a perpetual parable of an unstable professor.

Ferus in Matt. (2) It has no constancy, is tossed to and fro by every wind, Cyril. like the man bent on gaining worldly honours and pleasures,

¹ “*Σαλευόμενον*, agitated, in the middle voice, meaning permitting himself to be agitated.”—Bengel.

and driven hither and thither in his religious life by every impulse, now serving God, now falling away to the world.

Alex. Nat.

(3) It has one appearance in cloud, another in sunshine; like the man who is one thing in adversity, another in prosperity, as the people thought John would be; as though he who had been firm in prosperity, when all flocked to him, would not be still firm in adversity; as though he who was unmoved when men wished to take him for the Messiah, would falter before the persecution of Herod.

Beaux Ami.

Bengel.

(4) It is unfruitful, having nothing but leaves, an emblem of the barren professor.

Barradius.

(5) It loves the banks of a flowing river, as worldly men regard only the passing world and perishable riches.¹ John was the reverse of this. It was no reed of the desert the multitude from *all Judea* went to the banks of the Jordan to see; no timid, half-hearted disciple, whom the lightest breath of popular favour, or mere rumour of opposition, will bend from his purpose; no empty pretender to a holiness he has not within him; no feeble follower of Christ; no inconstant messenger, suiting his teaching to the variable humours of men; no unfruitful teacher of repentance; no lover of this evil world; not a reed planted in the morass of a weak and watery faith, and quivering in the wind of doubt. In faith and practice he was no *reed* by the water-side, but a *tree* of God's planting, to himself austere, the prophet of God.

Ambrose.

Maldonatus.

Wordsworth.

Bengel.

Ps. i. 3.

(8) *But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.*²

Ye *went to see* not a reed, but an oak, strong in the nature which God had given him, and one who despised soft clothing and effeminacy by the choice of his own will. Ease shakes the firmness of the soul, as the over-care of the body indicates neglect of the mind. This self-indulgence and soft raiment not only effeminates the mind and weakens the body, but also enfeebles the soul of man. Such garments relax the austerity of the soul, and if worn even by a hard and vigorous body, soon make it frail and delicate.³ Our Blessed Lord may in this have had reference to the court

Sylveira.

Barradius.

Ambrose.

Sylveira.

Chrysostom.

¹ "Peccator specialiter arundini comparatur quod in arena radieatur, idcirco facilliter evellitur pluvia, vento vel flumine. Sic peccator nunc a vento prosperitatis nunc ab aura adversitatis."

—Nyder.

² "In domibus terrestrium regum, inquit, non æterni regis."—*Stella*.

³ "Audite hæc fratres; verum delicatæ vestes, delicati animi testes,"—*Wicelius*.

of Herod, which was sunk in voluptuousness, and filled with those noted for the magnificence of their clothing. Such men are not like John, who was condemned to a prison, whilst these walk in kings' houses. If he had cared for such display, he would have been the courtier, not the prisoner of Herod, for such serve earthly kings, not the heavenly. And our Lord says not that this is the habit of kings, but of those who live in kings' houses, not reflecting upon those in authority, nor seeming to point out Herod to the contempt of His hearers.

Let those who would preach Christ in sincerity remember these words of their Divine Master ; and if they would avoid smooth words and the flattery of the rich, let them keep their feet from courts. None haunt the courts of princes, and love the company of kings, who do not in the end lose their integrity and enfeeble their soul. *It eateth as doth a canker.* But more than this we are taught by these words. It is a piece of self-deception to think we shall gain the world by conforming to its fashions. The world will sooner corrupt the heart that so conforms to it, than it will submit to change one iota of its evil ways.

The world is that wilderness which is here described, a place deserted by the Holy Spirit, and offering no habitation fit for God. On all sides are to be seen the barren reed. Men who regard only outward things, who have no love for God, abide in these deserts ; bringing forth no fruit to His glory, they are abundant in mere empty professions, and are turned hither and thither by every wind, without the root of living principle or firmness to abide steadfast in either adversity or prosperity ; with a mind uncultured and a soul disregarded, they show by their garments how much they esteem a life of ease and self-indulgence.

Matt. xiv. 5 ;
xxi. 26.
Luke i. 76 ;
vii. 26.

(9) *But what went ye out for to see ? A prophet ? yea, I say unto you, and more than a prophet.*

All men esteemed John for a prophet. Our Blessed Lord says he was this, and more than this, since :—

(1) He saw Christ not afar off, but knew Him personally ; not only pointed Him out, but walked by His side, as the friend of the Bridegroom.¹

¹ “ Joannes majus lumen quàm alii omnes possedit, vidit enim Filium Dei, vidit Spiritum descendantem et super Christum manentem, vidit cœlos apertos, audivit Patris vocem. Num hactenus accesserunt alii Prophetæ ? Sanè Moses loquebatur cum Deo, ut cum amico, sed non vidit Eum, faciem enim Ejus videre nequivit sed tantum posteriora. Exod. xxxiii. 23.”—*Paulus de Palacio.*

(2) He did not announce Him as near at hand, but as in the midst of the people; and His salvation, not as far off, but as present.

Hilary.
Ferus in
Matt.
Jans. Gard.

(3) He was greater than any mere prophet, by his miraculous conception.

(4) He was *more than a prophet* because of his life of greater sanctity; for the Baptist is brought forward as one who attained the foremost place in legal righteousness.

Cyril.

(5) He was greater than all previous prophets, as the immediate precursor of our Blessed Lord.

Corn. à Lap.

(6) He was *more than a mere prophet*; as not only a prophet, but as being prophesied of by other prophets.

Isid. Clarius.

(7) In him prophecy terminated. Many prophets had desired to see Christ's face, but this was denied to all save to John the Baptist.

Ambrose.

(8) Finally, he was greater than any prophet, in that he baptized the Lord of all prophets.

Jerome.

(10) *For this is he, of whom it is written, Behold, I send my messenger before Thy face, which shall prepare Thy way before Thee.*

Isa. xl. 3.
Matt. iii. 1, 3.
Mark i. 2.
Luke i. 76;
vii. 27.

For. In this Christ gives the reason why John was more than a prophet. *I send.* Thus indicating that John's mission was from God, and that He was greater than John, as the sender is greater than he who is sent. *Before Thy face.* That is, immediately before; not, as others, many ages before His incarnation. John was sent into the world before his Master by his birth; came first by commencing his mission before Christ preached; and went out of the world first by death:—in all being the forerunner of his Divine Lord, that *messenger* who was to *prepare the way* before Christ by the removal of obstacles.¹ This he did by preaching repentance; by taking away despair of salvation because of the delay in Christ's coming, and by proclaiming Him near at hand. He was by his presence not only the *messenger* of the Faith, but also the precursor of Christ's glorious passion. So did our Blessed Lord declare Himself a King, in that *He humbled Himself* by conforming to the custom of the kings of the world, in sending before Him a messenger to prepare the way for His coming.

Barradius.

Ferus in
Matt.

Th. Aquinas.

Royard.

Ambrose.

Tirinus.

¹ "Ecce ego mitto angelum meum ante faciem tuam. Angelum meum, id est, nuncium angelicæ vitæ et puritatis, non per naturam sed per gratiam. Ante faciem tuam, id est, prope Te et parum ante. Nam sicut per faciem homo cognoscitur, sic per manifestationem Johannis Christum."—*Königsteyn*.

THE FOURTH SUNDAY IN ADVENT.

ST. JOHN I. 19—28.

John v. 33. (19) *This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?*

WE have here the second witness which the Baptist gave to the truth of Christ's mission.¹ The first was to his own disciples and to the crowds who had come to his baptism. Origen. The second witness borne by him was to the *priests and Levites*; and the same truth which he had already declared to the poor he confesses to the learned and powerful. Ferus in Johan. The whole nation at that time expected the coming of the Messiah; the sceptre was already all but departed from Gen. xlix. 10. Dan. ix. 24. Royard. Judah, and the weeks predicted by Daniel were ending. And so when the Baptist came baptizing and preaching, *all men mused in their hearts of John, whether he were the Christ or not*. Then the council of the Jewish nation deputed men chosen from the priests and Levites, able to test the truth of John's testimony. And the perpetual witness he gave by his life to Christ, he bears now in formal testimony to those who had authority to examine him, giving to these ambassadors his solemn witness (*ἡ μαρτυρία*)²

Luke iii. 15. Dean Boys. John i. 7, 15.

¹ "And this is the record of John. The commencement with *and* intimates that the general narrative stands in essential connexion with the prologue — that both are only single parts of one intimately united whole. Such a commencement was natural, since already John and the witness which he bore to Christ had been spoken of in ver. 15. His testimony here is not identical with that which was given after His baptism. The testimony here is given *when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?*

It is characteristic of St. John that he employs with unusual frequency the designation *οἱ Ἰουδαῖοι*, by which he is distinguished from the other Evangelists. We learn from this, that John is writing at a distance from Palestine, and especially for believers from among the heathen."—*Hengstenberg*.

Perhaps he uses this word, as being himself a Galilean.

² Witness is preferable to *record*. "Witness is knowledge of a thing from having seen it with the eyes of the mind." See a note of Mr. Malan "on the Gospel according to St. John."

that Christ is the Eternal Word, the Only-begotten Son of the Father, made Flesh for the salvation of mankind. Luca Brug.

These *priests and Levites* could not have been sent, as some have supposed, from envy of Christ, and from a desire to exalt the Forerunner at the expense of the Messiah, for Christ was not yet manifested, but was still one whom they knew not. The priestly lineage of John, the character of his life of austerity, his taking upon himself to baptize, together with the crowds who flocked to his teaching, marked him out as no common man, and made this inquiry necessary. The authorities at Jerusalem, indeed, were not likely to be greatly impressed in his favour. His denunciation of the Pharisees who came to his baptism, his life which rebuked their self-indulgence, his popularity, and claim to teach without reference to their authority, would not make him a favourite of the priests and rulers. Ferus.
Barradius.
Ferus in
Johan.
Luzerne.

The testimony of John was not then given of his own accord, like his former witness, but in answer to the examination of those who, by station and knowledge, were best able to ascertain the truth of what he said, and its agreement with the law and the prophets.

The coming to John, however, of this deputation from Jerusalem, whilst none came to investigate the truth of Christ's mission, is an instance of the blindness of the nation. The Baptist was not sprung from the tribe of Judah and the house of David, nor were his works such as afterwards Christ wrought; yet to Him who was born in Bethlehem, who came of the lineage of David, and did signs and wonders such as no other man did, they sent no mission. That they *sent* is a proof they knew the time predicted was at hand; that they sent not to Christ is a testimony to their wilfulness and self-blindness. And the question, *Who art thou?* was not as to John's parentage,—that they knew,—but had reference to his office, to the source and dignity of his mission, and was an inquiry as to whether he had received any special gift from God for his work; tempting him, it may be, intentionally, but at least encouraging him, to declare himself to be the Christ, and to exalt himself through the favour of the multitude. He who was no reed swayed hither and thither by men's applause or hatred, was proof against this temptation. Maldonatus.
Estius.
Jans. Gand.
Corn. & Lap.
Rupertus.

(20) *And he confessed, and denied not;¹ but confessed, I am not the Christ.*

Luke iii. 16.
John iii. 28.
Acts xiii. 25.

¹ This use of an affirmative intensified by a negative, is common in the Old Testament, as, *e. g.* 1 Sam. iii. 18; 2 Kings xviii. 36; Isaiah xxxviii. 1;

Chrysostom.

The Jews, who judged by outward appearance, had many reasons for their sympathy with John, and their supposition that he might be the Messiah, since there were many marks of greatness about him, such as his illustrious descent, as the son of one of the chief priests, his hard self-discipline, and his contempt of the world. On the other hand, when our Blessed Lord came teaching, they were scandalized at the lowliness of His birth—the *carpenter's son*—and his ordinary way of living. John, however, confessed that he was not what they might naturally have thought him to be, and denied not that he really was, as he had already told the people, merely the forerunner and messenger of Christ.

Jans. Gand.

Jansen Yp.

And here let us note the successive steps of his confession, and the testimony which he bore to the superior greatness of our Blessed Lord. He assured the *priests and Levites*—

(1) That he was neither Christ nor Elias.

(2) That he was merely the voice of another speaking through his lips, and so without authority of his own.

Beaux Amis.

(3) That what he did, by teaching and in baptism, was but by way of preparation for another, who was greatly superior to himself. And,

(4) That this mightier one was already in the midst of them.

Mal. iv. 5.
Matt. xvi. 14;
xvii. 10.
Deut. xviii.
15, 18.

(21) *And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.*

Mal. iv. 5.

The Jews universally expected, according to the prediction of Malachi, that *Elijah the prophet* would come before the incarnation of the Messiah. They did not look forward to two comings of our Blessed Lord, the first in humility, and the second in glory, but to one advent only, that in great glory and material splendour; and so they expected that before the coming of Christ, Elijah would appear, and would come in the same body with which he was taken up. And as there were many points of resemblance between the

Barradius.

ib. xxxix. 4; Jerem. xlii. 4; Ezek. vii. 4 (*Luca Brug., Whitby*); it is also common in the writings of St. John, e.g. in his Gospel, i. 3; and 1 Ep. i. 5, and ii. 27. (*Maldonat.*) Nor is it confined to Holy Scripture. It is a well-known Hebrew form of speech, as, e.g. "Debarim rabba, sect. ii. fol.

251. 1. Josephus confessus est patriam suam, propterea domina ejus dicebat, *Ecce servum Hebraum nobis addixit*, et non negavit, sed dixit, etc. Sohar in Jalkut Rubeni, fol. 145. 4. Jethro confessus, et non mentitus est."—*Schoettgen*

Baptist and Elijah—the desert home, the strict self-denying life, the similar clothing of the two prophets, and the sternness of their preaching, the Jews seem to have thought that the old prophet had at length reappeared in the flesh. Their question then was, “Art thou the very Elijah, come as we expect him in the body?”¹ and to this the denial of John is directed. He was not come in the person of Elijah, neither was he such an one as they looked forward to, but he was come as had been promised, *in the spirit and power of Elias*.² Most commentators refer these words of the prophet Malachi to the Second Advent of Christ, and believe that *before the coming of the great and dreadful day of the Lord*, the prophet Elijah will appear in person upon the earth.

Beaux Amis.
Royard.

Luca i. 17.

Ferus in
Johan.

Finding that he was not the Christ, the messengers then ask him, *Art thou that prophet?* The more ancient commentators understood by these words that the questioners referred to the prophet predicted by Moses. The more modern commentators think that since *that prophet* meant Christ, the Jews could not have intended to ask this, which would be but the repetition of their former question, but merely whether John were some one of the old prophets restored to life. It seems, however, more likely that at the coming of our Blessed Lord, the Jews had so far lost their hold of the truth, that they did not apply this prediction of Moses to Christ. John's denial, however, reaches to either meaning.

Luca Brug.

Chrysostom.
Origen.
Deut. xviii.
15.

Rupertus,

Cyrl.

(1) He was not that prophet predicted by Moses.

Alex. Nat.

(2) He was not one of the old prophets, Isaiah or Jeremiah, restored to life.

Beaux Amis

(3) He was not a prophet at all in the sense of a foreteller of future events. His office was not, as that of former prophets, to predict some future event, and to keep men in mind of one who should hereafter come, but his mission was to declare to them a present Saviour, one already come, and standing in the midst of them.³

Whitby.
Hammond.

Estius.

Maldonatus.

¹ The Jews, deceived by their cardinal error in not distinguishing between the first advent of our Blessed Lord in humility and His second in glory, expected that at the coming of the Messiah the prophets were to rise again. So that their question, here and elsewhere, is, in fact, “Art thou Elias risen from the dead?” or “Art thou one of the old prophets, that at the coming of Christ shall rise again?” See *Lightfoot* on Heb. et Talmud.

² “Etsi in spiritu Elias erat, in persona Elias non erat.”—*Alex. Natalis*.

³ “Non ego legatus, ut cæteri, xenia tibi vel eulogias à sponso suo detuli: sed Ipse Sponsus me architriclinum vel consecrætalem habens, ecce te nuptiali die convenit. Virtute autem vel gratia propheta, imò plus quàm propheta erat: quia videlicet præsentem prophetarum omnium verticem Christum contingens, ipsius

Isaiah xl. 3.
Matt. iii. 3.
Mark i. 3.
Luke iii. 4.
John iii. 28.

(22) *Then said they (εἶπον οὖν αὐτῷ) unto him,¹ Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?* (23) *He said, I am the voice of one crying in the wilderness,*

John vii. 37.
Origen.

The voice of Him who cries—that is, of our Blessed Lord, whose cry was then, *If any man thirst, let him come unto Me and drink.* As the Messiah was the Word, so was St. John the voice. The Word, the mental, immaterial Word, is that which is in the bosom of the speaker, and is made known to others by his voice. Hence is Jesus Christ called by St. John the Word of the Father; the *Logos*, which St. John declares and makes known to mankind. And the Baptist was the voice of that Word.

Gregory.

(1) As the sound of the voice precedes the knowledge of the word which the speaker would convey to the hearers, so did St. John go before and make known Christ, the Eternal Word.

Augustine.
Bonavent.

(2) As the voice is that sound which makes the word in the mind of the speaker known to others, so the preaching of John the Baptist made Christ known to mankind, and led men to Him who is the true wisdom, the Eternal Word.

Alb. Magnus.

(3) As the voice is but an empty sound without the word in the mind, so would John's teaching have been empty and void of power but for the Incarnate Word.

Sylveira.

He was but the voice, for he delivered not his own witness, but that which God had revealed to him, that Christ was already come; since whenever the articulate voice is heard, it is a full proof that the word must already exist. But this word *voice* is not only a witness to the pre-existence of the Word, it is also a mark of John's humility. By it he says—

Royard.

Hugo de S.
Charo.
John iii. 30.

(1) That as the voice passes away, and is no more heard, whilst the word remains, so should he pass away; but the Word should abide for ever, or, as he said expressly, *He must increase, but I must decrease.*

Gorranus.

John i. 7.
Dean Boys.
Quesnel.

(2) That as the voice arouses the attention of the hearer, in order that he may receive the word, so was it his office to cry and arrest man's attention, that the Word might be received into the heart, for he came as *a witness*.

Thus are all true preachers the voice of Christ, and only

mysteria prophetis omnibus familiaris inoverat."—*Rupertus*.

¹ "They said therefore unto Him." *Version of Four Clergymen.* "οὖν

in this place seems to indicate consequence rather than sequence only."—*Malan*.

His voice; John, indeed, was all voice, as they should be.¹ His clothing, his manner of life, his preaching, all spake the same word, Repent: and *the voice* that effectually cries now as he once did, is the man who teaches the ways of Christ without suffering any injury to happen to the truth which he preaches, by the inconsistency of his life.² The Word that cried then, by John's voice, is our Blessed Lord,—

Stella.

Quesnel.

(1) *Who in the days of His flesh . . . offered up prayers and supplications with strong crying and tears unto Him that was able to save.*

Heb. v. 7.

(2) Who went about always preaching and teaching through the desert of the world, as He speaks still by His own voice, the ministers of *the Word*, announcing peace and salvation to those who are deserted of all human help, and who have stripped themselves of all self-reliance.

Ferus in
Johan.

Royard.

Make straight the way of the Lord, as said the prophet Esaias.

Isaiah xl. 3.

Remove, that is, all that is unclean, all that is sordid and maketh a lie, and all pride and presumption, which are as mountains hindering the Lord's approach, and prepare yourselves, that God may come and abide with you, for God's way is the way of His commandments, and this is prepared by humility, by cleansing the heart from all pollution, by sorrow for sin, and by the earnest desire of amendment of life: as on the other hand it is destroyed by pride, by fear of man, and by impurity. God's way then is made *straight* when the whole man is subject to Him, when the will is influenced by love towards Him, and all the deeds of man are actuated by obedience to His precepts. John announced Him *then*, in order that men might know that He who is the true and living Way had come into the world. He announces Himself to us *now* as He that standeth *at the door* of our heart and knocks, that we may prepare a way for Him. His way is our will, which

Luca Brug.

Dean Boys.

Hugo de S.
Charo.
Psalm cxix.
32.

Matt. Faber.

Alb. Magnus.

Th. Aquinas.

Rev. iii. 20.

¹ "Omnia in sacerdote debent esse vocalia."—*St. Jerome*.

² "The bells hung on Aaron's garment (Exod. xxviii. 33) were of pure gold, hereby signifying that Aaron's voice should be no sounding brass, no jarring cymbal, but a sweet ring, proving sweetly, reproof sweetly, confuting error sweetly, confirming the truth sweetly; running over all the changes of God's ring, mentioned

2 Tim. iv. 2, without any jar or false stroke, sweetly. Such a man was John the Baptist, rebuking Herod, hardened in his wickedness, roughly (Luke iii. 19); taking up the dissembling Pharisees bitterly (Matt. iii. 7); speaking to his own disciples gently, singing to every one the true note fitly: and this, as David speaks, is to charm wisely, Psalm lviii. 5."—*Dean Boys*, on the Epistles and Gospels.

Stella.

He seeks to conform to His own will, and the preparation for His coming is our repentance and forsaking sin.

Ferus in Dom.

The Baptist asks no hard thing from us, since he asks not the doing anything, but removing those impediments which hinder Christ's entering into our hearts, and deprive us of the salvation which He offers us, and is ever at hand to give.

(24) *And they which were sent were of the Pharisees.*

Hugo de S. Charo.

And therefore men competent by knowledge to investigate the truth of what he said, and yet not likely to yield to a teacher whose preaching was so great a rebuke to themselves. They who listened gladly to John's teaching, and who repented at his call, were publicans and sinners; those who knew the law and should have obeyed it were unmoved by the declarations of John the Baptist. So has it ever been; they who trust to their own self-righteousness are incapable of being moved to repentance.

Ferus in Johan.

Isa. lii. 15.
Ezek. xvi. 9;
xxxvi. 25.
Za. ch. xlii. 1.
Leb. x. 22.

(25) *And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?*

Hammond.

Whitby.

Alex. Nat.
Ferus in
Johan.
Jans. Gand.

Amongst the Jews, baptism was the ordinary way by which proselytes were admitted into the Church. "Why," they ask, in the first place, "dost thou do to us who are of the holy nation that which we only do to the Gentiles?"¹ The Pharisees held again that no one could add to the ritual which God had given unless it were the Messiah, or some prophet specially commissioned by God for that purpose. They knew that Christ would restore and make all things new, and they believed that in His time a baptism would be instituted which should give remission of sins; but unless John were the Messiah, or that great prophet predicted by Moses, or one whose authority was incontestable, they did not admit his right to baptize.

¹ "A kind of initiation by water was long in use among the Jews, though it was not sacramental until Christ's institution; yea, therefore, it may seem to have been used by them, because they expected it at the coming of the Messiah, as appeareth by their

coming to John, questioning not so much his baptism as his authority, by what authority he baptized."—*Godwyn*, Moses and Aaron, lib. 1. cap. iii. See *Selden de Synedriis*; and *Barrow on the Doctrine of the Sacraments*, section Of Baptism, in init.

(26) *John answered them, saying, I baptize with water:* Matt. iii. 11.
Acts i. 5.

With water only, not with that baptism to which they referred, nor in his own name, as though the baptism derived authority from him. The Jewish ritual before the coming of Christ was full of ordinances significant of grace to be given, but not of things in themselves appointed to confer the grace; this all subsequent sacraments and other means can do only by virtue of His merit, His passion and death. They were right in thus thinking that the baptism of the soul was the special office and gift of Christ, as had been predicted by the prophets. John's baptism was, as he tells them, only the baptism of water, preparing the way for and pointing out the coming Christ, but imperfect and unable of itself to save, since it was not the baptism of *water* and of the Spirit.¹ It was not a sacrament, like Christ's sacrament, since it did but dispose and prepare men for Christ's baptism; a sign and call to men to repent, and a foreshadowing of the Son of Man's baptism, as the brazen serpent was of old a sign of the crucifixion. It could only wash the body with *water*, but was powerless to absolve from sin. In the one was the *water* as a sign of the necessity of repentance; in the other, the *water* indeed to cleanse, but also the Holy Spirit for the work of sanctification. John's baptism is termed a baptism of repentance:—

(1) Because while it did not confer the full grace of Christian baptism, it yet called and disposed men to repentance.

(2) All who came to it made thereby a confession of their sins.

(3) It was the pledge of the baptism of Christ, in which remission of sins is given. Matt. Faber.
Taylor's Life
of Christ,
Pt. 1. § 9.

John here proclaims his own inferiority, and the necessity of Christ's coming to make perfect that which he did but imperfectly; warning them by these words that his was but the baptism of *water*, and that they ought not to place their hopes of salvation upon it. For to the perfection of baptism the washing of the Spirit is necessary; and whilst John's reached but to the body, he points to the God-man then already come, who should be able to baptize, not with water only, but also with the Spirit. The baptism of John Alb. Magnus.

Beaux Amis.

¹ “Μὴ νομίσητε τὸ πᾶν ἐν τῷ ὕδατι ῥέζων ἕτερον· ἀλλὰ παρασκευὴ τοῦτο κείσθαι βαπτίσματι. Οὐκ ἂν εἰ τοῦτο τέλειον ἦν, ἕτερος ἂν ἦλθε μετ’ ἐμὲ πα- S. Chrysostom.

Maldonatus.

was in order that something might be done, *i. e.* that men might repent; our Blessed Lord's baptism was not only to enable man to do, but is also efficacious to work regeneration, for it is the full and peculiar property of the Substance that transcends all, to be able to bestow on man the indwelling of the Holy Ghost, and to make those that draw near unto it partakers of the Divine nature. And this power exists in Christ, not by communication from another, but as His own, and as belonging to His own substance.

Cyril in Luke.

Rainssant.

Though John's baptism was of God's appointment and the preparation for our Blessed Lord's baptism, yet of the crowds who came to John few came afterwards to Christ. Either they came unprepared to John's baptism, and hence it did not profit them; or after their repentance and baptism they fell away again into carelessness and sin.

Mal. iii. 1.

But there standeth one among you whom ye know not.

Alex. Nat.

John seems to say, However imperfect this my baptism is, there is *One* even now amongst you who will make it efficacious to the regeneration of the soul. He is *among you* :—

Luca Brug.

(1) As to His human-nature, as one of yourselves, as He took upon Him the form of man and became the servant of men, and is among you as once He sat in the midst of the doctors in the temple.

Jansen Yp.

(2) As to the Divine nature He is *among you*, for He filleth all in all, and is very nigh to every one.

Beaux Amis.

(3) He is *among you* as the Light which lighteth every man, and as the Word of Wisdom in the heart of all His people.

Theophylact.

(4) *Among you* as the Mediator between man and God, and seeking to draw all men to God.

Chrysostom.

(5) Not as the Baptist, in the desert, but in the midst of the cities of men.

Ferus in Johan.

(6) *Among you* all, for the benefit of all, as the true tree of life in the midst of the garden of this world for the life and for the healing of all.

Alb. Magnus.

Him, however, *ye know not*, because ye look only with the eye of the flesh, and therefore see in Him only *the carpenter's son*, and not the true Messiah.¹ For when our Blessed Lord was here in the flesh, He was but visible as

¹ “ὅν ἡμεῖς οὐκ οἶδατε. τοῦτο εἶπεν, δάσκοντα. Εἰδῆσιν δὲ ἐνταῦθα γυνῶ-
σιν φησι τὴν ἀκριβῆ· Οἶον, τίς ἐστι
τῷ λαῷ ὡς ἓνα τῶν πολλῶν, ἕτε παν-
ταχοῦ τὸ ἀτυφον καὶ ἀκόμπαστον δι-

to His body, and by those works which bore testimony to Him, which however ought to have convinced those who saw them of the truth of His words. In His eternal majesty and glory He was truly invisible. And so coming otherwise than men expected, they would not behold in Him the Incarnate God. At all times men see not Christ unless He comes in the way which they in their pride and self-sufficiency think fitting.

Origen.

Ferus in
Johan.

(27) *He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.*¹

Mark i. 7.
Luke iii. 16.
John i. 15, 30

He cometh after, for the voice must not only precede the word, in order that men may know and understand it; but it gives assurance that the word is already existing in the mind of the speaker. So must that repentance which John preached precede Christ's indwelling in the heart.

Origen.

John tells us also by these words that his baptism was imperfect; for had it been otherwise, then would Christ not have come. Thus, in saying that Christ should come, John declared that his own teaching and baptism needed One to make them complete and efficacious, since for this end Christ comes, to complete that which John did but begin. And this *coming after* refers to our Blessed Lord's ministry upon earth, Incarnate in the nature of man; for He already was *among* them in His Divinity from the beginning. He came after His messenger in the order of His birth into this world, as well as in that of His ministry visibly amongst men; for it was not until John had been cast into prison that Christ began to preach openly; but when *the prophet and more than a prophet* was silenced, and the Old Testament was closed, then was seen the glory of Christ and of the New Covenant.

Chrysostom

Gorranus.

Royard.

But, the Baptist adds, He who came *after me is preferred before me*, is greater, that is, in station, in dignity, and glory; greater,² incomparably greater, since He is the God-

Luca Brug.

¹ "Quia Illius unionis modum investigare, aliisque explicare non erat sufficiens."—*Peter Lombard*, De Sentent. lib. iii. Dist. 2.

² St. John the Baptist is here speaking of the greater excellence of the God-man, Jesus Christ. Of whom we are told, because *He humbled Himself*, and took upon Him our flesh, *God the Father hath highly exalted*

Him. (Phil. iv. 8, 9.) "It will be observed that *He is preferred before me* ["is maad before me."—*Wyclif's version*] is in the Greek *ἐμπροσθεν μου γέγονεν*; but *He was before me* in verse 30, is *πρῶτός μου ἦν*."—Dr. Burton's note in his edition of Pearson on the Creed, vol. i. p. 142, 2d edit. Oxford, 1843.

Sylveira.
Beaux Amis.

Tittman.

Ferus in
Johan.
Royard.

man. I am first, says the Baptist, in the order of my preaching of repentance; but I do only an imperfect work. He is first in the dignity of His nature, and makes all things perfect, for He is not man merely, but God. Thus in proclaiming his own unworthiness John testifies to the Divinity of Christ. Had He been mere man, John would not have been unworthy to do menial service to Him.¹ It is because He is Divine that the Baptist is unworthy. It is of mere grace, mere mercy, that God accepts any service, and not because of the worthiness of him who serves, still less of any necessity in Him to whom the service is rendered. For no man is needed to do the least office for Christ. Only the angels of heaven are commissioned to be His personal servants.

Judges vii. 24.
John x. 40.

(28) *These things were done in Bethabara beyond Jordan, where John was baptizing.*

Tittmann.

Aleuin.

This testimony was not given in a corner, but openly to the priests and Levites sent from Jerusalem at a time when large multitudes flocked to his baptism *beyond Jordan*, and by this testimony he acknowledged himself to be the fore-runner of Him who came to call the whole world to repentance. And all this was *done in Bethabara*, at "the place of passage,"² so called either from its being the usual place for

¹ "The unloosing of the shoelatchet was one of the meanest services, performed by slaves, according to Theophylact, τὸ λύειν τὸ ἐπὶ πόδημα τῆς ἰσχυρῆς διακονίας ἐστίν."—Hengstenberg.

² Instead of Bethabara, the reading now usually adopted is "Bethany beyond Jordan." This has the sanction of most existing manuscripts. The other reading, though found in several manuscripts, was maintained by Origen mainly because of an ancient tradition that Bethabara was the scene of John's baptism, and that no place bearing the name of Bethany was known in his time except the village where Lazarus lived, which could not have been meant in this passage. S. Chrysostom and Epiphanius however are in favour of Bethabara as the true reading; and S. Jerome says, "Bethabara ubi Joannes baptizabat, unde et usque hodie plurimi de fratri-

bus hoc est de numero credentium, ibi renasci cupientes vitali gurgite baptizantur." See on this point Mr. Tristram's remarks in his volume *The Land of Israel*, p. 522. In the reading, βηθανία (בֵּית-חַנַּיָּה), Toletus remarks, 'Bethania quæ est propè Hierusalem scribitur cum ʿ ain, et Bethania hæc scribitur cum ʿ aleph, et significat idem quod domus navis id est locus ubi navicula est qua transitur flumen, quod idem est, ac Bethabara id est domus transitus' (Toletus *in loco*). Hengstenberg supports the reading of our authorized version, and says, "That which Origen urges against the reading Bethany, that there was no Bethany in this region, but that there was a Bethabara, is not without force. Bethbara, without doubt a contraction of Bethabara, appears in Judges vii. 24, as the principal passage across the Jordan. The Berleb. Bibel remarks, 'Bethabara was a right public

crossing the Jordan, or most probably because there the ark of God, with the priests and whole nation of the Jews, Jansen Yf. crossed from the desert into the promised land.¹

place, where there was a ferry across the Jordan, and therefore a continual concourse of people going and returning.' Its name, known from the Gospel history, might also easily be put for the more unfamiliar name. Bengel, who simply remarks, 'Nomen notius pro ignoto,' saw more sharply than modern critics" (*Hengstenberg on St. John*). See Mr. Malan's volume on the Gospel according to St. John. In considering the evidence in favour of either reading, it will be well to bear in mind the canon of Griesbach. "Insolentior lectio potior est ea, quæ

nil insoliti continetur. Vocabula ergo varia, aut hoc saltem significatione, quæ eo de quo quæritur loco admit-tenda esset, varius usurpata, phrasesque ac verborum constructiones usu minus tritæ, præferantur vulgatoribus" (*Proleg. in Nov. Test. ed. Griesbach*). On a consideration of the whole subject, I incline to prefer the reading Bethabara to that of Bethany.

¹ "Ut ubi Dei populus ex deserto veniens in terram promissam trajecit, ibidem editum sit Johannis testimonium, quasi trajectum faciens ex Lege in Regnum Cœleste."—*Alex. Natalis*.

THE NATIVITY OF OUR LORD,

OR THE BIRTHDAY OF CHRIST, COMMONLY CALLED CHRISTMAS DAY.

ST. JOHN I. 1—14.¹

Prov. viii. 22,
23, 27.
Micah v. 2.
John xvii. 5.
Col. i. 17.
1 John i. 1;
ii. 14; v. 7.
Rev. i. 2;
iii. 14;
xix. 13.

(1) *In the beginning was the Word.*

Chrysostom.

THE Evangelist in these words seems to refer to the commencing words of the Old Testament, thus connecting the Gospel with Genesis, and showing that the author of the new creation is one with the Creator of the old. Moses, indeed, only speaks of the creation of the world; St. John begins before this, and speaks of Him who is the Creator.

¹ The marvellous simplicity and yet the majestic march of these words, and the mightiness of the mystery which St. John here declares to us, has called forth expressions of admiration and wonder from most commentators. In this part of St. John's Gospel especially, we seem to listen not to the words of inspiration but to the voice of the Great Inspirer Himself, as He spake among the thunder and the lightning from the top of Sinai. To use the words of Tittmann (*Præfatio in Meletemata Sacra*): "In hoc libro si in ullo alio, est Christus; in hoc Eum non tantum agentem videmus, sed audimus etiam loquentem, et loquentem quidem maximam partem, posses dicere, unice, de Se, et Patre Suo, Ejusque decretis ac consiliis de salute humana." It is no wonder then that men have imagined an occasion of sublimity in which these words were written in keeping with the sublimity of the words themselves. What Prochorus, a disciple of St. John, tells us may be destitute of sufficient authority to

make us rely upon the truth of the incident which he relates, but at any rate it gives us a proof of the way in which these words have from the earliest times moved the hearts of those who have read them:—"Duxit, inquit, me Joannes in locum quendam solitarium, in quo mons erat præruptus: ibi Joannes aliquot dierum spatio, orationi vacavit: finita oratione dixit mihi: Sume chartam et atramentum, et cede à dextera mea. Feci ita, et statim factum est fulgur ingens, et tonitruum magnum, et totus mons commovebatur, et nimio terrore perterritus, pronus in faciem corruui, et factus sum exanimis, et Joannes erexit me et dixit: Quæ audieris scribe. Stans Joannes oculis in cælum intentis aperuit os suum, et incipiens sanctum Evangelium pronunciavit. *In principio erat Verbum*, continuo sic stans, et in cælum intendens, usque ad illum locum, *et tenebræ Eam non comprehenderunt*. Deinde parva interveniente mora, persecutus est stans cætera verba ego autem scriberem."—*Barrad. in Evan.*

And as our Blessed Lord is of two natures, being both Divine and human, therefore St. John speaks of two generations, the eternal one before all beginning, and the other by incarnation in time. The other Evangelists only speak of the latter.

Barradius.

In the first verse of his Gospel, St. John declares three truths, telling us :—

(1) When the Word was—in the beginning.

(2) Where the Word was—with God.

(3) What the Word was—God.

Beaux Amis.

He was from eternity ; for in that beginning of time in which God created the heavens and the earth, He did not create or make the Word together with the heavens and the earth, but the Word was then existing, for the Word was God who created the world, and so was before the world and all created things. And St. John says not *in the beginning* of the creation of the world, or of time, or of any-

Luca Brug.

thing ; for then some might have imagined other existences which began to be before the world and time, and that Christ might then have begun to be ;¹ but he speaks of beginning in the abstract. And this, too, is more determinate than if he had said that He was in eternity, for heretics might have taken this to mean at some point during eternity. Some have taken this word *in the beginning* (ἐν ἀρχῇ) to mean, that the Word was in Him, who was the beginning or source of all, the Almighty Father. But this, however true, is not the meaning of the Evangelist ; but rather, that when any being began to be, then already was He, before all, Existing. For *in the beginning* of all things was the Word. Amongst things created He was not, but when they began to be by creation, He was, even then, subsisting.²

Hugo de S. Charo.

Sylveira.

Barradius.

Dion. Carth.

¹ “οὐ γὰρ εἶπεν, ἀρχῇ ἔχεν, ἀλλ’ ἐν ἀρχῇ ἦν.”—*Ammonius*.

² “That the words ‘in the beginning’ are equivalent to ‘when as yet there was no created thing,’ and that ‘was’ here stands in the emphatic sense of in the beginning when God created the heavens and earth, the Word already was, [cf. the ἦν in Rev. i. 4, 8; iv. 8]—is clear only in comparison with the opening words of Genesis. From the manifest designedness of this reference, with which it is coincident that the other Apostle among the Evangelists also takes the first words of his Gospel [βίβλος γενέσεως, Matt. i. 1, corre-

sponds to the מֵתְחִלָּה of Moses] from Genesis, it would be perplexing if the Apostle John had understood by the *beginning* something different from the original passage, the beginning of created things, of finite existence. Beginning occurs in the same sense also elsewhere in the New Testament: Matt. xix. 4 (ὁ ποιήσας ἀπ’ ἀρχῆς), 8 (ἀπ’ ἀρχῆς δὲ οὐ γέγονε); John viii. 44, where Satan is called ἀνθρωποκτόνος ἀπ’ ἀρχῆς, in reference to an event which took place in the beginning of the world, and of the human race: 1 John i. 1; ii. 13, 14; iii. 8. In these passages, the same thing is designated by mere *beginning*

Our Blessed Lord is not called the Son in this place, lest we should suppose that St. John was speaking of carnal generation, and of natural sonship. But since he is speaking of that which is spiritual, invisible, invariable, and permanent, he uses this word (*ὁ λόγος*) the Word.¹ He thus compares Him to the word which is in the mind of man, not the spoken word which is but the voice and outward presentation of the word within; a transient sign merely of that which is not transient, but which abides in the mind; for there is a word, which is truly and spiritually that which is understood by the sound, not being the actual sound itself. Now, whoever can conceive the notion of word as existing before its own sound is formed, may see enigmatically, and as it were in a glass, some similitude of that Word of which it is said, *In the beginning was the Word*. Not that this or any other expression of similitude can give an adequate idea of Him who is God the Eternal Word; for, in comparing spiritual things with temporal, it must be always remembered that the resemblance cannot be perfect, since there is no created thing but has more points of dissimilarity to God than it has of similarity. He is then called emphatically not reason, nor a word, but *The Word* (*ὁ λόγος*), thus separating Him from all other words or things whatsoever. For this term is not used to express the essential existence of the Son as He is in Himself, but as a shadow and image by which we may in some degree apprehend Him. Thus—

Theophylact.
Ferus in Johan.
Barradius.
Augustine.
Gorranus.
Chrysostom.
Luca Brug.

(1) As the mental word in man is the thought of the mind by which the mind holds converse with itself insensibly—that is, without effort and without passion or emotion—and is the perfect image and similitude of the mind from which it proceeds, so does the Son derive a free and unseen origin from the Father, being His express image and similitude.

(2) As the mind holds converse with itself by its own thought and cogitation, and sees and knows itself and all

as by *beginning of the world* in Matt. xxiv. 21, and *beginning of the creation* in Mark x. 6.”—*Hengstenberg on St. John*, Eng. Translation.

¹ “St. John is here using a name for Christ known to readers of the Psalms,—and ‘*all things were made by Him*,’ coincides unmistakably with ‘*By the Word of the Lord were the heavens made*’ in Ps. xxxiii. 6, where the LXX. has τῷ λόγῳ τοῦ κυρίου οἱ οὐρανοὶ ἐστειρώθησαν . . . The λόγος

of John is connected with the Logos of Philo only in so far as that of Philo, which proceeded from an obscure mingling, rests likewise on an Old Testament basis. This basis is especially evident where Philo designates the Logos as the Archangel (Quis rerum divin. hæres, § 42), the ταξίαρχης, or leader of the host, in reference to the Angel of the Lord, who, *e. g.* in Zech. i. appears surrounded by hosts of inferior angels.”—*Hengstenberg in loco*.

things by means of this thought, so does the Father see Himself as in a mirror in the person of His Son. Jans. Gand.

(3) As the intellectual, immaterial word abides in man's mind, so does the Divine Word abide and remain in the bosom of the Father. Luca Brug.

And this Eternal Word is not as man's word, powerless to do, but, on the contrary, all things that the Father does, He does by His Word. For *by the Word of the Lord were the heavens made*; and that which the Father created by the Eternal Word He preserves by the same power, for *He sent His Word and healed them, and they were saved from their destruction*. For as our words and mental conceptions will accord with our nature and be transitory and changeable, since our nature is transitory, so also will the Word of God partake of His essence and nature, and be eternal and unchangeable. And this word, *The Logos*, is not used of the power and strength of the Almighty, but it is the name of one who has Himself personal existence. Thus, St. John says in the Apocalypse, *I saw heaven opened, and beheld a white horse; and He that sat on him was called Faithful and True, and in righteousness He doth judge and make war . . . He was clothed with a vesture dipped in blood: and His name is called the Word of God*. For this reason, it may be, we read here, not of the Word of God, but of The Word simply, signifying that He has existence of Himself.

But not only is our Blessed Lord the Word, considered in relation to the Father, from eternity, but He is the same also in reference to the Father's purpose with mankind. For—

(1) As a finite, human word declares the mind of a speaker, so does the Infinite Divine Word declare the mind and will of the Father. Chrysostom. Theophylact.

(2) Whatever the Father speaks to us, comes through His Son. Therefore then is this Second Person in the Ever Blessed Trinity, called the Word. Because He bears inseparably the image of Him that begat, manifesting all the Father in Himself, abstracting from Him by Whom He was begotten nothing, but existing perfect in Himself.¹ In Basil.

¹ "In one place Holy Scripture calls Him *the Son*, in another *the Word*, and again in another place the *Brightness of the Father*; names severally meant to guard against blasphemy. For since man's son is of the same nature as himself, Holy Scripture, in order to show that the Substance of the Father and of the Son is one, speaks of our Blessed Lord as *the Son*, the only begotten Son of the Father. Again, because the words, birth, and son, convey to us an idea of passibility, therefore the Son is called *the Word*, which expression declares the impassibility of His birth. But since with us a father is of necessity older than his son, lest we should think that this applies to the Divine nature, the Scriptures speak of the Only be-

these words is the eternity of the Son, the Divine Word, clearly declared, in opposition to ancient heretics, such as the Valentinians, and Gnostics, and the more modern Arians.

Prov. viii. 30.
1 John i. 2.

And the Word was with God (ἦν πρὸς τὸν θεόν).¹

Lest it should seem that he referred to a spoken word merely, which does not remain with a person, though it may proceed from him, St. John adds, that this *Word was with God*. Not locally present with Him, because there was then neither time nor locality existing, but with Him as the source from whence He Himself proceedeth. We have here :—

Hugo de S.
Charo.

Luca Brug.

Sylveira.

(1) The distinction of persons asserted, for He who is *with God* must needs be distinct from God.

(2) The co-eternity of the Son with the Father is here declared, as elsewhere we have the assertion of His co-equality in power and authority.

Jans. Gand.

(3) The subordination of the Son to the Father in the mystery of the Trinity is pointed out; hence the Word is said to be with the Father, and not the Father with the Word.

Sylveira.

(4) The closeness of that union, which is not transient but permanent, and which was before the beginning of all things. He was *with* the Father as wisdom is with a wise man, or as strength is with a strong man; so that the one is not, unless the other is also.² This declaration of Christ's substantial personal existence from the beginning, anticipates and overthrows the heresy of Sabellius; it is also full of comfort to the individual member of Christ, for :—

Alex. Nat.

(1) If the Word was, and is, in His Divinity, always *with God*, and in His glorified humanity has ascended to be with the Father, how great confidence have we to go to Him in all our distress.

(2) If He was, and is, and always will be *with God*, and God is everywhere present, then is Christ the Divine Word

gotten One as *the Brightness of His Father*, for though brightness is derived from the sun it is contemporary with it."—*Council of Ephesus*.

That which is begotten is of the same nature as that which begetteth, as a child is of the same nature as the father by whom he is begotten. But it is essentially of the nature of God to be eternal; therefore, according even to the principles of human reason,

must the Son whom He begetteth of necessity be eternal.

¹ "By the preposition *πρὸς* in this place is meant the utmost possible proximity without confusion, likeness without sameness."—*Coleridge in Table-talk*. "In the beginning was the Word, and the Word was at God, and God was the Word."—*Wyclif's Version*.

² "Non alius in natura sed alter in persona."—*Fulgentius*.

everywhere present, knowing all our temptations, and sympathizing in all our trials.¹

Ferus in
Johan.

And the Word was God.

John x. 33.
Phil. ii. 6.
1 John v. 7.

Lest it should be said that that which was with God must needs be distinct in essence as well as in person from God, St. John adds, that *the Word was God*. By the word God not meaning the person of the Father, but the nature which is common to the Father, and the Son, and the Holy Ghost. In this whole verse, then, he shows :—

Theophylact.
Corn. & Lap.

(1) That the word was from eternity, having no beginning, for when the first beginning took place He already *was* ;

(2) That the Word already possessed a distinct personality from the Father, *with whom He always was* ; and

(3) That He who was eternal, co-equal, and co-substantial with the Father, *was God*.²

Luca Brug.

He now sums up the whole in the following words :—

(2) The same was in the beginning with God.

Gen. i. 1.
Wisdom ix.
9.

The Word had not assumed flesh, but yet existed unseen with the Father. St. John here tells us that the Word which he was declaring to be God, This, and no other, was *in the beginning with God*. All that exists, therefore, had a beginning, except God ; He alone had no beginning. Thus does the Evangelist deny the eternity of matter and of material things, at the same time that he asserts the eternity of the Godhead. The Word, which is the Son, was co-eternal with the Father. For as light is coeval with fire, so is He who is the splendour and glory of the Father co-eternal with Him. Before the time that He manifested Himself to us by the works of creation He was *with God* the Father, in the bosom of the Father. And He was so with Him of whom he was the Word, as to be one *with God*. St. John here declares :—

Toletus.

Jans. Gand.

Th. Aquinas

Barradius.

De Saci.

Luca Brug

(1) The identity of the Essence of the Father and the Son ; for nothing is in God that is not God.

¹ "Semper cum Patre, semper in Patre, semper apud Patrem et semper quod Pater."—*Leontius*. Οὐκ εἶπεν ἐν τῷ θεῷ ἢν ὁ λόγος, ἀλλὰ, πρὸς τὸν θεόν· ἵνα τὸ ἰδιάζον τοῦ ὑποστάσεως παραστήσῃ. Οὐκ εἶπεν, ἐν τῷ θεῷ ἵνα μὴ πρόφασιν δῶ τῇ συγχύσει τοῦ ὑποστάσεως."—*S. Basil*.

Verbum Filius Dei erat apud Deum Patrem, à quo ducit originem ab æterno, erat necessario et absolutè Deus, antequam quidquam fieret aut crearetur : Verus Deus de Deo vero, lumen æternum de lumine æterno. Hic nviètè et clarissimè S. Joannes probat Christi divinitatem." — *Piconio, in Evangelium*.

² "Verbum erat Deus, hoc ipso quo

Hugo de S.
Charo.

Corn. à Lap.

(2) The co-eternity of the Word, since He was *in the beginning* with the Father, and had the same nature and beginning as the Father, who is the beginning of all things, Himself without beginning. If it be asked *when* He was we are told that when the beginning began He already was; if it be asked *where* He was, we are here told that He was *with God* the Father; if it be asked *what* He was, then the Evangelist expressly tells us that *He was God*.¹ Thus excluding all the imaginings of Socinians, and Arians, and the older heresies of Sabellius, and the various sects of the Gnostics.

Thus far the Evangelist has declared the truths which concern the Eternal generation, nature, and personality of the Son—the Divine Word. Now, for the first time, he proceeds to speak of His operation, His relation to the things of creation, whether visible or invisible.

Ps. xxxiii. 6.
Isa. xl. 12, 26;
xliv. 24;
xlv. 7, 12.
Ephes. iii. 9.
Col. i. 16.
Heb. i. 2.
Rev. iv. 11.

(3) *All things*² *were made by Him; and without Him was not any thing made that was made.*

Luca Brug.
Barradius.

De Saci.

Sylveira.

Augustine.
Luca Brug.

Alex. Nat.

His Divinity has been asserted from the fact of His Eternity and Oneness with the Father. The Evangelist now shows the truth of this from the additional fact that all things were made by Him, and that therefore He must needs be uncreate Himself. The power, moreover, that could make all things must of necessity be Divine, and this power was the Eternal Word. In the account which Moses has given us of the creation of the world, and to which St. John seems to refer, we are told only of the creation of visible things: here we are told more than this, for having asserted universally the creation of all things by the Son, lest he should seem to be declaring that which was true of the whole and in the general without its being affirmed of all the parts of that whole, the Evangelist adds negatively, *Without Him was not any thing made that was made*, thus including all things, whether visible or invisible.

All things, then, from the angels which stand in His presence to the meanest worm and the lifeless stone, were made by Him; all things, whether substance or its accidents. *All that was made* He was the Maker thereof, thus not including the Holy Spirit, who is “not made, nor begotten, but proceeding,” and also excluding sin, which is the per-

¹ “ὡςπερ οὖν τὸ ἐν ἀρχῇ ἦν, τὸ αἰδιον δηλοῖ, οὕτω τὸ, οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν, τὸ συναίδιον ἡμῶν ἐνέφηνεν.”—*S. Chrysostom.*

² “Πάντα sounds as if it were something earlier which is spoken of than ὁ κόσμος, the world wholly complete, and especially mankind.”—*Bengel.*

version of good merely : for He created sight, not blindness ; virtue, not its absence. All things that are natural He made, but not things done by man's sinful will against nature. So far, indeed, as anything possesses reality it is from God ; but then in proportion as it is real it is not sin, since sin is the departure from the precepts of God, the making imperfect that which He has indeed made, and made perfect. And when we are told that *by Him* were all things made, this means not that He did so as the instrumental means, but as the efficient cause of creation, as One with the Father, working the will of the Father, which was indeed His own will. By Him then were all things made :—

(1) As He is the efficient cause of all. *For by Him were all things created, that are in heaven and that are in earth . . all things were created by Him.*¹

(2) As He is the pattern by which all were made.

(3) As all things are created by the Godhead, and the Word was God.

And St. John adds that *without Him was not any thing made*. Nothing beyond Him, nothing but what depends upon Him for sustentation ; for in Him, in His will and bounty, lies the cause of all existence. The word *without* also expresses the perfect unity of the Father and the Son, so that never did the Father do aught but what He did in and through the Word.

St. John, in this passage, dwells briefly on creation, for Moses had spoken fully of that ; but now, since all men acknowledged a Creator, he hastens to speak of, and to enlarge on, the work of redemption : and as he shows that even the material creation was His—for *In wisdom, O Lord, hast Thou made them all*,—so afterwards he shows that the work of the re-creation is His also, and that *Christ is all and in all*. Again : as Moses necessarily spake of earthly possessions and kingdoms, and the land of Canaan, but John of the heavenly Jerusalem, and the house which Christ prepareth in the heavens, so does he dwell necessarily on heavenly and spiritual truths. He indeed had penetrated the earthly veil, and saw his Master's Divine glory, and could speak of nothing else but this.

(4) *In Him was life.*

Our Blessed Lord is essentially *Life*, for in Him we live

¹ Or as the Epistle appointed for this day states the same truth : *Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the work of Thy hands.*—Heb. i. 10.

Acts xvii. 28. *and move, and have our being*; the *Life* from whence all life is derived; giving life to all that have life, without loss to Himself.¹ For as a fountain which produces vast depths of water, yet is nothing diminished at the fountain-head, so is it with the Only Begotten. How great soever His creations are, He Himself is not diminished by them.

Alex. Nat. He is Essential and Eternal Life, not emanating from Another, but having Life in Himself; so that whatever kind of Life there is, He is the source and giver of it.

Ambrose. (1) He is essentially *Life*—the Living One, as opposed to dying men.

(2) He is the exemplary life; for all things exist in the Word, which is the *Idea* of all things living.

Augustine. (3) He is the cause and source of natural life to all; the

Acts xvii. 28. Maker of all things, from whom life has been communicated to all things living; and He is also the Sustainer of that life which at the first He imparted; both the Giver and the Preserver of life to all.

Chrysostom. (4) He is the cause and source of supernatural life; the grace and the glory of all God's faithful children; *commencing* this life by the communication of His grace, and so bestowing upon men faith, hope, and charity; *perfecting* this life by the communication of His glory, in which we shall enjoy the beatific vision of God.

Corn. & Lap. Here, however, natural life seems to be chiefly meant, the Evangelist descending gradually:—

(1) From the Eternal generation, by which the Eternal begat Him who is Eternal.

(2) The making of all things visible and invisible, animate and inanimate.

(3) The giving to life all living things.

Jan. ii. 5.
John viii. 12;
ix. 5; xii.
35, 46.

*And the Life was the Light of men.*²

As He is the Life of the soul and of the body, so is He also the Light of the mind; for He who gave life and light to all at the first was the self-same Word of God, who was a living Light and a shining Life, illuminating those to

Lamy.

Luca Brug.

¹ "Τὸ γὰρ τῆς ζωῆς ὄνομα ἐν τῷ αὐθιᾷ οὐ τῆς δημιουργίας μόνον ἐστίν, ἀλλὰ καὶ τῆς προνοίας τῆς κατὰ τὴν διαμονήν."—S. Chrysostom.

² *Life* through Christ was light arising in the darkness of man's fall and sin: a *light* by which all believers were to walk. St. John seems in this clause to oppose the *life* and *light* exhibited

in the Gospel to that *life* and *light* which the Jews boasted of in their law."—*Lightfoot*. "Tanchuma, fol. 61. 3, ad Num. vi. 25. Illustret Dominus faciem suam super te; h. e. illustret tibi splendorem vultus Sui. *Nulla enim lux est nisi vita*, q. d. Prov. xvi. 15. In luce (h. e. humanitate) vultus regis vita est."—*Schoettgen*.

whom He had given life.¹ The true *fountain of life*, in whose light men see light, so that those who derive it not from Him, the only source of life and light, lose it in spite of all the human means which they possess for preserving and gaining it. For this word Light is not said of natural and corporeal light, but of that intellectual and immaterial light which is given to all rational creatures. Now for the first time St. John speaks of men, and the benefits to mankind which are derived from the Eternal Word, not excluding angels, as though He were not the source of light to them also, but naming men since he was writing for men, and as the lowest in the scale of creation to whom this light shineth. He is not then in this place referring to that spiritual light which is partaken of by those who dwell in and with God, but to that light of reason and intellect which is God's gift of love to all; for as natural life would be devoid of all pleasure if we did not see, so would intellectual and spiritual life be cheerless without its appropriate light. As man is made in the image of God—that is, has reason by which he may be able to comprehend earthly wisdom—so to that life God adds spiritual light by which he may see the True Wisdom; for as our bodily eyes were made to use material light, and cannot see without it, so does our intellect not see without immaterial intellectual light.² To him who has the life of grace Christ adds the light of grace, by which he may know God, and pierce the darkness of sin and of death.

Ps. xxxvi. 9.

Hengstenberg

Jans. Gand.

Barradius.

Alex. Nat.

Gorranus.

Ferus in Johan.

(5) *And the Light shineth in darkness; and the darkness comprehended it not.*

Isa. lix. 2.
John iii. 19;
xii. 35.

Titelmann.

Sylveira.

The Word was in the world from the first moment of creation; and so St. John speaks of the Light as ever shining (*φαίνει*), then as now, and now as then; for there has been always a perpetual unbroken illumination from the true Light from the time that man was made. But hitherto, before the incarnation of Christ, His nature and His truth were not *comprehended* or understood.³ He is not saying here

¹ "φῶς φωτίζον τὰ συνέσεώς τε καὶ φρονήσεως δεκτικά, τοῦτο δεικνύων ὅπερ εἶσι."—*S. Cyril.*

² "ὃ ἡ σάρκωσις τοῦ Μονογενοῦς φωταγωγεῖ τοὺς ἀνθρώπους πρὸς τὴν ἀληθῆ θεογνωσίαν καὶ πρὸς πᾶν εἶδος ἀρετῆς, δι' ὧν ἡ ζωοποιήσις γίνεται ὅ ἐστι, τῶν ἀγαθῶν ἡ ἀπόλαυσις."—*Ammonius.*

³ "τὸ φῶς—the true light shone ἐν τῇ σκοτίᾳ, in the special darkness of ignorance and unbelief of the world in general; or perhaps, also, in the Mosaic dispensation, which was one of shadows, compared with the light, the reality and substance of which is in Christ."—*Malan.*

whether Christ, the True Light, be now comprehended or not, but only that until His incarnation He was not comprehended, and therefore He came. But though He shone brighter from the time of His incarnation, yet as the material sun lightens the world before he appears, so was our Blessed Lord *the Light of men* before His manifestation in our flesh. Divers were the ways in which He shined, as :—

(1) By the light of reason, the image of God in all men.

(2) By the tokens of natural order and of wisdom which are seen in all created things, and which are so many evidences of the existence of the *True Light*.

(3) By the light of conscience, the inward law of the heart.

(4) By His revelation, which has never been wholly obliterated.

Corn. & Lap.

(5) By direct inspiration.

All traces then of knowledge of good and evil, all natural light of conscience, are so many manifestations of the Eternal light of the Word;¹ these man has had from the first. From the fall moreover God has given to men the additional light of inspiration and of miracles, so that those who are blinded to the true light are without excuse. And though *the Light shineth in darkness*, it does not mingle with darkness, but is, as it always has been, a Light to men.

Barradius.

Quesnel.

Luca Brug.

Greg. Naz.

Barradius.

Augustine.

Luca Brug.

Hengstenberg.

But *the darkness comprehended it not*. The Light is ever present, and man is ever free to take or reject that which God offers. He is not absent from the hearts of even impious men, though they will not see Him; as material light is present to the blind, though they perceive it not. Men, indeed, who have made themselves dark by sinning, cannot comprehend Him in that darkness of theirs. If they comprehend Him in any degree, it is because they are not wholly darkened. This is especially applicable to the Jewish people, His own who knew Him not, and of whom He Himself said—*if thou hadst known at least in this thy day*.² This darkness is not said to be one of the *things made by Him*, for it is a privation merely which men have brought upon

¹ Though the Nicene Council in its Creed speaks of Christ as *God of God* (θεὸς ὑπάρχων ἐκ θεοῦ) and *Light of Light*, φῶς ἐκ φωτός, yet in this the Council did but use words consecrated from the first to express the consubstantiality of Christ: in this way Hippolytus in *Fragments of a Commentary on Genesis* uses the first words, and in his *Contra Noetum* (§ x.), the second words.

Works, Eng. Translat., 1, p. 417.

² In concreto hic per tenebras intelligit Judaismum. De illis enim tenebris loquitur, quæ lucem non receperunt, quod ver. xi. diserte ad τὰ ἰδία τοῦ λόγου applicitur. Hic sigillatim scopus erat totius Evangelii, ut tenebræ illæ contra lucem se conspissantes redarguerentur ac præjudicium inde nascentis eximeretur.”—*Lampe*.

themselves by sin. Some indeed speak of the flesh and of this life as evil, and as that which hinders men from comprehending the Light; but this is not so: the flesh is not evil if directed by nature, but only when moved unnaturally—that is, when sinning—is it made dark. But though the darkened mind cannot see the light of wisdom which shineth in it and around it, yet if that heart be cleansed from sin, it must not be thought that God is there for the first time, but only that for the first time the heart is able to see and comprehend Him. When this darkness was thickest in the world by reason of increasing and deepening sin, then it behoved the true Light so to come as to manifest Himself by His incarnation and His dwelling amongst men.¹

Bengel.

Theophylact.

Beaux Amis.

Hugo de S.
Charo.

The Light is seen by us when we believe, and is imparted to others by the purity of our life, always indeed remaining in us, by His work of sanctification, and yet, at the same time, illumining others. If, then, we wish to see the true Light, we must be ourselves light, and live up to that light which is within us. If we love darkness and darkening lusts, we cannot see Him, but the light itself will be a cloud to us.

Beaux Amis.

Corn. à Lap.

(6) *There was² a man sent from God, whose name was John.*

Mal. iii. 1.
Matt. iii. 1;
xi. 10.
Mark i. 2.
Luke iii. 2.

Because the darkness comprehended not the things of God, He came Himself—the Word that *was God*: and that men might be prepared for His coming, He first sent forth the Baptist. And St. John marks the distinction between our Blessed Lord and His forerunner by saying that John the Baptist was a man and was *sent*, whereas our Lord the Eternal Word came into the world. Hence, too, John is called an angel or messenger; for he did not announce anything of himself, but the things which God sent him to say. And in the assertion that John was *sent* (ἀπεσταλμένος) there is a reference to the prediction of Malachi. *Behold, I will send my messenger, and again, behold, I will send you*

Jans. Gand.

Alex. Nat.

Corn. à Lap.

Mal. iii. 1.

¹ "Christ, saith Origen, answers all desires. To every part and power of the soul Christ becomes a kindly, proper, full satisfaction. He is called the true Light, that the eye of the soul may have wherewith to be enlightened. He is the Word, that the ear of the soul may have what to hear: the Bread of life, that the taste of the soul may have what to feed upon. Indeed Christ hath in Him all that we need or can possi-

bly wish for. He is the poor man's riches, the despised man's honour, the hungry man's food, the sick man's health, and the dying man's life. Other things may afford us some small refreshings, His coming brings life itself, and brings it in abundance. John x. 10."—*Brownrigg's first sermon on Christmas.*

² Ἐγένετο, not ἦν, not "was," but "began to be."

Mal. iv. 5. *Elijah the prophet.*¹ He was *sent* and marked out for his work :—

(1) By his mysterious birth.

(2) By an inward call.

(3) By an outward token of that inward call, which was given to him at the baptism of our Blessed Lord. *Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost.*

Beaux Amis.
John i. 33.

They are in error, therefore, who think that the ministry of the written word of Holy Scripture is unnecessary because of the existence of God's unspoken Word ; for the Evangelist first declares the greatness and the illumining power of Christ, and then says that God sent forth a man to bear witness of Him.

Ferus in
Johan.

Acts xix. 4.

(7) *The same came for a witness, to bear witness of the Light, that all men through him might believe.*

The same came ; for though sent, he yet came freely, not being compelled. There is here, as elsewhere, the freedom of the will in man pointed out. He came not as a mere prophet to predict the coming Light, but *to bear witness*² that he himself had seen that Light, and to testify that It was then really present. Hence our Blessed Lord declared that he was *more than a prophet*. He was sent, not that Christ needed any forerunner for Himself, but because the Jews and all mankind, through the blindness of ignorance and sin, were not able at once to comprehend the supernatural life of Christ. God therefore in mercy to them sent a forerunner who should prepare their hearts to acknowledge and receive Christ ; as we through the weakness caused by sin also require that our eyes should be open before we can recognize the True Light. *Through* the testimony and teaching of John men were prepared to believe in Him, as all who participate in the Divine Light are commanded to let that light shine forth from them, and so bear witness of the Light—Christ—to men who see Him not because of the darkness of sin.³

Hugo de S.
Charo.

Maldonatus.

Dion. Carth.

Gorranus.

Sylveira.

¹ "It is a characteristic of St. John, as an author, that he seldom gives express quotations from the Old Testament, but introduces references to it by way of gentle hints—a phenomenon which is also found in the prophets of the Old Covenant in relation to the works of Moses."—*Hengstenberg*.

² *εἰς μαρτυρίαν*. "Witness is a

favourite expression with St. John : it recurs with equal frequency in the Gospel, the Epistles, the Apocalypse—fourteen times in the Gospel—while in St. Matthew it does not occur at all."—*Hengstenberg*.

³ "Ut omnes crederent per eum—Nec statim in culpa est, se plures credere noluerunt, sed voluntas venientis

(8) *He was not that Light, but was sent to bear witness of that Light.*

Elsewhere John is called *a burning and a shining light*; here he is said to be *not that Light*, that is, not Essential, Uncreated Light, the source and fountain of light, but only light as the recipient of the true Light.¹ He was not the Messiah, the Saviour, as many of the Jews believed him to be, but only the forerunner of the Saviour. He was but man, and light can be given to man by no man, though it may be, and usually is, given *through* man. He who really gives it must needs be God, who is Light. John did but partake of His fulness, and manifested it to others, as is the duty of every one who shares in this Light. Beyond, however, the private Christian, the preacher is bound to fulfil his office by bearing such witness to men as John bore, whose whole life, as well as his words, was a witness for Christ.

John v. 35.

Theophylact.

Corn. & Lap.

Gros.

Ferus in Johan.

(9) *That was the true Light, which lighteth every man that cometh into the world.*

Isa. xlix. 6.
1 John ii. 8.

(1) He was that *true*, original, essential, archetypal Light, after the pattern of which material light was made; and the source of those things which we find below in fragmentary imitations and derivations. The Eternal Word is spoken of as *the True Light*, and the one unfailing source of light, uncreated Light. John and all who are illumined have light from Him, as planets derive their light from the central sun.

Alford.

(2) He is the one who truly *enlightens*, as opposed to those who, professing to make light, only darken the soul.

(3) The Light He gives not only enlightens men, but enlightens them so that they have power to see the Truth.

Corn. & Lar.
Barradius.

(4) Wherever there is light it is from Him alone.²

Rupertus.

And because He has been the Light of men from the beginning, and will always be so until the end of time, the Evangelist uses the present tense, and says that He *lighteth*; not as John the Baptist, illumining the Jews merely in the time of his mission: for Christ before His incarnation

Sylveira.

hæc fuit ut omnes crederent et salventur.—S. Jerome in *Isaiam* lxi. 9.

¹ “φῶς δὲ καὶ αὐτὸς, δηλονότι κατὰ μετοχὴν ὡς καὶ πάντες οἱ ἄγιοι.”—S. Cyril.

² “Filius Dei vera lux est, summa,

substantialis, originalisque ratio, quæ omnem hominem illuminat; cum nec recte cogitare, nec bene ratiocinari, nec verum à falso discernere, nisi Illius auxilio possimus.”—Alex. Natalis.

Luca Brug.
Lightfoot.
Ferus in
Johan.

was still shining, and giving light and power to see the light. So also since His incarnation He has been and is the Light of Jews and Gentiles, not only as the teacher, but also as the author of salvation.

Hugo de S.
Charo.

As then at the first He made all things, so still He enlightens all men, and with such light as enables them to see Him; so that however much men may darken their minds until at length they do not see Him, yet His gift is complete. There are various degrees of light from Him, for according as men use any of His gifts are greater gifts given to them, and more and higher light; but wherever there is light in any degree, it is from Him as the one only source.

Alex. Nat.
Cyril.

De Saci.
Just. Mart.

Hugo de S.
Charo.

Quesnel.
Lamy.

(1) He is the original reason in all, so that no man has reason but from Him, and His light it is which makes men to be rational creatures, implanting in them at their birth a seed of wisdom and Divine knowledge, since all knowledge is from Him.¹ False science even is in part from Him; so far as it is science it is His; so far as it is false it is imperfect and so not from Him. Thus men cannot discern the true and the false in any matter, nor discriminate between the just and the unjust, nor think and reason even about earthly things, except by Him.²

Beaux Amis.
Chrysostom.

Jansen Yp.

(2) He is the Light of Grace, so that they who apprehend and receive him are illumined by this higher and more perfect Light; and so far as any man has the light of grace within him he has it from the *True Light*. It is the condition of man's nature that he should possess natural light, which should enable him to see the *True Light*; and this power he has because he is the image of God.

But though the Light be to all, and though all men have the power to receive the supernatural light of grace, men receive it in different ways:—

(1) Some merely to evidence their own darkness.

(2) Some receive it by outward profession merely.

(3) Others receive and impart it as lights which are lighted by the *True Light*.

¹ "Omnis rationalis natura per solum Deum illustratur, ut aliquid intelligat, sicut ait salvator; unus est Magister vester Christus (Matt. xxiii. 8). Nemo dignus aperire librum et solvere signacula ejus nisi solus Agnus. (Apoc. v. 3, 9)."—*Adr. Mangotius*.

² "Erat lux vera quæ illuminat omnem hominem venientem in mundum. Ex quo perspicuum sit, naturâ omnibus Dei inesse notitiam, nec quenquam sine Christo nasci, et non habere semina in

se sapientiæ et justitiæ, reliquarumque virtutum. Unde multi absque fide et evangelio Christi, vel sapienter faciunt aliqua vel sanctè: ut parentibus obsequantur, ut inopi manum porrigant; non opprimant vicinos, non aliena diripiant: magisque judicio Dei obnoxii fiant, quod habentes in se principia virtutum et Dei semina, non credunt in Eo, sine quo esse non possunt."—*S. Jerom. in Epist. ad Galat. i. 15.*

Christ alone then is that True Light of which St. John speaks, that is, the Living, life-giving Light. Other lights there are, as:—

(1) Reason, which is from the True Light, but is not the True Light, since it only suffices for external things, not for spiritual truths.¹

Ferus in
Johan.

(2) Men are lights, but not the True Light, since theirs is only derivative light.

(3) The Gospel is light, though not the True Uncreated Light, whom indeed it reveals, without being itself that Light, since it is powerless without the aid of the Living Word.

(10) *He was in the world, and the world was made by Him, and the world knew Him not.*

Ephes. iii. 9.
Heb. i. 2;
xi. 3.

He was not now for the first time *in the world* by His incarnation, but from the beginning of the world He was there by His Divine power and Divinity:² in it by His presence, lighting it by His light, and governing and sustaining it by His providence. As then the world saw Him not, because He was not yet clothed with man's flesh, so now they see not the proofs of His presence, because their eyes are blinded to everything save the forms of earth. He was always in the world as He by whom *the world was made*; in it, that is, not only as its creator but as its sustainer.³ For though the creature may forget Him, yet He forgets not the creature. Even to the ungrateful He is still the benefactor, *for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.* Mark the gradations in this verse. *He was in the world*—and therefore the world should have known Him; *and the world was made by Him*—much more then should it have known Him; and yet, notwithstanding the proofs of His creative power and His sustaining love, *the world knew Him not.* Men, that is, in the world, whom the world tied down, and who had become as it were a part of the

Alex. Nat.

Acts xvii. 27.
Corn. à Lap.

Ferus in
Johan.

Augustine.

Corn. à Lap.

Matt. v. 45.

Alford.

Gorranus.

¹ "He is the true light which lighteth every man that cometh into the world: this is the light of reason, which all men should have kept as the lamp of God, trimming it with the oil of His revealed will, and waiting for the arising of the day-star, and the dawning of the day upon their heart. And because the Virgins have been more foolish than to trim their lamp and expect the Bridegroom, they will be

judged at His coming, every one of them, and rejected from the heavenly and eternal state of His blessedness."—*Ed. Irving, Sermons*, vol. i. p. 230.

² "Antequam veniret in mundum per incarnationem, quia fuit in principio."—*Estius*.

³ "'Ο θεός ἦν ἐν τῷ κόσμῳ κατ' οὐσίαν, ἀλλ' οὐ κατὰ τὸ προνοητικόν.'"—*Ammonius*.

world, the great mass of mankind, here spoken of as the whole, not as including every one, but as embracing the chief portion of the world, these, notwithstanding the fact that *He was in the world and the world was made by Him*, these *knew Him not*. Those, however, who were not of the world knew Christ, even before His incarnation. Thus Abraham saw His day, *and was glad*, and David in spirit called Him Lord; and He had always those who bowed not the knee to Baal, but worshipped Him *in spirit and in truth*. But of the great mass of men in the world, and of all men who loved this evil world, it was true that they *knew Him not*; neither—

(1) By the creation, the world which He had made, which is the unwritten revelation of Himself; nor,

(2) By the written law, that knowledge which is by faith.

They knew Him not by the practice of their lives, that holiness which would have preserved within them the power to apprehend God. They had lost the knowledge of His Divinity, which was always in the world, and they were not able to recognize Him when He became Incarnate; —the Eternal Word. The blindness which sin causes prevented their knowing both the Father and the Son.¹

(11) *He came unto His own, and His own received Him not.*

Hitherto St. John has been speaking of the times before the Incarnation. Now he begins to speak of the times when Christ came to manifest His glory, and preach to the world. For this coming of which he speaks is the coming of Christ in man's flesh. He was always in the world, and still is, by His Divinity; *He came* into it in His Manhood. Because when He was in it by His Divinity alone men knew Him not, it was fitting that He should come into it by His humanity, that the world might the better see and know Him. He came to that which was *His own* by creation and preservation, the world which He had made; not merely to that part of it which was His own more peculiar possession, the land of Judæa, for St. John is still speaking of what He was, and is, and ever will be to the whole world. He came *unto His own* as the Lord of all: He came to visit His own, the whole world: He came to restore His own, all men. But *His own* people *received Him*

¹ "οὐκ αὐτὸς δι' ἐαυτὸν ἠγγνώθη, αἰτιάσθω δὲ ὁ κόσμος τὴν οἰκίαν ἀσθένειαν."—*S. Cyril.*

John viii. 56.
Matt. xxii. 43.
Wordsworth.

Beaux Amis.

Barradius.

Corn. à Lap.

Luke xix. 14.

De Saci.

Luca Brug.

Bede.

Sylveira.

not.¹ He came to visit His vineyard as the heir of all things, and the husbandmen rejected and slew Him.

Ferus in
Johann.

As Moses calls the Jews God's possession, so the Evangelist here calls the Jews Christ's possession—thereby to show that Christ is very God, equal with the Father.

Luther.
Deut. vii. 6.

(12) *But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.*

Isa. lvi. 5.
Rom. viii. 15.
Gal. iii. 26.
2 Pet. i. 4.
1 John iii. 1.

That is, not the children of Abraham only, but all, whether Jews or Gentiles, bond or free—all who receive Him, all who believe in Him, have this grace given to them, the *power to become the sons of God*. Not merely the right, dignity, and privilege which sons enjoy, but also the *power* and the strength really to attain to sonship.² All, then, who are enlightened by the True Light, can receive Him; and to those who do so, He gives power to go on and become *the sons of God* by adoption through Him. Whilst to those who do not receive Him, He yet gives sufficient opportunities and light to receive Him.

Chrysostom.

Beaux Amis.

The Evangelist does not say that Christ made men *sons* when they believed on Him, but that He gave them *power* within themselves to become so; to become His children if they willed to be so, not to become so if they willed not. This power is given when God illumines the heart of the believer by Divine grace, and strengthens the mind of man, so that it freely consents and co-operates with the Divine will. He has made it necessary that we should thus co-operate in this work; and the Gospel shows us what care and diligence is required on our part to preserve ourselves holy as we then become. Men, then, were not grafted into Christ, and made fellow-heirs of the promises through Him, by the act of believing; but because they believed and received him, He gave them power to become His children by the baptism of regeneration; not to make themselves His children, but to be made His by the Holy Spirit; thus giving us grace to partake of that which He is by nature, and be-

Corn. & Lap.

Augustine.

Chrysostom.

¹ He came *εἰς τὰ ἴδια* — His own created world, His vineyard, *καὶ οἱ ἰδιοὶ*, His own people received Him not.

² "Dictio *ἐξουσία* non significat solum potestatem vel facultatem alicujus rei faciendæ vel acquirendæ sed etiam auctoritatem, dignitatem et jus. Deinde verbum *γενέσθαι*, non tantum

per *feri* sed et per *esse* verti potest, ut jam hic sit sensus, dedit eis eam auctoritatem, jus et dignitatem ut sint Dei filii. . . . Quicumque receperunt sermonem hunc his vicissim hoc dignitatis contulit, ut per fidem et baptismam insiti Christo fierent et ipsi filii Dei." —Jansenius.

Luca Brug. cause we are His brethren, to become *the sons of God*. For He gives us of His fulness. What He has, we receive from Him; by nature we have it not. What He has is sonship, or the Divine nature; what, therefore, we receive from Him, is to partake of this, by adoption, through our union with the Saviour. For *as many as have been baptized into Christ have put on Christ*, and so become the sons of God, since He is His Son.¹

Our Blessed Lord, then, gives the believer *power*—that is, faith, to receive Him as the Living and Eternal Word; for to receive Him as man merely, and not as the Word, is of no avail. What He gives is a very real *power*, so that no one can rob us of our hope unless by our indifference to it; and if we lose it, this is not from defect of grace, but from our own fault. He gives the *power* to worship and adore, to revere and love God as our Father with all the confidence of sonship: and *power* also to consummate that filiation by the resurrection of the body to glory at the last day. We attain to that sonship through holy baptism; we persevere in it by sanctity of life; we shall perfect it in the glory of the New Jerusalem. For this great grace of adoption and eternal happiness is not given upon a transient feeling, nor to those who did for a moment believe, but to those who do *believe on His name*—that is, to those who continue to believe in Him, and to abide in that faith which God gives them power to preserve unshaken. For, to believe on His name, means in Holy Scripture to believe in Him, as He is the Wisdom, the Righteousness, the Redemption; to believe not in the gospel or history of God merely, but to believe fully and firmly in Himself, the living God.

(13) *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

He contrasts here our natural with our spiritual birth, showing us the insignificance of our old natural birth compared with our new or spiritual birth, and reminding us of the care with which we ought to cherish the heavenly gifts of Divine grace. Sonship in Christ comes not, he says, from *blood*, not, that is, from natural birth into this or that family;

¹ "Christ gives you the privilege of sons three waies: (1.) By way of merit, Gal. iv. 4, 5. In the sufferings of Christ there was not only debitum legale but super legale meritum. (2.) By vertue of the mysticall union He is the Son of God, as man by vertue of

the personall union, Luke i. 35, and makes us the sons of God by the mysticall union. (3.) Christ receives the Spirit, sends it into our hearts, and so makes us the sons of God. Gal. iv. 6." —Leigh.

John iii. 5.
James i. 18.
1 Peter i. 23.

Beaux Amis.

Ferns in
Johan.

Hugo de S.
Charo.

Tittmann.

Theophylact.

Barradius.

it is not attached to descent from Abraham, as the Jews imagine;¹ it comes not from the desire or *will of the flesh*, not from the natural instinct of man's carnal nature; nor does it come of *the will of man*, so that proselytes to the religion of the Jews might claim it; or as children may who are chosen by human laws and adopted into a human family. *But of God*; not of our own faith only, but by the operation of the Holy Spirit; by that spiritual and supernatural generation by which man is re-born, for the renewal of the creation is the work of God alone. He sends at the first His Word as the seed of faith, and thus begets us freely by the Word of Truth. He sanctifies our affections, so that they are turned from the things of earth by the presence of Him who is the Living Light. All life and all birth are from Him:—

(1) Natural birth.

(2) Spiritual birth in baptism.

(3) The resurrection of the body and birth into the kingdom of His glory.

If this seems to men incredible, that they who were born the children of men should yet become *the sons of God*, St. John removes the ground of the objection by showing what is far more wonderful, that He who was and is God, became man and the Son of Man.

Ferus in
Johan.
Alex. Nat.

Maldonatus.

Tittmann.

Ferus in
Johan.

Beaux Amis.

Hugo de S.
Charo.

(14) *And the Word was made flesh.*²

The word *and* connects the eternal generation of the Word of which he has been speaking with the Incarnation of Christ which St. John is now declaring; joined also to the previous clause it points out, that by the same power by which we *become the sons of God* did the Eternal Word become flesh; by His own will and that of His Father. So are we assured of our sonship; for if He became not man, then cannot we become sons of God; but if He really took our flesh, as those to whom St. John appealed knew that

Matt. i. 16,
20.
Luke i. 31,
35; ii. 7.
Rom. i. 3.
Gal. iv. 4.
1 Tim. iii. 16.
Heb. ii. 11,
14, 16, 17.
Corn. & Lap.

¹ Whitby supposes the word *blood* here refers to the rite of circumcision by which men became children of the covenant. This scarcely differs from the interpretation in the text, which is that of most commentators. Lightfoot remarks on the use of the plural—*οὐκ ἐξ αἱμάτων*, and understands these words to be the assertion that God's children are not made so by the rite of circumcision and the sacrifices—the

blood of bulls and of goats (Heb. x. 4) —of the Mosaic law."—*Hor. Heb. et Talmud.*

² "Verbi Dei exinanitionem capere æque impossibile est ac magnitudinem. Deus, factus est homo; *Filius æterni Patris*, filius hominis; *Verbum*, infans; *Vita*, mortalis; *Lux*, in tenebris, id est, in medio hominum peccatorum."—*Alex. Natalis.*

He did, then may we become the sons of God, and partake of the Divine nature.

Maldonatus.

He says not, that the Light was made flesh, because Light is of the essence of the Godhead, and applies to the whole Trinity; and had this word been used, perverse men might, like Sabellius, have supposed that the Father took upon Him our flesh, and that the Father, the Son, and the Holy Spirit, are One in person as in nature. So, again, he does not use the name of the Son, lest it should then be understood of Him merely as the son of Mary; but he speaks of the Word, and tells us that the Word became flesh, that thus regeneration might be seen to be the work of the self-same person as the generation of all things; so comforting us by reminding us at once of His almightiness in making the world, and of His great love to us in coming into the world as the Saviour of the world, in order to renew us after His likeness.

Gorranus.
Ferus.

Maldonatus.

And the Word was made flesh, that is, became man; for this is the meaning of *flesh* in so many parts of Scripture, *e. g.* *All flesh shall see the salvation of God*; or as in the Psalms, *Unto Thee shall all flesh come*; and again in the New Testament, *By the deeds of the law there shall no flesh be justified*. St. John says not, "the spirit" of man, though this He also took, but the *flesh* of man; showing us that Christ has not disdained to take upon Himself even the inferior portion of our nature, and thus showing us the greatness and the depth of His humiliation, in uniting the uncreated glory of His Eternal Sonship with the weakness of mortal flesh, and giving us of His Divine nature, whilst He took to Himself human nature.¹ So he assures us, that as by the frailty of the flesh sin entered into the world, by the strengthening of the flesh and by its union with Deity in the person of Christ, should salvation and life be restored to man. That which was weakest He took in order that He might strengthen it with His strength; that which is the most corruptible He assumed that He might give it that life, which is Himself; that which is most obnoxious to the temptation of lust He sanctified by union with His holiness. Hence St. John says, not that He became a man, but became flesh, lest it should be supposed that He had in His

Luke iii. 6.

Ps. lxxv. 2.

Rom. iii. 20.

Luca Brug.

Hugo de S.
Charo.

Barradius.

¹ "Donamihi, ô Pater, Tuum unigenitum; dona Te, ô Fili, unice dilecte, et quidem in fratrem, ut videlicet meam assumas carnem, sis revera frater meus et de ossibus meis, caro et sanguis meus. Tu mihi duas communicabis divitias, ego vicissim Tibi meam ino-

piam. Tu mihi tuam magnitudinem et majestatem, ego meam tenuitatem et humilitatem. Tu mihi dabis requiem, ego labores. Tu mihi bona Patris cœlestis, ego hæreditatem patris mei Adami."—*Hartung*.

Incarnation taken upon Him the person of a man, and not the manhood of men.¹ Thus asserting the true humanity of our Blessed Lord, and his liability to suffer all that human flesh can suffer, and at the same time setting forth the distinction of the two natures of God and man united in One person, Christ Jesus.

Jans. Gand.

Alex. Nat.
Hugo de S.
Charo.

We are here taught—

(1) That in the person of Christ Jesus there was the union of the Eternal Word, proceeding from the Father, with the flesh, which proceeded from a mortal mother; the Eternal Word becoming in time a man, not ceasing indeed to be that one nature which is unchangeable, but taking unto Himself the other. For as our word when spoken ceases not to be the word intellectually, but abides still in the mind, so did He remain the Word with the Father, the very and Eternal God.

Sylveira.

Alex. Nat.

Augustine.

(2) The ineffable Word from eternity with the Father, God of God, in time took our flesh, not by any commixture of the two natures, nor by the change of the one nature into the other, but by hypostatic union; for, otherwise, God would not still be the Word, nor the Word God; but God, as we know, is unchangeable. For what is Deity the flesh diminished not, what is flesh the Deity took not away.

Beaux Amis.
Sylveira.
Leo.

(3) He became or was made man, not joining Himself by the operation of the Holy Spirit to the person of any man after the formation of the man, for the humanity of Christ subsisted not of itself, except in its union with the Word.

Corn. à Lap.

(4) The Word, with the flesh and spirit of man, became one person only, though of two natures, Jesus Christ the one Son of God and man.²

Alex. Nat.

¹ Again, had Holy Scripture said that He was made man, and not that He was *made flesh*, it might have become with more plausibility a matter of dispute whether He had really taken upon Him the flesh of man, or was said to have been made man merely because He had taken upon Him the superior part of man, *i. e.* the soul.

² “*The Word was made flesh*, by which is meant, not that He selected some particular existing man and dwelt in him (which He condescends to do continually in the case of all His elect, through His Spirit, but which in no sense would answer to the force of these words), but that He became what He

was not before, that He took into His own infinite essence man’s nature itself, in all its original fulness creating a soul and body, and at the moment of creation making them His own, so that they were never other than His, never existed by themselves or except as in Him, being properties or attributes of Him (to use defective words) as really as His Divine goodness, or His Eternal Sonship, or His perfect likeness to the Father. And while thus adding a new nature to Himself He did not in any respect cease to be what He was before.”—*Newman’s Parochial Sermons*, vol. iii. p. 181.

He *became* this :—

- (1) He was not changed into flesh.
- (2) The flesh of man was not changed into the Word.
- (3) From the union of the Word with man's flesh there was not a third nature formed.

(4) He so assumed flesh as to become, not the nature of man, but in one person both God and man.

(5) He was not so joined to flesh as if the flesh of Christ were a different person from the person of the Word. He *became* this flesh really; not in appearance only; He came not and dwelt in it merely as He dwells in the hearts of the faithful, nor as He abode in the person of the prophets.

He took our flesh, since He came to heal and to recover from corruption that flesh which by the sin of Adam was made obnoxious to death and corruption; and St. John tells us that the flesh of man is thus inseparably united to the Divine nature, that so we may know it to be capable of salvation. For if the clothing Himself with our flesh be an indication of the great humiliation of the Eternal Word, it is not less true that the taking upon Him our flesh is the real exaltation of our whole nature. He became indeed a child of man, which He was not by nature, for this end, to make us, who are men by nature, the children of God. He took our mortal flesh to make us partakers of the Divine nature, and came on earth to raise us thereby to heaven. So is it ever, His ways are not as our ways, nor His thoughts like our thoughts. He brings about His purposes of Divine wisdom by means the most unlikely to the foolishness of men.

Whitby.

Sylveira.

Gros.

And dwelt among us.

Dwelt in a tabernacle (ἐσκήνωσεν¹) in the wilderness of this world. There is a special force in this word, for the Divine nature streamed through and made glorious that flesh which He had assumed, as the Shechinah glorified first the tabernacle and then the temple at Jerusalem; not that He departed from His Father's breast, but that He dwelt during the time of His incarnation visibly *among us*.

Barradius.

Alex. Nat.

¹ "The word is one technically used in Scripture to import *the dwelling of God among men*. See Rev. vii. 15; xxi. 3; xii. 12; xiii. 6. Judges viii. 11. Levit. xxvi. 11, 12. Ezek. xliii. 7; xxxvii. 27. Wisdom xxiv. 8, 10." —Alford. "The word σκηνώω, occur-

ring in the New Testament only in S. John—here and four times in the Apocalypse—means properly to tabernacle, and stands for the Heb. שָׁכַן, in the LXX. Gen. xliii. 12, ἐσκήνωσεν ἐν Σοδόμοις."—Hengstenberg.

Here St. John appeals to those who had seen and known Him whilst on earth, and were therefore witnesses of the reality of His humanity. *He dwelt among us:—* Maldonatus.

(1) That is, in our nature, from the moment when the Divine was united to the human nature. Cyril.

(2) As subject to all the laws and infirmities of our nature.

(3) As living and conversing on earth with us men, who are flesh, by His coming into this world. Bengel. Ferus in Johan.

He came to the tabernacle of our nature, which was broken down and had become a ruin, and He raised it up and repaired it, making it fit for the habitation of God by His own indwelling. These words, moreover, are a witness that the Divine and the fleshly nature, which make up the person of Christ Jesus, are not confused; for as the tabernacle is different from him who tabernacles in it, so is the Eternal Word different in nature from that flesh which He has made His dwelling-place, though, as to union and conjunction, God, the Word and the flesh, is one. Chrysostom.

And we beheld His glory, the glory as¹ of the only begotten of (παρὰ²) the Father, full of grace and truth.

Isa. xl. 5.
Baruch v. 9.
Matt. xvii. 2.
John ii. 11;
xi. 40.
Col. i. 19;
ii. 8, 9.
2 Peter i. 17.

In these words, St. John carries us back to the Old Testament, and seems to refer to the prophecy of Isaiah, who, speaking of the times of the Messiah, says, *And the glory of the Lord shall be revealed, and all flesh shall see it together.* And in another place, *It shall come that I will gather all nations and tongues; and they shall come and see my glory.* And again, *But the Lord shall arise upon thee, and His glory shall be seen upon thee.* Isaiah xl. 5.

Isaiah xl. 5.
Isaiah lxvi. 18.
Isaiah lx. 2.
Hengstenberg.

All men saw His weakness and infirmity. We, St. John says, who were His disciples, have been admitted to familiar converse, have been eye-witnesses of the Word, and have beheld Him as He was.³ For though the Israelites were not able to look on the Face of Moses, we saw the glory of the only begotten. No one indeed could see His glory who Luke i. 2.
Theophylact.

¹ "ὥς here signifies not comparison, but reality, what was consonant to and expected from the Only Begotten."—Wordsworth. "Such as was worthy of and became Him who was the Eternal Son."—Lightfoot, *Hor. Heb. et Talmud.*

² "From the Father."—Version of

Five Clergymen.

³ ἰθεασάμεθα, "attentively considered."—Luca Brug. "αὐτοῦ τὴν δόξαν, φησὶ, παρὰ τὴν τῶν ἄλλων ἐξαίρετον καὶ ὁποῖαν, ἃν τις ὁμολογήσῃ πρέπειν τῷ ἐκ θεοῦ Πατρὸς, Υἱῷ μονογενεῖ. Πλήρης γὰρ ἦν Χάριτός τε καὶ ἀληθείας."—S. Cyril.

Augustine.

was not healed by His humiliation ; for there had flown into man's eye as it were dust from the earth : the eye itself had become diseased, and earth was sent to heal it again ; the flesh had blinded man, the flesh restores him : the soul, by consenting to carnal affection, had become carnal ; hence the eye of the mind had been blinded ; then the Physician made for us ointment ; He came in such wise, as that by the flesh He destroyed the corruption of the flesh. Thus *the Word was made flesh*, that we might be able to say, *we saw His glory*. By means of the intellectual eye which He enlightened with His light, His disciples saw the majesty of His Divinity ; but, especially after His resurrection, through that power which was given to them by the sending of the Holy Spirit, they saw with the eye of faith the excellency of His glory.

Beaux Amis.

Hugo de S.
Charo.
Estius.

Sylveira.

Ferus in
Johan.

Luca Brug.

St. John here appeals to those who saw the glory of Christ—*His glory*, not of another dwelling in Him, but His own proper glory. To Peter, James, and himself, who had witnessed the glory of the Lord's transfiguration—to those who had been present at His cross and during His passion, for in these two was His glory evident—to the twelve who had seen all His miracles—to the seventy and to the five hundred to whom He appeared after His resurrection, and to all who had followed Him on earth—to all these he appeals, as to those who had seen the tokens of His great power and glory, so far, that is, as the eyes of saints on earth could see them.

And this *His glory* which they beheld, and of which St. John here speaks, was—

(1) Such glory as the Only Begotten of the Father could show.

Corn. à Lap.

(2) Such as showed that He was the Only Begotten.

Maldonatus.
Eph. i. 23.

Luca Brug.

Hugo de S.
Charo.
Ps. xlv. S.

He indeed was that only One who possessed the whole glory of the Father, not as Moses nor His saints, to whom He has given the privilege to partake of His glory, nor again as those who will hereafter share with many sons the possession of the Father. He receives and possesses all glory, and whatever is given to man is only from Him who *fillet* all in all. This glory he possessed not by measure but in fulness, as Himself the one source of all glory, grace, and truth. Others have had a portion of glory from God, somewhat of the spirit of meekness, of humility, of purity, or of wisdom ; but in Him do all these dwell in their fulness, undiminished by His incarnation, for He was *anointed with the oil of gladness above His fellows*.¹

¹ “He was anointed above His *tensivè* — for though Aaron was fellows, *extensivè* and *intensivè*. *Ex-* anointed priest, Saul anointed king,

The Eternal Word is *full of grace*, through His humiliation, in order to remedy the state of man, and repair the ravages of sin, and reconcile us to the Father; He is *full* also *of truth*, since He came in all the reality of both natures, God and man, dispensing no unreal benefits, but giving to man very true gifts, chasing away the darkness of ignorance from the mind, perfecting and consummating all shadows and types of the Mosaic law, and fulfilling all prophecy. *Full of grace* as the result of His love to mankind; *full of truth* as to the unity of His nature and the purity and light of His character.¹

Alex. Nat.

Maldonatus.

Corn. & Lap.

Alford.

Elisha anointed prophet, Melchisedec king and priest, Moses priest and prophet, David king and prophet; yet none save only Christ king, priest, and prophet. *Intensivè*—He was anointed, we sprinkled. He was *full of grace and truth*."—*Godwyn's Moses and Aaron*, lib. i. cap. 5.

¹ We have here again a noteworthy reference to the Old Testament. In

Exod. xxxiv. 6, it is said in the definition of the Essence of Jehovah which Moses receives from God Himself, Jehovah, Jehovah, a God merciful, gracious, long-suffering, and abundant in goodness and truth. . . . Here that is transferred to Christ without further explanation, which in the Old Testament is declared of Jehovah."—*Hengstenberg*.

* * "In the text allotted for this day two points are remarkable.

1. What Christ is in Himself.
2. What Christ is unto us.

God, *In the beginning was the Word, the Word was with God, and the Word was God.*

Man, The Word became flesh, and dwelt amongst us.

1. Our Creator *ad esse*, for all things were made by Him.
2. Our Preserver *in esse*, for He is our life, upholding all things in their being.
3. Our Redeemer *in bene esse*, for He gave power to them that believe in His name to be the sons of God."—*Boys*.

ST. STEPHEN'S DAY.¹

ST. MATTHEW XXIII. 34—39.

(34) *Behold, I send unto you prophets,² and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city.*

2 Chron. xxxvi. 15, 16.
Neh. ix. 26.
1 Esdras i. 51.
2 Esdras i. 32.
Matt. xxi. 34, 35.
Luke xi. 49.
Acts v. 40;
vii. 58, 59;
xxii. 19.
2 Cor. xi. 24, 25.
Luca Brug.

John xv. 21.

Bengel.

Acts vi. 5.

NOTWITHSTANDING their rejection of, and their walking in the way of their fathers who had slain, the prophets of the Lord, still God's mercy is greater than the sins of the Jewish people, and He ceases not to send messengers to them. He is at all times the unchanging Eternal Word, and shows Himself to be very God. Hence He says, *I send*—I, who am God; for He alone can send prophets, and He sends them as His Father *sent* Him, to call, to exhort, and reprove. He uses the present tense, for their mission was not at an end; it was even then beginning. His mercies to man, indeed, are ever present; for, wherever wickedness abounds, there God sends—is always sending—His messengers.

The Apostles whom He sends, when they preach and foretell of Christ's coming, reminding men of what man is ever forgetting, are His *prophets*. He adds also, *wise men*, such as was St. Stephen, of whom we are told that he was *full of the Holy Ghost and wisdom*—of that wisdom which comes from Him who is the Wisdom of the Father. He

¹ "Utile dispositione triplex ista solemnitas natale Domini comitatur, et non modo inter contiguas solemnitates devotio continua perseveret, sed et fructus Dominicæ Nativitatis exinde nobis velut ex quadam prosecutione evidentiùs innotescat. Siquidem advertere est in tribus solemnitatibus triplicem quandam speciem sanctitatis, nec facilè præter hæc tria sanctorum

genera, quantum aliud posse arbitror." —*St. Bernard in Nativitate Sanctorum Innocentium.*

² The *προφῆται* were the *Apostles*, who, in relation to the Jews, were such; the *σοφοί*, Stephen, and such like, men full of the Holy Ghost; the *γραμματεῖς*, Apollos, Paul (who indeed was all of these together), and such. —*Alford.*

sends also *scribes* learned in the exposition of Holy Scripture. And the treatment which His messengers received at the first, and have so often since received, was to be killed, as St. James, the son of Zebedee, and St. Stephen; to be crucified, as St. Peter and St. Andrew; and scourged and persecuted from city to city, as St. Paul and St. Barnabas.

Hilary.
Jerome.

Bengel.

(35) *That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.*¹

Gen. iv. 8.
2 Chron. xxiv.
21, 22.
Heb. xi. 4.
1 John iii. 12.
Rev. xviii. 24.

That. So that. The evil which should come upon them: is coming, that is, as the consequence of their wickedness. We are not, God forbid, to take it to mean that He sends prophets to be slain in order that punishment should fall on the people. Nor does this punishment come upon them because of the guilt of their fathers, but for their own sin. There is indeed a communion and communication of evil and its consequences amongst wicked men, as in the

Alb. Magnus.

¹ Various opinions have been expressed as to who this Zacharias might be; but that which is most probable, and which has been acquiesced in by most modern commentators—as *e. g.* Lightfoot, Bengel, Kuinoel, Olshausen, Stier, Alford, and Wordsworth—is thus given by Cornelius à Lapide. After stating that there are three different opinions as to who this Zacharias was, he adds:—"Sententia verior certiorque est, Zachariam hunc fuisse filium Joiadæ pontificis, qui à Joas rege ingrato occisus est immani sacrilegio in loco sanctissimo: scilicet in atrio sacerdotum, quod erat inter templum, sive sanctum et altare holocaustorum: hoc enim altare erat in atrio sacerdotum, ii. Par. xxiv. 21. Ita Albulensis, quæst. 215. St. Hierony., Beda, et passim alii cum Jansenio, Maldonato, Tertullianus in Scorp. c. 8. quem audi: Zacharias inter altare et ædem trucidatur, perennes crucis sui maculas silicibus assignas. Licet enim alii Prophetæ post hunc Zachariam à Judæis occisi sint: tamen hic

ultimus est, cujus S. Scriptura meminit, sive cujus cædem commemorat. Adde: Solius Abelis et Zachariæ hujus sanguinis ultionem exprimit S. Scriptura, Abelis, Gen. iv. 10. *Quid fecisti? Vox sanguinis fratris tui clamat ad me de terra.* Zachariæ, ii. Par. xxiv. 22. *Qui* (Zacharias) *cum moreretur, ait; Videat Dominus, et requirat.* Abelis meminit, ait Chrysostomus, ut ostendat illos ex invidia Christum et Apostolos occisuros, sicut ex invidia Cain occidit Abelem: Zachariæ verò, quia Sanctus in loco sancto interfectus est.

"Dices, Zacharias hic fuit filius Joiadæ, non Barachiz. Respondet S. Hierony., Joiadam alio nomine dictum fuisse Barachiam, fortè quod Barachias Heb. significat benedictum Domini [בֵּרַךְ, *benedixit*, and דְּבַר, *Domini*]; talem autem fuisse Joiadam virum sanctissimum liquet. Unde S. Hieron. addit: In Evangelio quo utuntur Nazareni, pro filio Barachiz, filius Joiadæ reperimus scriptum." See also Whitby, *in loco*.

Estius. communion of saints there is a union and communication of holiness and blessedness : but the threatening here is for the *blood shed* upon the earth. Not merely that which has been shed, but that which is even now being shed upon the earth ; for whatever sins of murder may have polluted their fathers, the sons are threatened because they persist in the same evil doings.¹

Bengel. Our Blessed Lord is not speaking specifically of His own crucifixion, but rather of the sufferings of His servants—those whom He had already sent, and those whom He should hereafter send ; for He esteems the violence and wrong done to them as done to Himself, since He had declared, *Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.* And in naming Abel and Zacharias, He includes all those who were slain within the time of which the Old Testament speaks—the whole period that is comprised within the canon of the Jewish Scriptures. All murders, whether committed by those who had only natural law for their guidance, as that of Abel, or by those who acted in contempt of the written law, such as that of Zacharias ;—in a word, all sins of all times. There seems also to be a reference to these two as being specially types of Himself in the cause of their death. Abel, who was slain by his brother for envy, as for envy He was delivered to Pilate by His brethren ; and Zacharias put to death because of the preaching of repentance. In this latter case He points to an aggravation of the sin of his murderers, that he was slain *between the temple and the altar* ; so that not even that place of refuge, the holy place, was free from the marks of their cruelty. They were in this a type of those who allowed not the sacredness of the feast to hinder them from crucifying their Lord.

Estius.

Chrysostom.

Quesnel.

Luca Brug.

(36) *Verily I say unto you, All these things shall come upon this generation.*²

As no sin has been done which is greater than that which this generation is doing, so shall no punishment be greater than that which shall fall on the race and people of the Jews. The punishment here spoken of is—

Ferus in
Matt.
Sylveira.

¹ “Revera justa fuerunt illa stupenda supplicia, imò infra meritum appare-, bunt viro fideli et attente consideranti, quam enormis sit, 1º. Divinæ Majestatis sæpius et præfracte læsæ reatus. 2º. Mors immanissima Messæ Filii Dei ab eis crucifixi.”—*Piconio.*

² Generation, Hebraicè for race or

family.—*Maldonatus.* “Super generationem istam judaicam.”—*Piconio.*

“Truli I sai vnto iou, al yees thinges schal light on ys stock.”—*Sir John Cheke's Translation of St. Matthew.*

“Ueber dies Geschlecht.”—*Luther's Vers.*

(1) Temporal, involving in it, however, the loss of spiritual privileges.

(2) Individual.

As to the temporal punishment, it is threatened and was executed upon the nation of the Jews for their national sins, formerly in rejecting and slaying the prophets, and now in consummating and indorsing all former sins by the rejection and crucifixion of Christ; and this extinction of the Jews as a people befell that very generation as He had predicted. But in Holy Scripture *generation* has oftentimes a moral meaning, and is applied to the evil or to the good as a class; for in the sight of God there are only two generations, that of His faithful children, and that of sinners. Those who go in the way of Cain, and resemble him in their lives, are called the children of Cain, and suffer punishment, not because of any natural descent from him, but because their manner of life is evil like his; so, also, we find the wicked spoken of as children of the devil; not that they are his by nature, but have made themselves his by their life. National sins, if they go on increasing until they reach the height of wickedness, draw down upon the generation by whom the wickedness is consummated the punishment due to the whole range of sin.¹ The sins also of former times are warnings against the like sins, so that they who despise such warnings and commit such sins are obnoxious to heavier chastisement. They, therefore, who had been warned by the murder of Abel, and had heard of the murder of Zacharias, and yet were guilty of like murders; upon them, He says, *shall come* the punishment for the whole sin.

Hardouin.

Jerome.

Gorranus.

Maldonatus.

Pseudo-Chrysostom.

(37) *O Jerusalem, Jerusalem, thou that killest² the prophets, and stonest them which are sent unto thee.* Luke xiii. 34.

This reduplication of the name of the city is at once a mark of the intensity of His love to the rebellious place, and of the depth of the people's sin. Great indeed was the fall of that city which had been the scene of so many wonders, and the monument of so many mercies. Hence Christ weeps not for the slain, since their death was the entrance into glory, but laments over the impenitence and

Chrysostom.

Ferus in Matt.

Luca Brug.

¹ On the typical character of the sufferings which befell the Jewish people, and the resemblance between their judgment and that of the world at the last day, see *Bossuet's Discours sur l'histoire Universelle*, pt. 2, § 9.

² “ἡ ἀποκτείνουσα.—Erasmus well points out the *permanent action* (as referring alike to past, present, and future) denoted by the use of the present tense.”—*Bloomfield*.

Chrysostom. spiritual death of those who had slain them; whether they were *the prophets* who had come before His incarnation, or those who *are sent unto* them, such as Stephen, after His ascension. The sin of the people is the same, whether those in Old Testament times or those under the Gospel, as is implied in the words used—*that killest*, and again, *that stonest*; that is to say, are in the habit of killing and stoning *them which are sent*. Mark the degrees of the sin of this guilty city:—

(1) In rejecting God's message of mercy, and despising His long-suffering.

(2) In the murder of those sent, whose character of ambassadors should have rendered them safe from violence.

Bengel.

*How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*¹

Deut. xxxii.
11, 12.
Ps. xvii. 8;
xci. 4.
2 Esdras i. 30.

In these words our Blessed Lord indicates His pre-existence, who desired to gather them *often* before His incarnation. For every prophet who was sent was but His voice calling them to Him; and He Himself was present in every one of His messengers, and ministered to man's salvation in every generation. And not only does He here show His Divinity, but He manifests also the intensity of His love, since, notwithstanding all these murders, He ceased not to call and send forth other prophets. He desired to gather mankind not only to Himself, but also to one another—together. And He does so by natural means, by the bands of fellowship, as well as by revelation, calling those who are of one blood to one body, and by the infusion of grace making them one in Him.

Barradius.

Origen.

Chrysostom.

And the calls of our Blessed Lord to individuals also are not at one time only, but *often*. In the morning of life, in

¹ "Quia gallina propter infirmitatem pullorum ipsa infirmatur, et infirmatur cum pullis, et Dominus propter infirmitatem nostram et Ipse susceptione carnis infirmari dignatus est."—*St. Aug.* "The first chapter of the Second Book of Esdras and this passage have a wonderful resemblance. In 2 Esd. i. 30, we read, '*I gathered you together as a hen gathereth her chickens under her wings.*' in verse 32, '*I send unto you my servants the prophets whom ye have*

taken and slain, and torn their bodies in pieces, *whose blood I will require of your hands*, saith the Lord:' in verse 33, 'Thus saith the Almighty Lord, *Your house is desolate.*' That Book of Esdras is greatly esteemed by many, amongst whom of ourselves are found Schickhardus on *Tarich*, p. 135, and Hainlin, in his *Sol Temporum*; and this quotation in the Gospel gives very great weight to it."—*Bengel*.

youth the third hour of man's life, in manhood the sixth hour, in old age, and in the evening and last moment of life, He is always calling. And if God's love and patience are shown in this *often* repeated call and continuing desire, the obstinate resistance and impenitence of man, who answers not to this desire of God, is at the same time shown. He would gather them under His wings, that is, His protection, but they *would not*. Here, again, we meet with the mysterious truth that God draws no one to Himself who desires not to be drawn. Even the longing desire which the Father has for man's repentance does not take away the freedom of man's will. It is the exercise of this will of ours which makes us either the servants of Christ or of the Evil One. It is no failure of God's love which makes us servants of Satan, but our obstinacy only which withdraws us from His protection.

Gorranus.

Luca Brug.

Ps. xvii. 8;
lvii. 1; lxi.
4; xci. 4.

Ba'radius.

Gorranus.

(38) *Behold, your house is left unto you desolate.*

Your house, not mine; for that is no longer God's house which He has abandoned, because ye have made it a den of thieves. Hence the language of the husbandmen: *This is the heir; come, let us kill him, and the inheritance shall be ours*; no longer His house and vineyard, but our own. This is said of the Temple of Jerusalem, from which God was even then departing. Their national sin was the cause of national abandonment. And yet He says not that God had left it or was leaving it, but He uses the impersonal form *is left*, because man is not deserted by God unless man first deserts God, and the protection which God's presence gives. Then, indeed, it is *desolate* by the withdrawal of Divine grace and protection.¹ In like manner, those who will not be *gathered together* by Christ are left *desolate*, body and soul, bereft of His strength. *Desolate* because the sheep will not hear the voice of the Shepherd. *Desolate* because the sick and languishing will not turn to the physician, because the sorrowful will not seek Him who can remove all sorrow. Then, as a temple neglected by man becomes a ruin, and the body deserted by the soul becomes corrupt and perishes, so does man's soul become a ruin when no longer sustained by God who is the Life of the soul.

Alb. Magnus.

Bengel.

Mark xii. 7.

Barradius.

Sylveira.

Ferus in
Matt.

Origen.

Paulus de
Palacio.Hugo de S.
Charo.

¹ *Deserta*, ac ideo vacans ut intrantes in ea septem dæmones, fiant novissima hominis pejora prioribus: *deserta* ut in ea habitent ululæ, struthiones et dra-

cones: *deserta* ut non inde Deus primitias colligat, sicut de montibus Gelboæ: *deserta*, ac ideo vidua, quæ erat Domina gentium."—*Paulus de Palacio*.

I's. cxviii. 26.
Matt. xxi. 9.

(39) *For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.*

Luca Brug.

Ferus in
Matt.
Chrysostom.
Hugo de S.
Charo.

Jerome.

Maldonatus.

Gorranus.

Ye, that is, the people of Jerusalem and the whole nation of the Jews, shall not recognize Me, because of your obstinacy and hard-heartedness. From *henceforth*, from the time when ye crucify Me, until with your hearts ye confess the truth of the Incarnation, and, repenting of your sins, acknowledge that I am indeed *He that cometh in the name* and with the power of God. Most commentators say that this shall take place at the second advent of Christ; that then the whole nation of the Jews shall be converted, or made to confess that He is indeed the Blessed One of God. There is, however, here no such distinct promise, but merely the warning that *until*, or unless, they shall so confess Him, they shall not see His face. So individual sinners shall not see Christ, unless they first confess Him as God and man.

Bengel.

Blessed is He that cometh in the name of the Lord. With these words Christ ends His address to the Jewish nation; with these words must commence all real repentance, whether of the nation of the Jews, or that of every individual sinner. *The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterwards shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days.*¹

Hosea iii. 4, 5.

¹ "Domine, Jesu Christi, qui legi et præceptis tuis obedientibus das benedictiones et inobedientibus maledictiones: da mihi de tua largitate ipsis tuis præceptis semper obtemperare et errores hypocritarum in omnibus evitare: da mihi tuis monitionibus et beneplacitis sine tedio acquiescere, et

me sine negligentia emendare, ut tandem in adventu claritatis tuæ ad judicium te benedictum ad plenam nostram redemptionem, hoc est perfectam corporis et animæ libertatem, manifeste venientem lætus aspiciam, et cum electis tuis Te sine fine benedicam. Amen."—*Ludolph.*

ST. JOHN THE EVANGELIST'S DAY.¹

ST. JOHN XXI. 19—25.

(19) *Jesus said unto Peter, Follow Me.*

THIS is not said of a mere corporeal following of Christ apart from the rest of the disciples. Christ here turns to the apostle, whom upon his repentance He had restored to his office, and whose triple denial He had pardoned by his triple commission, and bids him follow closely His whole life-long example, and learn from Him, his Divine Master, to feed the flock, and love the sheep, even as He had loved, and still loves them; to give up his own will in all things, even as Christ did, and to die at length for the flock of Christ as he had seen his Master die. And what He bids any of His servants do, He at the same time gives them power to do. Peter had shown himself especially self-willed and self-confident. Christ here calls upon him to crucify that will, and requires from him during the rest of his life entire subjection to the will of the Father, even as He Himself had left to men an example of submission. But not only is the apostle bidden to follow his Master in His life, he is also to imitate Him in His death; and this following is expressed in these words. *Follow Me*, that is, in the way which I have pointed out by My life, and in that way

Ferus in
Johan.

Stier

Barradius.

¹ "It is said, Ephes. iv. 11, that Christ, ascending up on high, gave some to be apostles, and some prophets, and some evangelists, and some pastors and doctors, according to His will, distributing to every man a several gift. Peter was an apostle, but not an evangelist; Mark an evangelist, but not an apostle; Matthew both an evangelist and an apostle, yet not a prophet; Augustine a doctor, but not a martyr; Laurence a martyr, but not a doctor

But behold! the beloved disciple was all these. In his Epistles an apostle; in his Apocalypse a prophet; in his Gospel an evangelist; in his faith a confessor; in his preaching a doctor; in his chastity a virgin; in his readiness to suffer for the truth a very martyr, yea, the protomartyr, suffering for Christ under the cross when he saw Christ suffer on the cross."—*Dean Boys on the Dominical Gospels and Epistles*

Arias Mont.

also in which I have gone before thee, by laying down thy life for My sheep. *Follow Me—*

(1) In thy love for the flock committed now to thee.

(2) In thine ardour and fervent zeal for these sheep.

(3) In the doctrines which thou shalt teach.

(4) In the blamelessness of thy life.

Marolatus.

(5) In thy readiness to give up even that life for the souls over which thou art placed. This is at once Christ's charge to Peter, and to every pastor whom He calls to minister in His vineyard.

John xiii. 23,
25; xx. 2.

(20) *Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper,¹ and said, Lord, which is he that betrayeth Thee?*

Stier.

St. John understood better than others the meaning of his Lord, that He was not speaking exclusively to St. Peter, still less, as many have said, that there was any special prerogative conveyed in these words, as though all were not to follow. Had Christ spoken to Peter only, St. John would not have followed; and that St. John knew the mind of his Lord in this instance, is evident from the words of rebuke addressed to St. Peter for his misinterpretation of Christ's words, whilst no rebuke is given to St. John. After the fall and restoration of St. Peter, there is much of his old temper remaining; much of *turning* to consider others when bidden to *follow* Christ.

Marolatus.

And it is not without deep meaning that St. John, in place of giving his own name, calls himself *The disciple whom Jesus loved, and which also leaned on His breast at supper.*² It gives a reason to St. Peter's words; he remembered his Master's great love for St. John, and wished to know if he were still to be singled out for similar marks of especial regard, or whether he would share with himself the perils and death of which Christ had spoken. They mark also the confidence which St. Peter felt in his Lord's love and forgiveness. At the Supper he had not ventured to question his Master, but had asked St. John to do so; now,

Cyril.

ἐν τῷ δεῖπνῳ, at the supper—the great supper.

² So when he speaks of the women who were by the cross of Christ, the same shrinking from speaking of and naming himself may be noted. St. Matthew tells us that amongst those

present was "the mother of Zebedee's children," Matt. xxviii. 56; and St. Mark gives the name "Salome," Mark xv. 40; but St. John says only "His mother's sister," without giving her name or that of her children, John xix. 25.

assured of that forgiveness, he does not hesitate to ask, *Lord, and what shall this man do*. These words give also the reasons for St. John's following his Master. He knew more of his Master's mind, because he partook in so large a measure of the love which Christ has; and penetrated beyond the other disciples into the mysteries of Christ, since He had leaned on His bosom *in Whom are hid all the treasures of wisdom and knowledge*. He, again, had asked, when none else ventured to do so, who the traitor was. He knew, therefore, his Lord's mind; and because he did so, followed Christ. He does not say the disciple who loved Jesus, though this was true; but he dwells here and elsewhere on that unmerited love which Christ showed towards him, not on the return of trusting love which he showed to Him who first loved him, and by so doing gave him power to love Christ.¹

Chrysostom.

Ambrose.

Col. ii. 3.

Gerhard.

Sylveira.

(21) *Peter seeing him saith to Jesus, Lord, and what shall this man do?*

There may be, as some think, in these words the indication of ill-will that St. John should follow Christ seemingly without being bidden, but be this as it may there is clearly a desire expressed to know what was to happen to St. John. The feeling is that of curiosity on St. Peter's part to know the future fortune of his brother Apostle. So much easier is it even to submit ourselves to God's will than to give up our curiosity about others.

Tittmann.

Sylveira.

Bengel.

(22) *Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me.*

Matt. xvi. 27,
28; xvii. 1;
xxv. 31.
1 Cor. iv. 5;
xi. 26.
Rev. ii. 25;
iii. 11; xxii.
7, 10.

Ferus in
Johan.

Barradius.

Our Blessed Lord in these words rebukes the spirit of curiosity which St. Peter showed. He acted after the manner of carnal man, who usually concerns himself with another's vocation, to the neglect of his own soul. Christ, to reprove this, says in effect, Think of thyself and thine own condition. I will care for him. Whether St. Peter's desire to know the future life of St. John arose from love

¹ "The Word, by whom all things were made, loves all that He made, yet man more than unreasonable creatures, and His saints more than other men, and His chosen Apostles more than other saints, and John more than other of the Apostles."—*Boys on the Dominical Gospels and Epistles*. There

seems to me a special reason for this constant use of the imperfect tense; for St. John always says *whom Jesus loved*, not whom Jesus loves. It is human affection which is here spoken of, and that love which the Saviour had for St. John whilst He was yet living on the earth.

to him or no, it is alike reprovèd; from whatever motive it sprang it was curiosity, and that Christ would reprove: since it becomes us not to be anxious and curious about others, or even about ourselves. *Thy will be done* is to be our prayer and the measure of our submission. Though after his fall Christ restored St. Peter, yet the remains of his old spirit were still in him; a warning to us that, though God may in mercy give us grace to repent of our sins, still our weakness requires that we *walk circumspectly*. Christ says emphatically, *If I*, who am the Lord of life and death, *will, what is that to thee?* Enough for every one that he does not himself neglect to obey God's will and the guidance of his Lord. Work out thine own salvation is our Lord's charge to all. By repeating these words, *Follow thou Me*, He shows that He was not referring to bodily following, since St. Peter was doing so, but to the giving up the whole will as He had done. It is our Blessed Lord's command to all His disciples to rely on the providence and guidance of His Father.¹

(23) *Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?*

It was reported, not amongst the Apostles merely, but amongst the Christians at large. Christ's words seemed to have been so understood by the Apostles, who heard His words, and after them by the faithful. By giving the words of Christ St. John hastens to remove this mistaken notion that he was thus to be distinguished from the rest of the Apostles. These words, indeed, neither expressly assert that the beloved disciple should die, nor that he should be exempt from the common lot of men; but merely that what God wills is not to be made an occasion of envy, nor to be curiously pried into. It is the assertion of God's right to do

¹ "Cum quidam anxius inter metum et spem frequenter fluctuaret, et quadam vice mœrore confectus, in Ecclesia ante quoddam altare se in oratione prostravisset, hæc intra se revolvit, dicens: O si scirem, quod adhuc perseveraturus essem! statimque audit divinum intus responsum: quod si hoc scires, quid facere velles? Fac nunc, quod tunc facere velles, et bene securus

eris. Moxque consolatus et confortatus, divinæ se commisit voluntati et cessavit anxia fluctuatio. Noluitque curiosè investigare ut sciret quæ sibi essent futura: sed magis studuit inquirere, quæ esset voluntas Dei bene placens et perfecta, ad omne opus bonum inchoandum et perficiendum."—*Thom. à Kempis, De Imitatione Christi*, lib. 1, cap. 25.

what He wills without man's right to demand a reason for His actions. Yet these words have been taken to imply some especial privilege to St. John, which were accomplished in his remaining longer on the earth than the other Apostles. *If I will that he tarry*, and not follow by a violent death such as had been just promised to St. Peter—*if I will that he tarry in expectation till I come*. And this coming does not refer to the Second Advent of our Lord. Christ speaks of Himself as coming at other times and in other ways. As, Maldonatus.

(1) In mercy ; as, *I will not leave you comfortless, I will come to you*. Or, John xiv. 18.

(2) At death ; as, *Be ye also ready ; for in such an hour as ye think not the Son of Man cometh*. Matt. xxiv. 44.

Here the coming of Christ¹ has been usually understood to mean His coming to visit in judgment the Jewish nation by the hands of the Romans, and then the promise would be that St. John should survive until after the destruction of Jerusalem, which we know he did. Then, when He had so come in that visitation which was a prophecy of His second coming into the world, He came also to St. John. For the death of each one of us is a coming to us on Christ's part. He does not merely send His angels when His servants are dying ; He comes Himself, and His presence sustains them. St. John was left to testify to the Church that *He cometh*. Then when his mission was fulfilled, he closed the canon of Holy Scripture by a declaration that this promise was about to be accomplished, and a prayer that his Divine Master would *visit His servant*. *He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus*. Faber Stap. Gerhard. Ferus in Johan. Sylveira. Rev. i. 7. Rev. xxii. 20.

(24) *This is the disciple which testifieth of these things, and wrote these things : and we know that his testimony is true*. John xix. 35. 3 John 12.

¹ "What is this *coming of Christ* ? And why did not St. John, who was to die like other men, explain what it meant, that he might effectually put a stop to the false surmises of the brethren ? I can see but one reason why he is no more explicit ; and it is this : he wrote the Gospel at a time when it was generally understood among the brethren, that he had lived to see the Advent of Christ, to which the promise related. He who hereafter will come

to consume the wicked with the *brightness* of His appearing, was already come in the *clouds* of heaven. The glory of His presence was unseen, but the power of His presence was felt in His judgments. And the destruction of Jerusalem and the Jewish polity was such a comment on the promise, that St. John should survive till Christ came, that there needed no other."—*Townson on the Gospels*, vol. i. p. 228.

The disciple, that is, who has been preserved alive, and survives to testify of the *things* in this Gospel. For he does but bear witness, not speaking of himself, but testifying to the truth of what he had seen and heard. For the reception of any truth, there is required not only that the facts be true, but that he who testifies to their truth should be a competent witness. This St. John shows himself to be. He was,

- (1) A witness pre-ordained of God for this very purpose.
 (2) He was present at the events which he records.
 (3) He was one who on the day of Pentecost received the gift of the Holy Spirit, and by this Holy Spirit had all things brought to his remembrance.

Acts x. 41.
 John xix. 35;
 1 John i. 3.
 John xiv. 26.
 2 Pet. i. 21.
 Gerhard.

He was able to declare the truth of that mission which Christ had given him by the working of miracles. And since he was the last of the Apostles who remained on the earth, he attests by these words at once the truth of his own Gospel, as well as those of the other Evangelists. For the truth of the events recorded he appeals to the personal knowledge of many who were then surviving. *We know*, he says; I, that is, and you to whom I write, know that these things were so.¹ *We know* also that the *testimony* which St. John bears is true, for he who bears this witness could not have been saved by the Truth unless he himself were free from falsehood.

These words have also their personal application to us, for we ourselves know that these facts and these doctrines are true. The Holy Spirit addresses this to us, and demands from our hearts the same testimony. Our wants, our experience, our hearts tell us that these things are so.

Rupertus.

John xx. 30.
 Amos vii. 10.

(25) *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.*

St. John and the other Evangelists have only related what was necessary for God's people to know, not all the deeds and words of Him whose truths are infinite as Himself. The number and greatness of what is left unrevealed,

¹ "Quasi diceret non solum ego, qui testimonium perhibui, sed ego et omnes, qui cum Christo versati sumus scimus verum esse."—*Maldonatus*. St. Chrysostom observes that St. Luke speaks of all the Apostles and of the Holy

Ghost as joint witnesses, thus the Evangelist says: Καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ Ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.—*Acts* v. 32.

St. John shows by saying that *the world could not contain them all*.

Many commentators understand these words as an hyperbolical form of expressing vastness and number, as when the Pharisees said, *Behold, the world is gone after Him*. Others, however, and these the greater number, understand by these words intellectual capacity. The deeds He did were so marvellous, and the doctrines which He spake so mysterious, that the weak mind of man could not contain nor receive them; for if this one book has so much which the carnal mind of man rejects, how much more would this be the case if all had been written! Not only the men of the world, but even Christians, would not be able to comprehend all the truths; not, however, from the mere multitude of the books, but because of the greatness of the words spoken. For what human mind could contain all He did and said, Who was from all eternity with the Father, and in time became man, having dwelt with the Father One God before the foundation of the world?

*e.g. Maldonat.
Corn. à Lap.
John xii. 19.*

Severus.

Gorranus.

Rupertus.

Lamy.

Origen.

Titelmann.

* * * "Det nobis peccatoribus Ipse Dominus noster ac Deus Jesus Christus, ut Ipsius acta et doctrinam animo assiduè voluamus et in ipsis vivamus ac moveamur ac simus, ipsaque meditemur die ac nocte atque ea quæ Deo

accepta sunt offeramus; quoniam Eum decet gloria, honor, potestas, magnificentia, unà cum Patre et Sancto ac consubstantiali Spiritu, nunc et semper et in sæcula sæculorum. Amen."—*Ammonius in Corderius.*

HOLY INNOCENTS' DAY.¹

ST. MATTHEW II. 13—18.

(13) *The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt.*

THIS appearance of the Angel took place after the purification of the Blessed Virgin and the presentation of Jesus in the Temple, even, according to some, after the return of Joseph and Mary to Nazareth.² And the command is significant; it is not, take thy child and wife, for the Child is as to His earthly parentage the child of Mary alone. Again, it is not, thy child, but *the Child*, for *He was born for the rising and falling of many*, that is, of all men. And the message of the angel is not, take the mother and the child, for

(1) Not because of the mother was the Child born, but for the Child was the mother prepared.

¹ "The reason (as some conjecture) why St. Stephen and St. John and the Blessed Innocents are named above the rest is haply to show that Christ came into the world to save all sorts of men, of whatsoever degree: the chivalry represented by St. Stephen, a resolute warrior and knight in the Lord's battle: the clergy represented by St. John, styled the divine: the commonalty or infantry represented by the silly children Herod slew; or intimating that Christ was born for men of every several age, for men of perfect strength as Stephen, for old men on their crutches as St. John, for infants in their cradles as the Blessed Innocents. . . . Now there be three kinds of suffering or martyrdom in Christ's cause. The first, voluntatis et operis, in will and in act, as that of St. Ste-

phen. The second, voluntatis sed non operis, in will but not in act, as that of St. John. The third, operis sed non voluntatis, in act but not in will, as on this day the Bethlehemite Innocents. And forasmuch as St. Stephen's martyrdom comes nearest unto the sufferings of Christ, his festival is next to Christ's in the first place, St. John's in the second, the Blessed Innocents' in the third."—*Dean Boys*.

² "Non statim post Magorum discessum, sed post Christi oblationem in Templo et Deiparæ Virginis Purificationem, cum parentes Christi Nazarethum reversi essent, fugam in Ægyptum contigisse, colligitur ex S. Luc. ii. 39."—*Alex. Natalis*. So also Corn. à Lap. and most other commentators.

Alb. Magnus.
Jansen Yp.

Ferus in
Matt.

Sylveira.

Chrysostom.

(2) The Child was first, even from eternity,¹ and possessed His dignity from Himself; and so He is named the first, as the chief care, the mother afterwards, for she possessed dignity only through her relation to and her care of the Child. To outward view, indeed, Mary nourished and Joseph defended the Child; but in truth the Child supported the mother, and was the protector of Joseph.

Alb. Magnus.
Pseudo-
Chrysostom.

So also the Angel says, *His mother*. The first time that he appeared to Joseph, in order to show that she was lawfully espoused to him, the Angel called the Virgin his espoused *wife*; but after the birth of the Saviour, she is only spoken of as His mother.² As wedlock was rightfully imputed to her in her virginity, so virginity is honoured in her as the mother of Jesus.

Hilary

Hitherto we have had the Glory of the Only Begotten manifested in one way or another. Now we have the Humiliation of the Incarnate Saviour, the miracle of his abasement for us when making *Himself of no reputation, He took upon Him the form of a servant*. He who was *in the beginning with God* is now to be governed and guided by man. For when He took our human nature He submitted to all the laws of humanity, and both endured the dangers which arose from the violence of sinful man, and humbled Himself to be preserved as though but mere man. *He was made a little lower than the Angels, made also under the law*, subject to the law of nature, the law of infancy, and the law of fallen humanity. He came not merely to die, but to give to man the revelation of Divine mysteries, to teach him obedience to the will of the Father, and by His submission to give power to man in like manner to submit, to give us the sacraments of His grace, and to be in all things an example of holiness of life. He fled from the face and the sword of Herod, for His hour was not yet come. He had yet to do His own work, and the will of His Father, for which cause He had come into the world, teaching us by His example in all things to *tarry the Lord's leisure*. As afterwards it was by the exercise of His power that He submitted Himself to the death

Philip. ii. 7.
Chemnitz.

Pseudo-
Chrysostom.
Heb. ii. 9.
Gal. iv. 4.
Royard.

Matt. Faber.

Dean Boys.

¹ "Quæres cur primo nominetur puer et postea Mater? Ratio dubitandi est, quia ubicumque in scripturâ fit mentio parentum et filiorum, prius juxta proportionatam rei naturam exprimitur mater, quam filius. Sic, Gen. xxi. 10, xxxiii. 2; Exod. iv. 20. Licet dignitas et meritum B. Virginis, eximia forent, tamen Pueri dignitas et meritum

infinitè eminebant. Datur ergo locus juxta dignitatem et meritum. Deus enim sive angelus ab eo missus, quid uterque mereretur attendit." — *Imm. ab Incarnatione*.

² "*Angelus apparuit*—Ideo in somnis ut cognosceret quidem esset Angelus qui prius apparuit ei ante nativitatem pueri." — *Petrus de Palude*.

De Saci.
Fulgentius.

of the cross, so here it is not because of weakness merely, but by the exercise of the Divine will and power, that He fled into Egypt; not from the dread of man only, but in order to accomplish the Divine appointment; not of necessity, that is, but by an exercise of power and because of Divine foreknowledge.¹

Ferus in
Matt.
Chrysostom.

Marolatus.

Jansen Yp.

Ludov.
Granat.

From earliest infancy our Blessed Lord began to bear the cross, thus prophesying that during our whole life on earth we should also be called upon to bear the cross, for the servant is not greater than his Lord; and that neither trials nor persecutions are any tokens that we have ceased to be *well beloved* by our Father. Even in flight the cross is not removed, though the danger may be: in escaping from the jurisdiction and the cruelty of Herod it is still by the road of suffering, the way of the cross, that He is saved. And in His removal from the land of Canaan into Egypt we have a type of what was so soon to happen, when the kingdom of God should pass away from the nation of the Jews, and the Gentiles should be made fellow-heirs and partakers of the promise. At His birth Bethlehem and Jerusalem and the nation of the Jews rejected Him, whilst the Gentile realms bowed down to Him, Babylon by her wise men, and Egypt by the refuge which she afforded, accepted Him. Thus He foreshadows in His own sacred person what should be the history of the infancy of His Church, which should be nourished in the bosom of heathenism, and grow up and be strengthened in the midst of the darkness of unbelief, and accomplish its work in, and by means of, those very persecutions by which men seek to destroy it.²

Pseudo-
Chrysostom.

The Lord, who *keepeth not His anger for ever*, remembered the woes of Egypt, and therefore sent His Son thither, and gave it this great sign of His reconciliation; that the nation which had of old been the persecutor of His first-born people might now be the guardian of His first-born Son. The land

1. "Si Puer futurus est pastor, necesse est assuescat hisce miseris. Si futurus est miles, necesse est carne sit dura: duretur ergo nunc à puero... Voluit Dominus etiam exul esse, ut nihil esset amaritudinis in calice quod non illegustaret. Voluit mori, lachrymas fundere, voluit etiam exulare, ut cum tu exul fueris habeas exemplum ad quod respiciens, laboris temperes molestiam."
—*Paulus de Palatio.*

2. "Dicono i dottori è bene che gli arbori aromatici non spirino nè mandino fuori odori soavissimi, se non

quando e' sono agitati da' venti contrarii. E però lo Sposo per mostrare e dichiarare agli empj e reprobj la pazienza e costanza della sua Sposa, cioè della chiesa sua nelle gran tribolazioni, permette che la sia agitata da diversi venti e da diversi flagelli perchè quanto più la chiesa e gli eletti di Dio sono stati flagellati, tanto più s'è manifestata la integerrima vita loro e l'odore spirituale delle virtù che erano dentro in loro nascoste."—*Savonarolo, sopra il Salmo quam bonus.*

was given up to idol-worship and to gross darkness, yet there is Christ found; Jerusalem was still the holy city, and in it the righteousness of the Scribes and Pharisees was yet to be seen. Christ, however, was cast out, and could find no place amongst them. No place, privilege, nor office, indeed, will make man holy. All who are in Jerusalem are not therefore holy; so also all who are in Egypt, that is, are esteemed sinners by men, are not for that reason given over by God.

Ferus in
Matt.

Christ flies from those who only seek Him in order to slay Him, and do deeds unworthy of His truth. How wondrous are His ways! He who came to be the refuge of all mankind, Himself flies before man, showing us at once the reality of His human nature, and giving us an example of flying from danger whilst our work is still unfulfilled; affording us also an instance first in His own person, how we are to do what afterwards He taught His disciples to do when He said, *If they persecute you in one city, flee ye to another.* He fled not so much from death, as in order to save man from death; and that, as man had been driven from Paradise, He willed that He Himself should be exiled from Jerusalem, and from the land of God, that, by His exile, He should recall exiled men to the heavenly kingdom.

Alex. Nat.

Hugo de S.
Charo.

Alex. Nat.

Faber Stap.

When Christ shall have been born in thee, be thou careful to fly from Herod; from those who would slay thy soul; from all enticements to sin, and all the delights of defiling pleasures; and remember that we may be safe in Egypt, if only we are there in obedience to God's will; we may perish amongst the babes of Bethlehem if we are there by our own election.

Barradius.

Bp. Taylor.

And be thou there until I bring thee word: for Herod will seek the young child to destroy Him.

He was bidden to fly into Egypt,¹ that so He might be beyond the power of Herod. When our Blessed Lord took on Him our nature, He observed the manner of overcoming His adversaries which He had proposed to Himself, by yielding, not by resisting; by enduring, not by attacking; by

¹ "Propter duas rationes. Prima est, quia proprium est Dei ut memor sit misericordiæ in ira. Dominus enim iratus fuit contra Ægyptios persequentes filios Israel: quia filii Israel erant primogenitus Dei. Et ideo datum est

ei ut obsequeretur Unigenito. Is. xix. 1. Joan. i. 14. Secunda, quia ipse induxerat tenebras in Ægypto, ideo voluit eam primo illuminare: et ideo bene ibi fugit. Is. ix. 2."—*Th. Aquinas.*



Luca Brug. at length dying, not by summoning legions of angels and so saving His life. He who when Jerusalem was besieged by the armies of Assyria, sent forth His angel and destroyed the enemies of His people, could have taken Herod away in the midst of his rage against the Only Begotten. Instead of this, however, he commanded Joseph to fly for safety into Egypt it may be for these reasons:—

(1) That He would thus show the reality of the humanity which Christ had assumed by submitting Him to human means for the preservation of His incarnate life.

(2) To show us that the Redemption which Christ came to procure was to be bestowed on both Jews and Gentiles. He who led both the Jewish shepherds and the Eastern wise men to the worship of the infant Saviour would in that way show us that not to Judæa alone, but also to Egypt, the type of the Gentile world, was this salvation sent.

Immediately on His birth, the tyrant is furious to destroy Him; so will the believer, in the beginning of his spiritual career, endure tribulation. In this let him not be discouraged, but bear it manfully, having Christ for his example.

(14) *When he arose, he took the young child and His mother by night, and departed into Egypt: (15) and was there until the death of Herod.*

We have here displayed the faith and obedience of Joseph. He had been told that the child should be the salvation of His people. His name was associated with power; yet he is now bidden to do that which seems most opposed to this high mission. Human reason would have urged that if Christ were God, He had no need to fly; but disregarding this, Joseph instantly obeys the angel's command. In truth, Christ needed not to fly; but fled to teach us to give up all for His sake, and in all trials on earth to remember we are but pilgrims and strangers in this world. Yet must this have been a cause of perplexity to Joseph.

Those are oftentimes the hardest temptations for the saints of God to resist which arise from the mysteries of Christ's person.

That¹ it might be fulfilled² which was spoken of

¹ "iva must not be explained away: it never denotes the event or mere result, but always the purpose."—*Alford*.

² "Dicitur prophetia, quantum equi-

dem observare potui, quatuor modis impleri.

"Primum, quum id ipsum fit, de quo proprie et literali ut dicitur, sensu in-

the Lord by the prophet, saying, Out of Egypt have I called my Son.

Not, that is, that He went in order to fulfil this prophecy ; but that by the flight into Egypt the prophecy was fulfilled. Alb. Magnus
These words of Hosea, indeed, seemed to apply to the children of Israel and to their deliverance from bondage to Pharaoh ; but only imperfectly and in part ; since the whole purpose of the prophecy was not the deliverance of the children of Israel from Egypt, but the call and return of our Blessed Lord from that country. What then is said by prophecy of the people in a secondary sense only is in its fulness and reality fulfilled in Christ :— Theophylact.

(1) The Jewish people are a type of Christ ; hence both are spoken of as the sons of God : the one as beloved by Him before the rest of the nations ; the other, our Blessed Lord, as beloved before those who by His incarnation were admitted to share in His nature. But however true it is that in part this prophecy was fulfilled in the deliverance of the children of Israel from Egypt, yet of this nation of stiff-necked people it could be said with far less propriety that Luca Brug.

telligebatur, sicut c. i. 12, Matthæus dixit impletam in Maria Isaïæ prophetiam fuisse. *Ecce Virgo concipiet, et pariet filium.*

“*Secundo*, cum fit non id de quo proprie intelligebatur prophetia, sed id quod per illud significabatur, ut 2 Reg. vii. 14, *Ego ero illi in patrem, et ille erit mihi in filium*, quod proprie de Salomone dictum esse perspicuum est. Divus tamen Paulus de Christo, cujus Salomon figura erat, interpretatur Hebræ. i. 6, quasi in eo impletum esset ; et quod Exod. xii. 46, dictum est, *Os non comminuetis ex eo*, certum est intelligi de agno, tamen Joan. xix. 36, in Christo, qui per agnum significabatur, impletum dicit.

“*Tertio*, cum nec id fit de quo proprie intelligitur prophetia, nec id quod per illud significatur, sed quod illi simile est et omnino ejusmodi, ut prophetia non minus apte de eo, quam de quo dicta est, dici potuisse videatur. Nam *populis hic labiis me honorat* de Judæis qui tempore Isaï. erant, Deus dixerat, Isa. xxix. 13. Christus autem in iis, qui suo erant tempore, impletum significat. Matt. xv. 7, 8. Simile est

exemplum, Matt. xiii. 14, et Act. xxviii. 26.

“*Quarto*, cum id ipsum, quod per prophetiam, aut Scripturam dictum erat, quamvis jam factum fuerit, tamen magis ac magis fit. Tunc enim Scriptura impleri dicitur, id est, quod per eam dictum erat, cumulatissime fieri. . . . Illa ergo Osæ prophetia, *Ex Ægypto vocavi filium meum*, proprie de populo Israel, quem Deus filium primogenitum suum appellare solet, Exod. iv. 22, intelligebatur, ut ex verbis prophetiæ manifestum est. *Quia puer Israel, et dilexi eum, et ex Ægypto vocavi filium meum.* Dicitur autem nunc impleta secundo, ac tertio modo. Nam et populus ille in Ægypto exulans, Christi ibidem exulaturi figura dici potest, sicut nunc corpus mysticum Ecclesiæ corporis naturalis Christi figura est, et Christus populo in eo est similis, quod uterque Dei filius appellatur. Significat autem Evangelista illam prophetiam proprie ac perfecte in populo, qui proprie filius non erat, impleri non potuisse, in Christo autem, qui proprie et naturaliter filius erat, perfecte impletam esse.”—*Maldonatus.*

they were the children of God than it was said of Him that
 Chrysostom. He was the Son of God.

(2) What is rightly said of the members must be far
 Chemnitz. more fittingly said of Him who is the Head of the body.

Let us remember however that the call of our Blessed Lord
 out of Egypt was intended by God from the first as the fulfilment of these words, and until He was called from thence they had not their full completion. God, indeed, embraced in one prophecy, as with one love, both the Messiah Himself, in whom is all His good pleasure, and His people for Christ's sake. And as the Messiah is like to His people in His adversity, so do His people resemble their King and Redeemer in their prosperity.¹ The Head and the body are the whole Christ.

Bengel.

Rupertus.
 Royard.
 Heb. ii. 17.

All His sons He calls out of the spiritual Egypt—out of the midst of sin, and from the service of evil task-masters—and leads them as of old into the promised land. What was true materially, and in a figure, of the children of Israel, is in a higher sense true of all God's children. We must go forth from the midst of the darkness of this world, if we would enter into the promised possession—the rest that remaineth for the people of God. And so it behoved Him, who was *made like unto his brethren* in all things, to be led forth from Egypt.

(16) *Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children² that were in Bethlehem, and in all the coasts thereof, from two years old and under,³ according to the time which he had diligently enquired of the wise men.*

When God in mercy interposes hindrances in the way of sinning, men think oftentimes that they are mocked by whatever disappoints their wishes. So Potiphar's wife

¹ "God is always said to have led forth, never to have called His people out of Egypt."—Bengel.

² τοὺς παιδάς, boys. Conf. Exod. i. 16.—Bengel.

³ That is, "All who were under one full year."—Dr. Burton's *Greek Testament*. "Though διετής or διετής signifies, of two years' continuance, or the age of two years, from δις and ἔτος, yet we find it explained by Hesychius and

Phavorinus, that which lives a whole year, δι' ὅλου τοῦ ἔτους: and the verb διετίζω is used by Aristotle for living a whole year. And therefore these words may be rendered, from a year old and under, even so much under as κατὰ τὸν χρόνον, even to the time of the first appearance of the star, of which time he had diligently enquired."—Valpy. So also Whitby *in loco*, "all who had entered the second year."

complained that she was mocked by Joseph; Delilah by Samson; and Balaam by the ass. Even the preaching of the Gospel is taken by some to be a mockery of them, and sinners regard the cries of God's people as a standing mockery and reproach to them. Thus Herod recognized not the hand of God in disappointing him when he was bent upon sinning, but he thought only of those who seemed to mock in not returning to him.

That no period of His life on earth might be free from wonders, Christ, before He spake the word and called little children to come unto Him, crowned them with the glory of martyrdom; thus teaching us that none are too young to partake in His sacrament, since He could call unconscious infants to become His martyrs. As formerly infants were admitted to the rite of circumcision, and now are saved by the water of baptism, though they are themselves unconscious, so without exercise of the will He calls them to become His martyrs. By their death we may also learn that death is not a punishment for individual sin, but is often the exercise and token of God's great love.

Remember that as Herod then sought the young child to destroy Him, so Satan is always seeking to draw into his net and to slay the souls of those who are yet young in the faith.

(17) *Then was fulfilled that which was spoken by Jeremy the prophet, saying, (18) In Rama¹ was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.*

The prophecy was now fulfilled; for the former calamity was but a type and shadow of this. And Rachael weeps again in the person of the mothers of Bethlehem, near to which town she was herself buried.

Three manner of preachers announced the birth of the Messiah:—

(1) Angels proclaimed it to the shepherds in the fields by Bethlehem.

(2) The star declared it to the wise men in the East.

(3) These infant-martyrs announced it to the whole world; for the tidings of Herod's cruelty reached throughout the Roman Empire.

¹ "Tantus fuit ploratus, cujus ejulationes extra fines Bethlehemiticos in Rama in tribu Benjamin exauditus fuerit."—Chemnitz. See note at p. 106.

Herod slew them indeed in his wrath; but he profited these children more by his hatred than he could by his love, since his was the hand that prepared for them the crown. For who can doubt of their crowning and of their share in the passion of Christ, except those who believe that the baptism of Christ is not a benefit to infants? Christ could indeed have prevented their death. He knew, however, that they would not die in that death, but would live in endless bliss through their momentary suffering.

Augustine.

*** *In Rama was there a voice heard*—This has suggested a "Scripture difficulty". The slaughter took place in Bethlehem and its neighbourhood, why then should a voice be heard afar in Ramah? On this it may be borne in mind that in St. Jerome's version rama is read, not Rama, and he remarks, "quod dicitur in rama, non putemus loci nomen esse juxta Gabaa: Sed rama, excelsum interpretatur, ut sit sensus: Vox in excelso audita est, id est, longe lateque dispersa." In the Æthiopic version rama is translated *height*, or literally in *the third heaven*. In the Anglo-Saxon version, again, the text of S. Jerome is followed, though not his interpretation, and we have these words thus translated: "Stefne wæs on héhnysse gehýred," a voice was heard on a height. Wyclif follows this, "A voice is herd an

heeze"; and Tyndale, "On the hilles was a voyce herde". "Ramah (רמח fem. of רם, high, lofty) properly means a high city, hill, &c., and Ramah of Benjamin, which stands on the top of a high hill, as a conspicuous object from a great distance, doubtless got its name from that circumstance. Ramah, therefore, in this place seems to mean 'a high place', and to apply to Bethlehem, which, like Ramah, is built on a hill, or in the immediate neighbourhood of Rachel's sepulchre, which also stands high. In the words of this prophecy רמח, Ramah should be taken for 'a high place', a 'city', as in Ezek. xvi. 24, and as it often is in the plural with the same meaning; and not for Ramah of Benjamin, which makes no sense of the quotation."—*Malan's Plea for the received Greek Text.*

THE SUNDAY AFTER CHRISTMAS DAY.

ST. MATTHEW I. 18—25.

(18) *Now the birth of Jesus Christ was on this wise.*¹ Luke i. 27.

IN the preceding verses of this chapter St. Matthew has given us the line of our Blessed Lord's genealogy, and the public proofs of His descent, according to the flesh, from Abraham and David. Now he speaks of the manner of His birth. The other generations were by the father begetting the son after the order of nature, but that of Christ was different from this, and above all other. Gorranus.
Alex. Nat.

*When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*² Luke i. 35.

Many of the older commentators, including some of those of the greatest authority, understand by these words that she was espoused, betrothed, and yet abiding in the house e. g. Hilary.
Origen.
Basil.

¹ "Matthæus scribens Judæis intendebat eis ostendere Christum esse, qui patribus promissus erat, ad quod nihil faciebat ordo annuntiationis, imo impedivisset, quia non poterat probari per Prophetas. Lucas vero scribens gentibus, ordinem ostendit ipsius partus, ad ostendendum ejus excellentiam et sanctitatem, qui per Angelum nunciatus, de Spiritu Sancto conceptus, de virgine natus."—*Gorranus*.

² "Spiritus Sanctus maximè ex hoc facto suo nominatur, quia quod in ea natum est (ait Angelus) de Spiritu Sancto est. Ante hac Spiritus Dei, sive Spiritus Domini dicebatur, nec facile in omni serie veteris instrumenti,

reperies hoc insigne vocabulum, scilicet Spiritum Sanctum præter quod David: *et spiritum sanctum tuum ne auferas*, inquit, *a me*. Nec ipse, sic absolute Spiritum Sanctum dixit, sed *tuum* addidit, sicut in ceteris scripturis legalibus, sive prophetiis, nusquam absolute Spiritus Sanctus, sed relative scribitur (ut jam dictum est) Spiritus Dei, sive Spiritus Domini. Ab hoc loco ferè primum sonuit in auribus nostris, hoc reverendum et insigne vocabulum, proprium atque absolutum, Spiritus Sanctus: ubi Angelus et ad Mariam, *Spiritus Sanctus*, ait, *superveniet in te*, et ad Joseph, *quodenim in ea natum est*, inquit, *de Spiritu Sancto est*"—*Rupertus*.

Jerome.
Epiphanius.
Beaux Amis.
Bengel.
e. g. Corn. &
Lap.
Maldonatus.

Barradius.

Alb. Magnus.

of her parents.¹ Others think that she was not only espoused, but actually married, living in the house of Joseph, though their marriage was unconsummated. The former opinion is most consonant with the text. The words *before they came together*—that is, in the way of matrimony—do not imply that they did so afterwards, but only that her condition was not the result of their having come together. Whilst still only espoused, Joseph found her to be *with child*—how, he knew not. The latter words, *of the Holy Ghost*, show the efficient cause of her pregnancy, but this Joseph knew not until revealed to him by the angel.

Deut. xxiv.
1—4.

(19) *Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.*

Maldonatus.

What Joseph intended to do was because he was a just man. The words are not that he was so minded *although* he were just, but *because* he was so. He is represented as not influenced—

(1) By a mere sense of legal justice, which would impel him to fulfil the letter of the law; nor,

(2) As austere and strict of temper, as opposed to being merciful; but he is spoken of as a *just man*, as possessing all those virtues which make up the character of a good man,² amongst which virtues charity towards others and mercifulness will be conspicuous.

Jans. Gand.

Chrysostom.

Beaux Amis.

He was, as we should say, a good and charitable man; but this was incompatible with his living with her who seemed to be an adulteress, since this would be to act unjustly, and to break the express law of God. Because therefore he was just, he would put her away; but he would do so secretly, because *not willing to make her a public example*. He would put her away to satisfy his own conscience; privately, so as not to throw such discredit upon her as to make her despair; he would put her away, that he might not seem to be indifferent to the sin of

¹ "As He chose a virgin for His mother, so it was in that manner attempered, that the virgin was betrothed, lest honorable marriage might be disreputed and seem inglorious by a positive rejection from any participation of the honor."—*Bishop Taylor, Life of Christ*, Part 1, i. § 6.

² "Tria commendant Joseph, justitia, misericordia, et prudentia. Justitia in vivendo, misericordia in nolendo, prudentia in volendo; in vivendo juste, in nolendo innocentem traducere, in volendo prægnantem dimittere; et hoc est quod dicitur, *vir erat justus*."—*Gorranus*.

adultery; but secretly, lest he should throw shame on her whose character for holiness had hitherto been unblemished.¹ Luca Brug.

(20) *But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her² is of the Holy Ghost.* Luke i. 25.

The character of Joseph is marked out in these words. Here and in the next chapter, when bidden by the angel to do anything, he rises without deliberation, and does what and as he is bidden: when left to himself, however, he is thoughtful and deliberates. God has promised every one of us that we shall not be tempted above that we are able to bear. He would have us prudent and thoughtful in all questions of perplexity; and then when, relying on Him, we have calmly weighed all things, He will point out to us the way in which we should go. Whilst Joseph *thought on these things, the angel appeared.* He was with him before; now he makes himself seen and known to deliver him from his perplexities. He speaks to Joseph, calling him *son of David*, which name would recall to his memory the promise made by God to David, that of his seed Christ should be born. 1 Cor. x. 13. Maldonatus. Alb. Magnus. Gloss. Ordin.

Of the Holy Ghost.

That is, of the third Person in the ever-blessed Trinity, who is holy as the source and fountain of all holiness. *Of* Him is the incarnate Saviour, but not in such a way that the Holy Spirit can be called the Father of our Blessed Lord, for He received not of the substance of the Holy Ghost as a child does of its father. For in this manner the Eternal Word is of the Father alone, as being begotten of His substance; whilst the man is of his mother alone, as, taking in the womb of the Blessed Virgin the nature and substance of Mary. The Holy Spirit did not beget Christ. Luca Brug. Beaux Amis.

¹ "Videt gravidam non novit Mysterium; angitur, sed non exprobrat, in melius interpretatur: cogitat de dimittenda, sed occultè ut famæ consulere. Disce 1. prudenter adversa tolerare, non murmurare, 2. alienos nos defectus apud te excusare; apud alios tegere." — *Avancinus.*

² "τὸ γέννηθῆν. The *fœtus* as yet unborn is commonly spoken of in the neuter gender." — *Bengel.* "Nasci in ea, est concipi. Nasci ex ea, est in lucem proferri, secundum duplicem nativitatem in utero et ex utero." — *Gorranus.*

Luca Brug. The Holy Spirit cannot, then, be properly called the Father of Christ, since neither as God nor yet as man did Christ take of the substance of the Spirit. From the Father He took the Divinity; from His earthly mother the humanity. The Holy Spirit was but the efficient cause or means of His being born: but then as neither are they who are born of the water and the blood children of the water and the blood, but of Him who worketh by these, so also is it as to Christ. And yet the Holy Ghost is not even so far the efficient cause of the birth of Christ as to exclude the other Persons in the ever-blessed Trinity; for whatever is done by any one Person external to the Trinity itself is the work and operation of all. But in Holy Scripture the external operations of the Godhead are attributed to one or other of the Three Persons, according to the character of the operations themselves, as Power and all acts of governance to the Father, Wisdom to the Son, grace, mercy, and spiritual vitality to the Holy Spirit. The incarnation of our Blessed Lord is, then, attributed to the Holy Ghost, because—

(1) The incarnation is the pure effect of the *love* of God to man: and the Spirit is substantial love, consubstantial with the Father and the Son. For *God so loved the world, that He gave His only begotten Son.*¹

(2) All the operations of Divine grace are attributed to the Holy Spirit, and the incarnation was the outworking of God's grace without any precedent merit on the part of man; for *grace and truth came by Jesus Christ*—that is, by the birth of Jesus Christ.

(3) All spiritual fruitfulness is the work of the Holy Spirit, and the source of all fruitfulness in man is Christ, and the power to bear the fruit of good works comes from our engrafting into Christ; for *of His fulness have all we received*, and of His grace it is that the fruits of grace are brought forth in us.

(4) As the unspoken word in the heart of man is made known by the spirit within, so the manifestation of the Eternal Word by His incarnation is the work of the Spirit of God.

Nature operated in the birth of Christ, in that He took our flesh of the substance of His mother; a miracle was wrought, in that a Virgin conceived and brought forth a

¹ “*De Spiritu Sancto est. Non quod illud autem opus, in quo misericordia solus Spiritus Sanctus conceptionem Dei specialiter relucet, Spiritu Sancto Christi operatus sit, sed quod de sola attribui solet.*”—*Inmanuel ab Incarn. bonitate Dei fuit Deum fieri hominem:*

child, a fact beyond nature. The humanity of Christ was the greatest work of the Holy Spirit, since to the Incarnate Saviour all sanctity is given, to cleanse all who come to Him from all their sins. What the Father does, He does by the Son; for *without Him was not anything made that was made*. What the Father hallows, He hallows by the Spirit. None can be holy without loving the Creator, and none can love the Creator save by the help of the Spirit of Love; so that all sanctification and all who are sanctified are from Him.

Corn. & Lap.

John i. 3.

Rupertus.

(21) *And she shall bring forth a Son, and thou shalt call his name JESUS: for He¹ shall save His people from their sins.*

Luke i. 31;
ii. 21.
Acts iv. 12;
v. 31; xiii.
23, 32, 38.

She shall so bring forth Jesus that He shall be her real son, taking flesh from her substance; and not, as old heretics imagined, that He should merely pass through her womb without taking real flesh. And the angel does not make the same announcement as to Zacharias and others, thy wife *shall bear thee a son*; but *she shall bring forth a son*, not thy Son, but The Son, born for all mankind. But yet, though He is of the Holy Spirit and therefore not thy son, and man has no share in His birth, thou shalt not be deprived of the rights and prerogatives of a father; thou shalt give to Him the name at circumcision, not however choosing a name of thyself, but applying to Him that which had been determined by the Father: *thou shalt but call*, not give Him the name Jesus. His other name of Christ is the incommunicable name which He shares with none other, and this Joseph is not to give when He is circumcised. The name of Jesus was borne by others, of whom we read in the Old Testament, the types and shadows of our Blessed Lord. The other name, Christ, was never taken by any man. It was sacred, as implying His office. The name Jesus was human, signifying His incarnate nature and person.

Jansen Yp.

Chrysostom.
Luca Brug.

Alex. Nat.

Rabanus.

Maldonatus.

And the fulness and spirituality of our Blessed Lord's work and kingdom are revealed in these words of the angel, *He shall save His people from their sins*. The Jews expected a mere temporal deliverer; the angel corrects this; what He shall deliver them from is, not the Roman yoke, but their sins. In this there is no promise to deliver His people from all anxieties in this life—still less from

De Saci.

¹ αὐτός. He Himself and none other, for this is His work, since it is God's work.

Sylveira.

suffering persecution, or exile, or even death; but as the captivity of mankind is threefold, so a threefold deliverance is promised—He will save *His people* from the power of sin,¹ He will save them from the yoke of the devil, and from eternal death. For they are still *His people*, though they are sinners and even great sinners, as children are still children, though prodigal and rebellious. And in thus saying that *He shall save His people from their sins*, the angel declares His Divinity in two ways:—

Titelmann.

(1) To forgive and to save from sin is the work and office of God only, and this Christ does.

(2) The children of Abraham, whether regarded as the faithful, who are the children of faithful Abraham, or as the Jews, who are his children according to the flesh, are over and over again declared in Holy Scripture to be God's children and people; if, then, they are Christ's people, it is only because Christ is Himself God.

Barradius.

And who are the people whom He came to deliver, and whom He will thus save? Formerly the word was understood by the Jews to mean themselves exclusively; the promise however is declared in Holy Scripture to apply to all the tribes of earth, both Jews and Gentiles, as when He says, *I will call them my people which were not my people, and her beloved which was not beloved*. All indeed are His by the sufficiency of His life and death, since He was born and died for all, and came for this end to save all from their sins. Effectively only His elect are His, since Christ will save only those who do not reject Him. These He will indeed save, for He shall save them from the power of Satan, the most oppressive of all suffering, as His deliverance is the most perfect of all freedom. All those, then, are His who receive Him, and to them has He given *power to become the sons of God*.

Marolatus.

Hosea ii. 23.
Rom. ix. 25.Beaux Amis.
Alb. Magnus.Luca Brug.
Titelmann.
John i. 12.

(22) *Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,*

Those are the words of St. Matthew, not of the angel; and by them he implies that not one event merely, but all the facts and circumstances of the incarnation were the sub-

¹ From "i. *reatus*, and ii. *macula*, as all divines agree, 'the guilt' and 'the soil or spot.' The guilt to which punishment is due; the spot whereby we grow loathsome in God's eyes, and

even in men's too, for, even before them, shame and reproach follow sin." —*Bishop Andrewes' Thirteenth Sermon on the Holy Ghost* (*Works*, vol. iii. p. 347, Oxford edit.).

ject of prophecy. The whole of these things were predicted, and the prophecy was completely fulfilled by these things:—

(1) By a virgin becoming a mother. *Behold, a virgin shall conceive and bear a son!* Jans. Gand. Isa. vii. 14.

(2) By her having a male child—a son.

(3) By the name borne by the child. And—

(4) By the interpretation of the name. Bengel.

St. Matthew does not name the prophet, for this was needless, since he was writing to men who were versed in the Holy Scriptures, and who had long expected the coming of the Messiah, and would recognize these well-known words.¹ Luca Brug.

(23) *Behold, a virgin² shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us.* Isa. vii. 14.

To gaze with wonder on this miracle of God's love, the prophet calls upon angels and men, *Behold. They shall call*, he says, that is, not Joseph and Mary, but all men shall call Him Emmanuel, The God with us. Not that this is His proper name; but that He will be that which this name denotes. For in Holy Scripture to be called means, to be. Our Lord is called that which He really is, and that which is spoken of as His name is in truth the expression of His nature. Thus we are told that Jerusalem shall be called, *The City of Righteousness, the faithful city*, that is, shall really be so. And again, that our Blessed Lord, when born, shall be called, *Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace*. And so in other of the prophets. Christ is in His birth not called *Jehovah*—that is, God essentially; nor *Adonai*—that is, Lord of lords; nor *Elohim*, God the Governor and Preserver; but *Emmanuel*, the strength and omnipotence of God, because God shows forth His power and strength chiefly in the wonders of The Incarnation; since by the birth of Christ

Corn. & Lap.

Chrysostom.

Titelmann.

Corn. & Lap.

Isa. i. 26.

Maldonatus.

Isa. ix. 6.

Jer. iii. 17;

xxiii. 6.

Zech. viii. 3.

¹ "Quod dictum est à Domino. Non dicitur à propheta sed à Domino per prophetam, ut Deum in suis prophetis esse locutum, apertè monstretur."—Imman. ab Incarn.

² ἡ παρθένος—"The article ought unquestionably to be rendered in English, (1) Because it is the exact rendering of חַעֲלָמָה, the maid, LXX. ἡ παρθένος; inasmuch as (2) we cannot take

the article here as in ἡ γυνὴ καὶ ἡ παρθένος—ἡ ἄγαμος, 1 Cor. vii. 34, where it is used like the 'in a generic sense,' the unmarried woman, i. e. the whole class of such; because the prophecy would not be applicable; (3) the article is dwelt upon by the Jewish commentators as referring to a maid who belonged to Ahaz."—Malan's Plea or the received Greek Text.

Corn. à Lap. He destroyed the power of the devil, and overcame hell, death, and sin. In this name is the mystery of the hypostatic union presented; ¹ His Divinity in that He is very and eternal God; His humanity in that He is *with us*, mortal, liable to suffering, in all things like as we are save sin. He is *God with us* by His nature, since He is God and man, and this union is never to be undone. He is also *with us* by His grace, since He has said, *Lo, I am with you always, even until the end of the world.* He is *with us* by His Incarnate life, reconciling us to Himself, so that we become one with Him as He is one with us. *With us—*

Remigius.

Hugo de S. Charo.

(1) As a brother living and conversing *with us* on earth.

(2) As a head is ever present with the members of the body, so long as there is life in the body.

(3) As being ever present *with us* in the Holy Eucharist.

(4) As ever with His Church, praying in all true prayers, sustaining, making fruitful, and perfecting His brethren.

Corn. à Lap.

And not with one man only; for He took not the person of any man, but the nature of the whole human race, and so became and remains ever God with all—*God with us.*²

Exod. xiii. 2.
Luke ii. 7, 21.

(24) *Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: (25) and knew her not till she had brought forth her first-born Son: and he called His name Jesus.*

Hugo de S.
Charo.

Mark the perfect obedience of this just man. He rose and did at once what he was commanded, and not only that, but was also careful to do according to the manner which he was bidden, he *did as the angel had bidden.*

The word *till* does not imply that he knew her as his wife afterwards. As with us to say that a man never did a thing so long as he lived, does not mean that he did it after

¹ "Upon the Incarnation of the Son of God was completed that prophecy of Isaiah that God was with us. But in what sense can this be true, if there were not a personal union of the two natures? For if the natures were divided, it can no more be said that God was with us upon Christ's incarnation than He had been at any time before. And if the human nature were absorbed, God cannot be affirmed to be with us (that is, in our nature), but we with God."—*Stephen's Sermon*

on the True Nature of Christ, pp. 9, 10.

² "It pleased not the Word or Wisdom of God to take Itself some one person amongst men, for then should that one have been advanced which was assumed and no more; but Wisdom, to the end that she might save many, built her house of that nature which is common unto all; she made not *this* or *that* man her habitation, but dwelt, in us." [*Hebrews* ii. 14.]—*Hooker, Ecc. Polit.* v. 52-3.

his death, so in Holy Scripture. Thus, for instance, we read that *Michal the daughter of Saul had no child unto the day of her death*; and many other similar passages are met with both in the Old and New Testaments.¹ Though, then, the words do not assert anything positively on this matter, they are strictly compatible with the unvarying teaching of the Universal Church, that she who was a *virgin* when she conceived Christ in her womb was ever a virgin. Nor is the expression *first-born son* contradictory to this teaching. This does but declare that none was before, it does not affirm that others were after.² The first-born, who according to the Mosaic law is dedicated to God, means he who is born first, not with reference to a second, for the priests were not to wait to know whether there were a second before they claimed the first-born.³

2 Sam. vi. 23.

Jerome cont.
Helv.

Chemnitz.

He indeed was truly the *first-born*; for in bearing Christ, the Blessed Virgin brought forth Him who was the first-born of all—

(1) The begotten before all worlds.

(2) The first-born of His mother.

(3) The *first-born amongst many brethren*, the first fruits of all God's faithful children.

Rom. viii. 29.
Barradius.

¹ Ps. lxxi. 16. "*Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed Thy strength unto this generation, and Thy power to all them that are yet for to come.*" This is not a prayer that God would forsake the Psalmist at a certain time, but that He would never forsake him."—*Alex. Natalis*.

² First-born, "non post quem alium, sed ante quem nullum."—*Gorranus*. "Vocatur primogenitus, sed non alia ratione nisi ut sciamus ex virgine esse

natum. Negatur Joseph rem cum ea habuisse donec peperit: hoc quoque idem tempus restringitur: quid postea sequutum sit non indicat talem esse Scripturæ usum satis notum est."—*Calvin*.

³ Neither is this form of speech altogether unknown amongst ourselves, e.g. "Margaret first daughter of Henry Gregory Rector and Maria his wife born May 16, and baptized May 27, 1664."—*Baptismal Register of Middleton Stoney, Oxon*.

* * Da, quæsamus, Domine, populo tuo inviolabilis fidei firmitatem: ut qui unigenitum Tuum, in Tua gloria Tecum sempiternum, in veritate nostri corporis natum de matre virgine confitentur, et

a præsentibus liberentur adversis et mansuris gaudiis inserantur. Per eundem Dominum Jesum Christum. Amen."—*Brev. Ambrosianum*.

THE CIRCUMCISION OF CHRIST.¹

ST. LUKE II. 15—21.

(15) *And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.*

It was fitting that the truth about Christ, who is both *the Lamb of God* and *the Good Shepherd*, should first be revealed from heaven to *shepherds*. When the *angels* had performed their mission, they went again *into heaven*, not coming and going by a local motion, but as they are always about us doing God's work, they made themselves visible to the shepherds, with whom they were before, though invisible; and having proclaimed Christ's birth they made themselves again invisible, going *away from them into heaven*, into God's presence, that is, for where He is is heaven.² By night the shepherds went to Bethlehem to seek Him who is the true Light of the world; for they fully believed that the event had happened, as the angels had told them; not content, however, with hearing of *this great thing*, they set forward to see and do the will of God, and hastened to strengthen their faith by the sight of those things which the Lord had *made known* to them³—

Hugo de S.
Charo.

Brentius.

Geometer.

Bengel.

Maldonatus.

¹ "Expende quod die octava voluit sanguinem effundere, qui dies primus anni est, ut toto anno fixum nostra memoria haberemus sanguinem quem hodie pro nostra salute effundit Deus. Nam sicut in fronte domus vestra arma et stemmata jubetis ut figantur, ita Deus in principio anni vult, ut Christi sanguinem contemplemur, ne beneficia in nos collata ulla unquam dealeat oblivio."—*Stella*.

² "Discesserunt ab eis angeli in celum ut pastores illos ascendere in sublimia cernentes denunciatione sibi facta certiores redderentur."—*Soarez*.

³ Bethlehem-Judah or Ephrata. "Ephrata signifies *frugifera*. It was plenteous in wine (saith Adricho. Delphius), that is, the region. And Bethlehem (the city) signifies *the House of Bread*. There He is to be found: to find the Word made flesh in the

- (1) By the angel speaking audibly to them, and
 (2) By the illumining power of that faith which enabled them to see and know Him as the Redeemer of the world.

Corn. & Lar.

For in these last days, not only did He make known His will, but revealed Himself, by the incarnation of His Son, *God manifest in the flesh*. And in this going of the shepherds we are shown the imperfection of man as compared with the angels of God. The angels were and are able to do their office from a distance; man must go if he would see the Lord. They went to see Him who is invisible, but who was made visible by taking upon Him our flesh. For as the dew, which has its birth on high, is not seen but by its lighting upon the earth, so the Eternal Son cannot be seen until He comes to earth *like the rain into a fleece of wool*.

1 Tim. iii. 16

Bengel.

Is. lxxii. 6.
Stella.

All suggestions of God's angels are good. Let us learn from these shepherds not to delay to do that to which the voice of conscience and the inspiration of holy thoughts prompt us. It suffices not to know God by faith, we must grow unto Him in all things by active holiness of life. It is by these two, faith which He gives, and good works which He enables us to do, that we draw near to Him. For when God inspires us by His grace, He moves our hearts and stirs us up to do His will. And when He calls, no earthly occupation really hinders our going; as with the shepherds their flocks were no impediment to their search for the infant Christ.

Maldonatus.

Alex. Nat.

Stella.

(16) *And they came with haste,¹ and found Mary, and Joseph, and the babe lying in a manger.*

Their faith was by the message of the angel, but *that* faith of theirs was strengthened by what they themselves saw. For whilst with their bodily eyes they saw but the body of the Infant, with their spiritual sight they beheld the Eternal God: through the knowledge of the visible humanity reaching forward to and attaining to the knowledge of the Divinity. This was the reward of their faith; for it was their desire of seeing Christ which gave wings to their impatient feet, and made them go *with haste*.¹ No

Sylveira.

Dion. Cartli.

Bede.

house of bread, in the region of wine, is to find Christ in the sacrament, which we can do now as well with the eyes of our faith, as the shepherds could do then with their bodily eyes."

—*Austin's Meditations*.

¹ "Qui festinant qui vigilant in-

veniunt infantem Jesum. *Qui manè vigilant ad Me*, inquit scriptura, *invenient Me*. Prov. viii. 17."—*Scarez*.

² "Some may think because that country was full of ravenous beasts that therefore they made such haste and went apace, in care to their flock ;

Barradius, one, indeed, who really desires Christ will delay to go to Him, and all delay is but the sad test of our own insincerity.¹

Ambrose,

(17) *And when they had seen it, they made known abroad the saying which was told them concerning this child.*

They saw with outward eyes a babe wrapped in swaddling clothes and lying in a manger, so poor and despised that no place was found for Him even in the inn; but with the mental eye they saw and acknowledged in Him the Messiah, very and Eternal God, the King of kings. They were not unbelieving, nor offended at the humility of our Lord's birth; and what they accepted in simplicity they told to others with like simplicity; and so efficacious was their preaching that all who heard them marvelled at the tidings. For to these poor shepherds was the high privilege given of being the first Evangelists of their Divine Lord.

Barradius, What angels taught them they hastened to teach to others; for so has God willed that they who are taught by Him should convey to others the Gospel which has been made known to them.²

Jans. Gand.

Bengel.

Stella.

How great their faith was, we may understand when we consider that in the midst of their poverty and loneliness they saw Christ, of whom angels had spoken. Hence, we learn how small the faith of those must be, who, notwithstanding His miracles, the grandeur of His life, and the growth of His Church, continue to doubt the truth of His Messiahship. So, too, may God's ministers learn a lesson from these shepherds, who concealed not what they knew, since God expects that the shepherds of His Church should labour with diligence to make known to others that which they have learned in Holy Scripture, the truth they are commissioned by Him to teach.

De Saci.

Bede,

(18) *And all they that heard it wondered at those things which were told them by the shepherds.*

that they might return speedily to look to their charge. If they did, they were the honestest men. For a man may go to Christ, and yet follow his calling and have a care of his charge that is left behind."—*Austin*.

¹ "Ubi lumen hausisti et propositum statuisti festinandum est et prima exequendi occasio accipienda. Facies id, si verum sit in te desiderium. Hoc in

meditationibus tuis semper excita."—*Avancinus*.

² "The type answers to the truth: for Christ reveals Himself to spiritual shepherds that they may preach Him to the rest, just as these shepherds were taught His mysteries by the angels and ran to carry the good tidings to their fellows."—*S. Cyril*.

God willed from the first that the Gospel of His Blessed Son should be made known through the preaching of simple men, and men of humble calling, that it might more evidently appear to be the Gospel, not of men, nor by the power of man. Hence He chose not men of worldly wisdom, who might have been able to adorn a counterfeit history, but men of simplicity; as afterwards He chose, not orators and learned men, but humble fishermen to preach His Gospel.

Marolatus.

Luca Brug.

And they who first heard this marvellous fact of the Incarnation of Him who was very God, though prepared to receive it by old and well-known prophecies, yet *wondered*, and no marvel, for they saw, instead of the wisdom of the Eternal Father, a speechless child; instead of the Almighty, their eyes rested on a weak infant; they saw the Great, in deep humiliation; the Impassible, a suffering babe; He in whom were all riches, they saw a poor child; and He who was, and is, and ever will be Infinite, at this time, a finite being.¹ But though we are told that *all that heard it wondered*, we are not told that they were led to Christ by the teaching of the shepherds, but only that it was preached and listened to, and that as with Christ's gospel since, so then it became a witness to them and the whole world.

Stella.

Marolatus.

(19) *But Mary kept all these things, and pondered them in her heart.*

Gen. xxxvii.
11.
Luke i. 66;
ii. 51.

All these things; not merely the message of the angels and the coming of the shepherds, but *all* things from the first. The annunciation of the angel Gabriel, the leaping of John in the womb of his mother Elizabeth, the conception and miraculous birth of the Saviour, as well as the song of the angels, and the appearance and unhesitating faith of the shepherds. As, however, she was virgin in her life, so she is now silent, as if the mercy to mankind were too great for speech, and the favour with which the Eternal God had regarded her were too high for boasting. She hides *all these things* silently in her heart, pondering on, and noting the conformity of all that had happened with the predictions of the prophets, that a *virgin* should *conceive and bear* a son; that He should be of the tribe of Jesse; that He should pardon the iniquity of Israel, and have compassion upon the miseries of mankind.²

Ludolph.

Maldonatus.

Isa. vii. 14.

Isa. xi. 1.

Micah vii. 18
19.

¹ "Lux non lucens; Verbum, infans; Aqua, sitiens; Panis, esuriens."
—*St. Bernard.*

² Many commentators, with Lu-

dolph, in *Vita Christi*, see also in the circumstance of His birth in a stable the literal fulfilment of the prophecy to be found in Isaiah i. 3.

(20) *And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.*

Glorifying God with their hearts and *praising* Him with their mouths for all the things they had heard from the angels and people, and all that they had seen themselves, they *returned* from Bethlehem—the house of bread—where they had found Him who is the true bread that came down from heaven, to the care of their flocks, which they had left in their search for Him.

Ludolph.
Bede.
Arian Montanus.

Alex. Nat.

Ludolph.
Hugo de S.
Charo.

From this example let the shepherds of Christ's flock learn their duty.¹ Let them meditate on the Gospel tidings, and then go to Bethlehem and refresh their spirits with the Living Bread and the Truth which is revealed by the Incarnate, then let them return with new vigour to the care and comfort of the flock over which the Holy Ghost has made them overseers; thus mingling the active duties of the pastor with the contemplative life.

Gen. xvii. 12.
Lev. xii. 3.
Luke i. 59.

(21) *And when eight days were accomplished² for the circumcising of the child,*

Circumcision was the sign of the covenant which God made with Abraham and his seed. So far as it was an eternal covenant, it consisted not in the outward sign merely, but in the things signified, which are,

(1) The cutting away and purging ourselves from sin, which is required of all God's children.

(2) The putting off the body of this life, and being clothed again with the new man in the resurrection at the last.

Beaux Amis.

But beyond its value as a sign merely, it was instituted as the appointed means of—

(1) Separating and discerning between the people of God and the unbelieving Gentiles.

(2) As a medicine and sacrament, by which those who were circumcised were freed from original sin.

Ferus in Dom.

It was also a lively type and image of the sacrament of baptism which should come after; for as he who was circumcised was thenceforth reckoned amongst the people of God, and had in himself the seal of the Abrahamic cove-

¹ "Qui in labore hominum non sunt, non merentur de angelica visitatione solatium,"—*Petrus Blessensis*.

² "That is, not when the eighth day was ended, but when it was come."—*Whitby. Jansen Gand.*

nant, so he who is baptized, having Christ formed within him, is reckoned in the number of God's adopted family. Cyril.
 In this was the depth of our Lord's humiliation shown, since circumcision is a greater act of condescension than Incarnation. By the latter He took upon Him the form of a servant, but by circumcision He did more, He stooped to the form of a sinner.¹ Though He knew no sin, and therefore needed not this rite, save as it affected legal impurities inseparable from human flesh, He yet humbled Himself and submitted to circumcision; and that, as it would seem, Corn. & Lap.
Alford.
 for these reasons:—

(1) That He might manifest the reality of His human nature, and take away all semblance of excuse from those who should hereafter assert that His humanity was in appearance merely, and not in reality.

(2) To show us, by submitting His body to that which was the seal of God's covenant with man, that His body was not of the substance of Deity, and that it did not come down from heaven.

(3) That He should demonstrate the truth of His descent according to the flesh from Abraham, and so take away all valid pretexts from the Jews in their rejection of Him.

(4) To honour circumcision as the institution of His Father; and thus whilst He added respect to it, to fulfil it, in order that that which was imperfect might pass away.

(5) To give a perfect example of obedience, since He needed not circumcision, so that in submitting to this ordinance He teaches us that obedience is due to God's law, simply regarded as such, without question as to our need. Epiphanius.
Corn. & Lap.

(6) That He should bear the whole weight of the law to free us from its burden, which without His voluntary submitting to the law He could not do; since He was,

a. as to His Divine nature the Lord of the law;

β. as to His human nature born by the operation of Chemnitz.
 the Holy Spirit, without spot.²

¹ "Absciditur de carne quam acceperat Christus in forma hominis, ut sit in eo quasi signum latronis et cauterium transgressionis. Quid est enim pedis vel auris vel alterius membri abscisio: nisi manifestum indicium quod quis deprehensus fuerit in delicto?"—*Petrus Blesensis*.

² "He might have pleaded His exemption, especially in a matter of pain and dishonour, yet chose that way which was most severe and regu-

lar; so teaching us to be strict in our duties, and sparing in the rights of privilege and dispensation. We pretend every indisposition of body to excuse us from penal duties, from fasting, from going to church; and instantly we satisfy ourselves with saying, 'God will have mercy and not sacrifice,' so making ourselves judges of our own privileges, in which commonly we are parties against God, and therefore likely to pass unequal

Circumcision was the symbol of remission of sins; it was fitting, therefore, that He who was the Saviour from sin should Himself be circumcised, and the type be swallowed up in the Antitype. As it was originally the pledge given by God to Abraham of the seed which should come, so when He came He took again the pledge, blotting out the handwriting of the original covenant. Thus our Redeemer, to take away our sins, came Himself without sin into the world. That He might procure our cleansing from sin, He who needed no cleansing went down into the water; and that He might purge us from sin, submitted to the sacrament of circumcision. He was circumcised as well as baptized, being Himself the true Corner Stone uniting the Christian and Jewish dispensations—*making of the twain one*, since He is the One God both of the Old and the New Testament.

Thus His example calls upon us to labour for the true spiritual circumcision, the cutting away of sin; for if the outward sign of circumcision was imprinted upon the body, the spiritual grace was to be shown in the freedom of the soul from sin. We, then, who need not now be circumcised according to the letter, have still need of the true circumcision of the spirit, not in one member only, but in our whole manhood, body, soul, and spirit. Thus, and thus only, may we if regenerate with Him as on Christmas-day, and circumcised with Him by the mortification of fleshly lusts and sins of the mind, be able to draw near to Him as the shepherds did, and offer to Him with the wise men at His Epiphany, an acceptable gift, even ourselves.

Matt. i. 21, 25.
Luke i. 31.

His name was called JESUS.

The circumcision pointed out the reality and the weakness of His human nature; the *name* by which He was called reveals to us His Divine nature. He was circumcised as Abraham's true Son; He was called Jesus as the Son of the Father. The name which was borne by Joshua, the type of Christ,¹ declares Him to be the Saviour; the circumcision

sentence. It is not an easy argument that will bring us to the severities and rigours of duty; but we snatch at occasions of dispensation, and therefore possibly may mistake the justice of the opportunities by the importunities of our desires. However, if this too much easiness be in any case excusable from sin, yet in all cases it is

an argument of infirmity, and the regular observation of the commandment is the surer way to perfection." —*Bishop Taylor, Life of Christ*, Part 1, ad Sect. v. § 2.

¹ "Josua minister Mosis, qui ex deserto per Iordanem populum Israëliticum in terram Canaan introducturus erat, sic vocatur, idem enim est Josua

Jans, Gand.

points to the manner in which He should save us, by the shedding of His own blood. This name reveals to us two truths :—

(1) He was God and Lord before His incarnation. For it is the attribute of God alone to put away sin, and *the blood of Jesus Christ cleanseth us from all sin.* 1 John i. 7.

(2) He shall put away sin. According to His Divinity He saves authoritatively ; according to His humanity He saves instrumentally : in will, He saves all men ; in effect, He saves those who come to Him. And since both natures are joined for ever in the one person of Jesus Christ, He saves both parts of man, his body and soul. He is Jesus, the Saviour, Beaux Amis.

(1) As not only man, but as God who can save.

(2) As He who is fighting together with us and in us against our spiritual foes.

(3) As He who gives doctrines and counsels intended to save us. Hence He is called by Isaiah *Counsellor.* Isa. ix. 6.

(4) As giving us strength to overcome. Thus He is *the mighty God.*

(5) As giving our conscience peace by reconciling us to God. Hence He is called *the Prince of peace.*

(6) As not only preserving us in this present life, but in that which is to come. Thus He is *the Eternal Father.*

(7) As He who is always giving light, not only to one or another amongst mankind, but to all men.

(8) As He who not only helps us once at our regeneration, but is helping us always. Hence it is said, *of His kingdom there is no end.* Ferus in Dom.

And the name is given at the time the act of circumcision takes place. No sooner is He named Jesus but He begins to exercise the office of a Saviour ; for *without shedding of blood is no remission, and the Blood of Jesus Christ, and His alone, cleanseth us from all sin.* They indeed alone receive the name of salvation, are called and elected to that state of salvation, who are sprinkled with His blood, and thus spiritually circumcised.¹ His name and blood-shedding are united, for His blood cleanseth from all sins, His name

Alex. Nat.
Heb. ix. 22.
1 John i. 7.

Alex. Nat.

et Jesus. Hoc pulcherrimum exhibit typum. Moses non poterat populum Israëliticum in terram promissam introducere, quia dubitatione peccaverat ad aquas contradictionis. Hoc est lex Moisaica non potest vivificare vel salvare, sed Christus per suum Evangelium in patriam cœlestem per terram Canaan præfiguratum nos introducit.—Gerhard in Hom.

¹ “Nostrum est sanctissimum illud nomen semper in ore, semper in animo, semper in corde, semper in opere, cum fide, spe, amore et fiduciali reverentia insculptum genere, sive vivimus, sive morimur, tanquam immensæ Christi erga nos charitatis monimentum et gratissimi erga Ipsum amoris et vitæ Christianæ commonitorium, si quando illud adorare in Cœlo delectet. Beatus

consoles in all tribulations, and this is the gift to all. No one is without sin, therefore every one has need of Christ's blood. No one is free from temptation, and hence to all the name of Jesus—the Saviour—is a precious medicine.

In this shedding of His Blood at the time when He received the name of Saviour, He teaches us that in His Body, which is the Church, the preachers of His truth ought to endure much for His sake; and though despised by men, should be ready to shed even their blood for His name.

Which was so named of the angel before He was conceived in the womb.

The angel did but make it known, it was the Almighty Father who gave it. It belonged to, and was the prerogative of, the Father to name the Son, and hence the Eternal Father asserted the truth of the Sonship of the Only Begotten by giving Him this name. The angel, however, was the messenger from heaven for this purpose, as worthier than man to be employed on such an errand: and an angel was fitly employed, since He was the Saviour of angels as well as of men—of men, indeed, by His incarnation; of angels, since He is the beginning and the source of life to all created beings.¹ Twice was He so named by the angel:—

(1) When He was in the womb of the Blessed Virgin the angel directed Joseph to give or *call* Him by this name. This, however, was but the repetition of—

(2) His previous message to Mary before His conception, which is the naming here referred to.

vir ejus nomen Dei Jesu, spes ejus, sive in vita, sive in morte, et non respexit in vanitates et insanias falsas.”—*Piconio*.

¹ “Ante nativitatem vocat Eum an-

gelus Salvatorem: homo vero vocat Eum Salvatorem post nativitatem. Nam qui angelos ab initio salvaverat, a tempore incarnationis hominem salvat.”—*Petrus Blessensis*.

* * “O suavissimum, O sanctissimum, O venerandum nomen Jesu! Purifica me, Domine, ut divinum hoc nomen puris in laudem tuam labiis usurpem, tuumque gloriosissimum honorem. Fac me, Domine, cor meum ab universis vitiis virtute tua circumcidere, tuaque illud reple dilectione, qua ardentissimo tuo amori respondeam, quo

amore mei pretiosissimum sanguinem circumcissione effundere cœpisti. Labia item mea linguamque circumcide, purifica, adure, ut divinum nomen tuum miris ubique prædicem laudibus: quæram ubique gloriam tuam, ad quam nos perducas. Amen.”—*Barth. Descobar*.

Ferus in
Dom.

Yangas.

Ferus in
Dom.

De Saci.

Bernar.l.

Faber Stap.

THE EPIPHANY;¹

OR, THE MANIFESTATION OF CHRIST TO THE GENTILES.

ST. MATTHEW II. 1—12.

(1) *When Jesus was born in Bethlehem of Ju-* Luke ii. 4—7.
dæa.

ST. MATTHEW having in the previous chapter shown that our Blessed Lord was the rightful King of the Jews, by virtue of His genealogical descent from David, now shows that He was also proclaimed so by the star from heaven. And as Bethlehem was the hereditary city of David—Jerusalem being the common city of the whole Jewish people—it was fitting that He who, according to the flesh, was of the house and lineage of David, should be born in this place. Here *He came unto His own*, though *His own received Him not*.

Gorranus.

Luke ii. 4.
Alb. Magnus.
John i. 11.

And the name *Bethlehem*, the house of bread,³ is strikingly appropriate as the birth-place of Christ the true bread from heaven, who to appease the long hunger of the soul

John vi. 35,
48.

¹ “Solemnitas hodiernæ diei ab apparitione nomen accepit. Epiphania quippe apparitio est. Hodie ergo Apparitio Domini celebratur: non tantum una, sed trina; sicut à Patribus nostris accepimus. Hodie enim parvulus Rex noster paucis à Nativitate diebus transactis stella declarante primitiis Gentium apparuit. Hodie quoque, cum jam triginta fermè in dispensatione carnis egissit annos (qui secundum divinitatem idem ipse est, et anni ejus non deficient) inter populares turbas absconditus ad Jordanem baptizandus advenit: sed testimonio Dei Patris innotuit. Hodie nihilominus cum discipulis suis vocatus ad nuptias, deficiente vino, signo admirabili suæ

potentiæ aquas in vinum mutavit. Sed delectat eam, quæ in infantia Salvatoris facta est, apparitionem diligentius intueri, quoniam et dulcissima est, et specialius hodie noscitur celebrari.”—*St. Bernard in Epiph. Dom. Serm. iii.*

² Or rather Bethlehem of Judah, to distinguish it from another Bethlehem in the tribe of Zebulun, near the Sea of Galilee (Joshua xix. 15; Judges xii. 8). Bethlehem-Judah was also formerly called Ephrata (Gen. xxxv. 19, xlviii. 7; Micah v. 2). It was situate about six miles south of Jerusalem, and was distinguished as the city of David (Ruth i. 1, 19).—*Corn. à Lapide. Alford.*

³ בֵּית-לֶחֶם

Jans. Gand.

came down from heaven, not as the manna of the wilderness, to be laid up in the ark in testimony of God's love to His people, but to be manifested to the world, and in the house of bread, His Church, to be given as the spiritual food of mankind.

Gregory.
Sylveira.

Here it behoved Him to be born,¹

(1) In fulfilment of the prophecy of Micah. *Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be Ruler of Israel; whose goings forth have been from of old, from everlasting.*

Micah v. 2.

1 Sam. xvii.
12.
Cant. ii. 1.
Isa. xl. 1.
Maldonatus.

(2) That thus in the same place in which His ancestor after the flesh was born should He, the Restorer of all things, the *Rose of Sharon* and the *rod out of the stem of Jesse*, come into the world.²

In the days of Herod the king.

St. Matthew notes precisely the time of our Blessed Lord's birth, in order—

Dan. ix. 24.
Pseudo-
Chrysostom.

(1) To show the fulfilment of Daniel's prophecy of the *seventy weeks* which should elapse from his time until the coming of Christ.

Rabanus.

Gen. xlix. 10.

Sylveira.
Luca Brug.

(2) That by telling us, not that it was in the days of Augustus Cæsar, but of *Herod the King*, when the sceptre had not yet passed away, but was departing from Israel, he might point to the prediction of Jacob: *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.* Herod, though an alien by birth, was a Jew in religion, preserving the kingly title, though subject to Rome; thus the sceptre had not wholly passed away. So literally were the prophecies of place, time, and circumstances fulfilled in our Lord's birth.

Chrysostom.

Herod is spoken of as king to distinguish him from another Herod, his son, the tetrarch, who put John the Baptist to death. And by thus precisely fixing the time when a jealous and tyrannical king bore rule, the Evangelist points out that the people had now fallen to their greatest depth of misery, and were more desperately undone than of old. Then when prophet and messenger could

¹ "Hic asservabantur Davidicæ domus tabularia sive archiva."—*Piconio.*

² "Ubi erat nasciturus panis de cælo panis angelorum, panis vivus, panis

vitæ nisi in domo panis quæ Bethlehem est? et ubi debuit nasci germen et fructus terræ sublimis nisi in civitate fructifera? ipsa est Bethlehem Ephrata?"—*Paulus de Palacio.*

no longer avail, the Son, the great Consoler, was needed. As with all His merciful dealings, so especially with the unspeakable mercy of His Incarnation; in the time of man's greatest wickedness and a nation's deepest suffering and need, Christ came; ¹ thus bidding us not despair because of the greatness of any tribulation which may afflict us. God oftentimes delays His help, suffers us to be afflicted, and seems even for a time to forget us, but never leaves us. He will manifest Himself as King and God, if not at the moment when we expect, yet when we most need Him.

Pseudo-
Chrysostom.

Ferus in
Matt.

Behold, there came wise men from the East.

Gen. xxv. 6.
1 Kings iv.
30.

The word *behold* indicates—

(1) The closeness of the event to that which had gone before. *When Jesus was born, behold, there came wise men*, forthwith, that is, or immediately after. Most commentators suppose that this visit of the wise men was before, but if so only just before, the purification of the Virgin Mother, and the presentation of the child in the temple. Others contend that it must have been afterwards, but in that case very shortly after, and suppose that Joseph and Mary, with the Saviour, having returned to Bethlehem to prepare, it may be, for their departure to Nazareth, then the wise men came, and Joseph was warned to depart into Egypt. The latter opinion seems the more probable; but as it is of little importance, so it is now impossible to arrive at any certainty.

South.

Maldonatus.
Alex. Nat.
Whitby.

Lamy.

Estius.
Bengel.
Wordsworth.
Tillemont,
Hist. Ecc.

(2) *Behold* is used in Holy Scripture of something remarkable, and unexpected. The word carries us back to the prophecy of Isaiah: *Behold, a virgin shall conceive and bear a Son*, and unites this prediction of our Blessed Lord's birth with the witness borne to Him by the Baptist: *Behold the Lamb of God*. All that we can know of these *wise men* is that which St. Matthew has recorded, they were *from the East*. What part of the East has not been told us, nor is it of any moment. It is clear that they were Gentiles; hence their inquiry, *Where is He that is born*—not our king, but—*King of the Jews*? Israelitish shepherds had already come to behold Him, and now *wise men* came, the first fruits of the Gentile world; one from far, the other near, both coming to worship the same God, and bound into one by the One Corner Stone of Jew and Gentile. Some have supposed

Bengel.

Isa. vii. 14.

Wigandus.

John i. 29.

Bengel.

Augustine.

¹ "Major morbus indiget majori et gentili dominio et ideo indigebat max-
meliori medico: populus autem Israel imo consolatore."—*Th. Aquinas*.
tunc erat in maxima, afflictione sub

they were the descendants of Abraham, though not of Jacob; but there is no ground for such a supposition. Others, again, imagined they were descendants of Balaam, or in some sort successors of his.¹ The term magi (μάγοι), which in our version of the New Testament is translated *wise men*, is properly applied to those who devoted their lives to philosophy. From the frequency indeed with which this study degenerated into the pursuit of magic and other forbidden arts, the term was frequently used in a bad sense solely. Its proper meaning, however, in which way it is used here, is that of "natural philosophers." How they should have known by the appearing of the star that Christ was born has been a matter of much conjecture. But it is surely not wonderful that they should have known this, when we consider the unchangeableness of all things in the East, and remember that Balaam, *the man whose eyes were open, . . . which knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open*,² had formerly prophesied of the coming of Christ under this very image of a star. *I shall see Him, but not now : I shall behold Him, but not nigh : there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab.* Again, the coming of Christ and the establishment of His kingdom was foretold by Daniel to Nebuchadnezzar, and much of the knowledge of the Messiah which the Jews carried with them to the East must have remained with the people of those lands after the return of the children of Israel from captivity.

Although as a nation the Jews were the peculiar people of God, we must remember He was never without witnesses

¹ "Suidas gives this account of the word, *μάγοι παρὰ Πέρσας οἱ φιλόσοφοι*, they were the Persian philosophers. And that they were divines also is clear; for Xenophon, in his eighth book, *περὶ Κύρου Παιδείας*, commends the piety of Cyrus and his care of religion, for his appointing Magi to preside in their sacred choirs, and to manage the offering of sacrifices, *τότε πρῶτον κατεσπάθησαν οἱ μάγοι ὑμνεῖν τοὺς θεοὺς*, &c. And that this was a name given to such as were skilled in politic matters is no less evident; for the great counsellors of the Persian kings were called Magi; and Cicero affirms in his third book *De Natura Deorum*, that none were ever admitted to the Persian throne but such as had

been thoroughly instructed and trained up by these Magi. For, as Plato says in his *Alcibiades*, it was their work, *βασιλικά διδάσκειν*, to teach and instil into them the arts of government."—*Dr. South, Sermon on St. Matt. ii. 3.*

² "Omnino est sublimis spiritus prophetarum, quantoque ista vita et moribus alienior, tanto in eo altius eminet divini majestas spiritus. Et enim præfatione illa necessario usus est. Se non oculis carneis sed mente videre quæ diceret, neque ex homine audire, neque ex suo cerebro confingere, sed altissimo Deo et docente et indicante, cujus esset tanta majestas, ut ad ejus præsentiam oculis apertis per mirabilem extasim corrueret"—*Acosta.*

throughout the world ; and that there were at all times in the nations of the earth individuals such as these to whom He gave eyes that they might see the truth. And thus, as in the Old Testament He had commanded that the first fruits should be His, so when He came into the world, He shows Himself the same God by receiving to Himself the first fruit of the nations. For *our God is one Lord*, who justifies *the circumcision by faith, and uncircumcision through faith*. At His birth Gentiles owned Him King, and came to worship Him ; at His death a Gentile hand affixed the title to the cross, *This is the King of the Jews* ; thus fulfilling that prophecy, *Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out.*¹

Franks.

Deut. vi. 4.
Rom. iii. 30.
Beaux Amis.Matt. viii.
11, 12.
Augustine.

These wise men have been said by an old and common tradition to have been three in number, and some have seen a striking type of these Magi in the three strong and valiant men of David's army who broke through the host of the Philistines, and drew water from the well of Bethlehem for the king, who longed to drink of these waters, but of which when brought to him he would not drink. So when all Israel was thirsting, even though in self-blindness the people knew not why they thirsted, these three men, strong in faith, broke through all hindrances of the world, and went and drew water at Bethlehem from Him, the Well of Salvation. Yet when they came to the king and nation of the Jews, these turned from the *living water*, and refused to drink of it.

2 Sam. xxiii.
16, 17.

Barradius.

Jer. ii. 13.
John iv. 14;
viii. 37.

They came *from the East* ; whence the day springs ; thence came the first fruits of the faith, for faith is the light of the soul. They were *wise*, for they knew of the coming Messiah ; they were *good*, for God thought them worthy to behold these miracles of grace ; they were *true believers* in Christ, for they adored Him with true faith as soon as they came to Him. Thus they think it not enough to worship afar off, and in their hearts ; they say not that all places are alike sufficient and convenient for His worship, but they come from afar to render public worship, and to do Him homage with their own persons.

Pseudo-
Chrysostom.

Wigandus.

Rainseant.

To Jerusalem.

They seemed to have reasoned after the usual manner of

¹ "Magi ab oriente, Pilatus ab occidente venerat, unde illi orienti, hoc est morienti, attestabatur Regi Judæorum."—*St. August., Sermon iii. in Epiph. Dom.*

men, and to have supposed, that as He was born a king, so would He be found in the royal city, and amongst those who were learned in the law and commandments of God. And hence, they came not only to Jerusalem, but to Herod, as though expecting that in the king's house the King of kings should be born. God, however, who seeth not as man seeth, had determined the place of His birth in the little city of Bethlehem, and in a stable.¹ In matters of the soul, whilst men are seeking high things, Christ makes Himself manifest in the ways of lowliness.

Maldonatus.

Luca Brug.

Titelmann.

Ferus in
Matt.

And yet it was not without great significance that they came first to Jerusalem.

Acts x. 43.

(1) By seeking the witness of the law and the prophets they were themselves certified that this child, to whose cradle they were led by the star, was He to whom the whole law and *all the prophets gave witness.*

(2) Their coming was a testimony to the priests, and scribes, and people of Jerusalem; so that, when they afterwards rejected Christ, they denied the witness of the prophets, and left themselves without excuse.

Luke ii. 32.
Alb. Magnus.

(3) By their coming to Jerusalem and by the disappearance of the star the wise men were themselves taught the danger of the society of those in whom all power to perceive the supernatural light had been lost; and, moreover, by this was that great truth foreshadowed, that the God whom the Jew would not acknowledge would yet be *a light to lighten the Gentiles.*

Luke ii. 11.

(2) *Saying, Where is He that is born King of the Jews?*

Phil. ii. 8, 9.
Gorranus.Ferus in
Matt.

Where is He born that is King of the Jews, and rightly King of the Jews by this birth, for being found in fashion as a man, therefore God also hath very highly exalted Him. He was born a king, not ruling by the choice and direction of man, but by virtue of His birth, His incarnation, and the will of the Father. And the rightful kingship of Christ St. Matthew has proved by the genealogy which for this

¹ "Homines alta quærent, Christus humilia, utique quia salutaria sunt. Erat in Ejus potestate aulam regiam, matrem prædivitæ, etc., eligere: sed Jerosolymam elegit ad passionem, Bethleem autem nativitati. Per hoc docens, ne paupertatem et alia formidemus, cum Ipse prior hac transierit."

—Ferus in Matt.

"Christus voluit nasci in Bethleem ad vitandam gloriam: propter hoc enim eligit duo loca: unum in quo nasci voluit, scilicet Bethleem: Alium in quo passus fuit scilicet Hierusalem: Et hoc est contra illos qui gloriam quærent, qui volunt nasci in sublimibus locis et nolunt pati in loco honoris."

—Th. Aquinas.

purpose he has given in the beginning of the Gospel ; and that He who was there born was the *King of the Jews*, so long expected by Jew and Gentile, was seen in this, that the birth of our Blessed Lord fulfilled, and alone fulfilled, the various prophecies which had been uttered respecting His nativity.

(1) As to the place of His birth, it was at Bethlehem Ephrata, that *He* was to *come forth* who should be *ruler in Israel*. Micah v. 2.

(2) As to the time of His birth, it was to be when the sceptre was departing from Judah. Gen. xlix. 10.

(3) The sign of His nativity was the appearance of that star which Balaam had predicted should *rise out of Jacob*. Numb. xxiv. 17.
And to this prophecy the wise men seem to refer when they say, *we have seen His star in the East*. Gorranus.

The greatness of the faith of these Gentile *wise men* is seen :—

(1) In the form of their inquiry. There is no doubt in their minds as to whether He is really born, the event itself and the time of its happening are no questions with them ; they know that at this time He is born, and that He is the long-expected Messiah, the *King of the Jews* ;¹ they only ask *where* this has happened, *where* they may find Him. Alb. Magnus.
Beugel.

(2) The strength of their faith overcame their fear of Herod. He, as an alien and usurper of the rights of the family of David, must needs have been, as we find it recorded that he was, *troubled* at the announcement that one was *born* who, by His birth, was *King of the Jews*. In their faith, however, they braved this danger, having neither fear of Herod's wrath nor doubt of the fact of Christ's birth ; nay rather, the certainty of the fact removed all fear from them. However displeasing it was to Herod to hear of the fact which they told him, they feared not the greatness of his cruelty and tyranny, nor would they dissemble in the cause of Christ in order to flatter and propitiate this earthly king of the Jews. Corn. & Lap.
Sylveira.
Beaux Amis.

Yet this conduct of the *wise men* would seem to spring not so much from courage, though this they had, as from a single-hearted guilelessness ; from that humility and simplicity of heart which hinders men from thinking of or

¹ "The name of *Jews*, after the Babylonian captivity, included all the children of Israel, being opposed to Greeks or Gentiles ; whence it is given also to Galileans in St. Luke vii. 3 ; St. John ii. 6 ; Acts x. 28, etc.

The Jews, however, or Israelites, called Christ *the King of Israel* ; the Gentiles, *the King of the Jews*. See chap. xxvii. 29, 37, 42 ; St. John i. 49 ; xii. 13 ; xviii. 33."—*Bengel*.

Quesnel.

even knowing the dangers which surround them. We get a glimpse of the greatness of their humility in the words of their inquiry; for though they came to adore Him as their King, and to become His faithful subjects, yet in their humility they speak of Him, not as He was, the King of the whole earth, and so their King, but only as the *King of the Jews*. He was indeed the King, and Lord, and Governor, and delight, not of the seed of Abraham after the flesh only, but of the spiritual Israel, the faithful children of faithful Abraham.

Ferus in
Matt.

John i. 11.

Matt. xv. 24.

Rom. iii. 29.

He was such, indeed, *unto His own*, . . . *unto the lost sheep of the house of Israel*; but not to them only, since He is not *the God of the Jews only*, but *also of the Gentiles*; nay, not the King of this world merely, but King of heaven and earth. This He was proclaimed to be by the witness from heaven, the star which pointed Him out to the wise men, and went before them until it stood over the place where He was born. Thus did the powers of nature manifest Him King. The star in the East at His nativity; the sea, which He calmed by His voice; the sun, which was darkened whilst He hung upon the cross; the rocks, which were rent; and the earth, which quaked when He died: these proclaimed Him King; only the hearts of *His own* people, more insensible than all these, refused to receive and let Him rule over them.

Gregory.

These wise men came telling of His birth, and so confessing the reality of His humanity, in order that we may worship Him even whilst we acknowledge that He is very man. With them let us worship whilst we own the mystery of His great love, and confess that the Immortal was *born*; that He that filleth all in all was born *in Bethlehem*; that He who is the eternal, *the everlasting* God, came to this earth *in the days* of man, and that He who is *King of kings* and *Lord of lords* was subject whilst here to man's tyranny.

Ludolph.

Isaiah ix. 6.

Rev. xix. 16.

Cosin.

Numb. xxiv.
17.
Isa. lx. 3.

For we have seen His star¹ in the East, and are come to worship Him.

That is, in our own country, *in the East*, we have seen *His star*; not that they saw it in that part of the heavens

¹ On this star, see *Wieseler's Chronological Synopsis of the Four Gospels*, p. 50, Eng. trans. "But why a star? The Epiphany had been more glorious and terrible, to have been in the sun or the moon. And so the whole world might have known it in

twenty-four hours at furthest. But Christ came *now* more to show His humility than His glory. Therefore, He would appear but to a few at once, and that by a star, one of the least lights."—*Austin's Meditations*.

which was to the east of themselves. They saw it, and therefore they supposed it could not be unknown to the Jews and the inhabitants of Jerusalem.

Barradius.
Lightfoot.
Jansen Yp.

There are two questions respecting the words of the wise men. The first is, What was this star? and, secondly, Why did the *wise men* conclude from the appearance of this *star* that Christ, the expected Messiah, was born?

What was this star? It could have been no common star:¹—

(1) It was something which had never been seen before, nor has been since.

(2) Its course from north to south, from Jerusalem to Bethlehem, was contrary to that of other stars.

(3) Its splendour was so great as to allow of its being seen in the day-time.

Chrysostom.

(4) It was not in the heavens as other stars are, but so near to the earth that it could be a guide on the way, and point out the precise house where the Messiah was.

(5) It was at one time in motion, going before the wise men, at another time stationary over the birth-place of the Saviour. It was then no common star, still less, as some moderns have fancied, a conjunction of stars, as well for the above reasons as because this takes place according to fixed rules, and could not point out a supernatural event. The star which testified to the birth of Christ was doubtless one specially created by God as a witness of Himself.

Maldonatus.
Jans. Gand.

Gloss. Inter.

But what should have led these wise men to associate the appearance of this new *star* with the birth of the Messiah? There can be no question that throughout the East His coming was expected; there must have lingered much of the knowledge of Christ which the Jews of the captivity carried with them to the East, as well as the prophecy of Balaam, which had spoken of Him as the *Star out of Jacob*. The Jews also, it is evident, associated the coming of our Lord with the appearance of a star; and hence the followers of the false Messiah, who rose up after the death of the Saviour, named Him Bar-cochba, the Son of the Star. Hence it was natural for these wise men, learned as they were in the traditions of the East, and acquainted with the belief of both races, to connect this supernatural star with His coming who was the Light of the Gentiles.²

Numb. xxiv.
17.

Corn. à Lap.
Isa. ix. 3.

¹ "If it was properly a star, and not an angel."—*Bishop Taylor*.

² Whether from the teaching of the Jewish captives, or from the express prophecies of Daniel, or the earlier prophecy of Balaam, or it may be

from some other source of which we are ignorant, it is certain that throughout the whole East a firm conviction of the approaching advent of the Messiah had long taken possession of many minds, and at the period had

Luca Brug.

But they could only know of a certainty that this was *His star* by express revelation; and doubtless the same God who admonished them afterwards by a dream as to the way by which they were to return to their own country, by a like supernatural means revealed to them what this star meant.

South.

They came *from the East*, drawn by the brightness of that star, which exceeded all other stars in brightness; and they understood by the clearness of that wondrous light the greatness of the thing signified; a Divine inspiration working in their hearts, so that the mystery of the Incarnation of God was not hidden from them, but the self-same power which made the light of the star apparent to their eyes, revealed the truth to their souls. They followed the Truth, and so the Truth illumined their hearts, whilst infidelity blinded the eyes of the carnal children of Israel.

Leo.

Thus wondrously does God accommodate His revelation to man's knowledge, manifesting Himself to mankind by the things best known to man. The shepherds were unused to the study of the stars, and to them God sends His angel. Peter the fisherman He called to be His disciple by means of the miraculous draught of fishes; and these *wise men*, who were accustomed to note the appearance of the heavens, He leads to Jerusalem, and to their Saviour, by means of the new star. In all the ways of life, and in every lawful calling, may man seek and find out God.¹

Sylveira.

Ferus in
Matt.Gregory.
Maldonatus.

As He is King of heaven, so would He be manifested by

become even a popular belief. Tacitus (Hist. v. 13) seems to refer to this when he tells us, "Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore ut valeretur oriens, profectique Judæa rerum potirentur." And Suetonius (in Vita Vesp. c. 4) adds, "Percrebuerat oriente toto vetus et constans opinio, esse in fatis, ut eo tempore Judæa profecti rerum potirentur."—See *Whitby in loco*, and also Kuinoel's note on this passage.

¹ "The Holy Ghost will pursue every man in his own way, if they be willing to listen after Him; and therefore He deals here with these men as He does often in other places of this book. He speaks usually in such forms, and after such a manner, as may most work upon them to whom

He speaks. Of Moses and David, who were both shepherds before, God says that He took them to lead and to feed His people. To the Samaritan whom Christ found at the well He took occasion to preach of the well of life. To those that followed Him to Capernaum for bread, He preached of the bread of heaven and the food that should never perish. To them that were fishers, He tells them that they should be so still, though in a more troublesome sea than they toiled and wrought in before. And to these men in the text, accustomed to the study and contemplation of the stars, He presents them with a star agreeable to their own employment, that so He might bring them that way, by their own way, to Himself."—*Bishop Cosin, Sermon on the Nativity.*

the star from heaven. As of old He had given to the Israelites the token of His abiding presence in the pillar of fire in the heavens, so did *the heavens* at His birth *declare the glory of God*; angels who dwell in heaven declaring Him to the shepherds, and the star from heaven announcing Him to the wise men—mute signs proclaiming Him who was then a mute infant. Fitly indeed was His birth heralded by a star, since He is Himself *the bright and morning star*. Thus does He manifest Himself to men by Himself—His own witness and His own light.

But whilst many others had doubtless seen the same star, yet only these came. To see and at the same time to comprehend the teaching of Divine truth, God's grace and the preparation of the heart are necessary; for *no man can come to Christ except the Father draw him*. The light of Divine grace and truth is given us for the same end; for to us the star of Christ is His word: let us not lose sight of it if we would be His true worshippers. Light it was which led them to Christ; the light which He gives us, and by which He reveals to us our sins, should in like manner lead us to the same Saviour. All light, however, the knowledge of Holy Scripture, and the revelation of our sinfulness, are only fresh hindrances, and will become our condemnation, if we only gain an intellectual acquaintance with God's word, and rest unmoved by the sight of our sins. To do God's will the wise men were led to Christ, for they came not merely to see but to see and *worship Him*. Hence in worshipping Him they brought gifts, for all worship and adoration imply gifts and sacrifices.

And the worship which these first fruits of the Gentile nations came to present to Him was not a mere secular homage, but such as it befitted them to render to God. They came to Him not as to an earthly king merely; since we read of no adoration of theirs to Herod, though Herod was really a king. Neither again would King Herod have pretended any desire to worship Christ, had He been regarded as mere man, inasmuch as in that respect Herod was himself the greater. Nor indeed would *wise men* have come from a distance to worship an infant in a stable, unless under the poverty and weakness of His humanity they had recognized the Divinity.¹

Aquinas.

Chrysostom.

Ps. xix. 1.

Gloss. Ordin.

Gregory.

Rev. xvii. 16.

Ambrose in
Lucam.

John vi. 44.
Corn. & Lap.

Quesnei.

Leo.

Sylveira.

Jans. Gand.

Nat. Alex.

¹ The word used here and at the 11th verse, προσκυνῆσαι αὐτῷ and προσεκύνησαν αὐτῷ, does not necessarily imply Divine worship. It includes all acts of homage or of reverence to a superior. Thus Cornelius Nepos

(in Vitâ Conon, c. 3) says, *necesse est si in conspectum veneris, venerari te regem, quod προσκυνεῖν illi vocant* (Kui-noel); so again whilst this word occurs sixty times in the New Testament, only in twenty-five of these instances

As God guided the wise men to Christ by a material star, so does He continue to guide men to their Saviour by spiritual stars. Holy Scripture indeed applies this name of *stars* to all those means by which God guides us:—

(1) Holy and devout men are such stars, and of these it is said that they *shall shine as the brightness of the firmament . . . and as the stars for ever and ever.*
 Dan. xii. 3.

(2) The bishops and pastors of His Church are called by the same name;—as when we are told *He had in His right hand seven stars, and the seven stars are the angels of the seven churches.* And thus the Church of God is represented in the Book of the Revelation of St. John, as a woman having *upon her head a crown of twelve stars.*
 Rev. i. 16, 20.
 Rev. xii. 1.

(3) The written word of God is also called a star—a *light that shineth in a dark place . . . the day star that ariseth in our hearts.*
 2 Pet. i. 19.

(4) Heavenly glory again is spoken of under the same image;—*I will give him the morning star.*
 Rev. ii. 28.

(5) Finally, Christ Himself, the guide, the ruler, the life and glory of His Church, applies the same name to Himself;—*I am the root and the offspring of David, and the bright and morning star.*
 Rev. xxii. 16.

All these are stars—good examples—good teachers—the good word of God—the good Spirit of His grace—the hope of glory, Christ Himself.
 Franks.

(3) *When Herod the king had heard these things, he was troubled, and all Jerusalem with him.*¹

Herod was troubled because he, like the rest of the Jews, supposed that Christ's kingdom was to be an earthly one. He therefore regarded it as destructive to his own sovereignty, and feared to lose his kingdom now the true King
 Alb. Magnus.

does it clearly express the homage due to the Most High God (as *e. g.* Matt. iv. 10; John iv. 20, 21, &c.; xii. 20; Acts viii. 27; xxiv. 11; 1 Cor. xiv. 25; Heb. i. 6; Rev. iv. 10; v. 14, &c. &c.); but it is evident, for the reason given above, that the kind of homage which the wise men wished to render to Christ was not that which they were accustomed to offer to an earthly superior. To worship a mere man, even one who was the king of a different nation, could not have been their intent in coming from the East; and hence the early Christians gathered

from this act of the Magi that they knew and acknowledged the Divinity of our Blessed Lord. See the testimonies of Justin Martyr (*Dial. cum Trypho*), of Irenæus (*l. iii. c. 10*), of Tertullian (*Adv. Marcion, l. iii. c. 12*, and *Adv. Jud. c. 9*), and of Origen (*Contra Cels.*), cited by Whitby on verse 11 of this chapter.

¹ "Herodes in diabolo fremit, et auferri sibi iniquitatis sue regnum in iis, qui ad Christum transeunt, ingemiscit; Judæi vero, qui extra regnum Christi esse voluerunt." — *St. Leo, Sermon in Epiph. v. cap. 2.*

was come. The Pharisees had a short time before foretold that the kingdom of the Jews was to be taken from his family ; and now, being seventy years old and surrounded by difficulties, *he was troubled* lest the prophecy was about to be fulfilled. This trouble of the king is a testimony against the indifference of the people. If Herod feared, why did not the Jews inquire ? If he trembled, why did not the people believe ?

Bengel.

They, however, were but troubled *with him*.¹ It is not meant but that some few, such as Simeon, Anna, and those who waited with them for the coming of Messiah, may have rejoiced, though even these, since they knew the temper of Herod and his jealous fear, must needs have been *troubled*. It is not, however, necessary so to contend for the literal correctness of these words, as to suppose that they must needs include those few who were *troubled* with joy at His coming. The words only mean that *all Jerusalem*, the great mass of the people of the city, were troubled *with* Herod, and for the same reasons that he was troubled. Both the king and people feared for the power of Herod ; they both dreaded the anger of the Romans, and the punishment which would befall the city and territory, should any one assume the title of king without permission of the emperor, and *were troubled*, or should have been troubled, because in common with their king they were sinners and He who had come was God.

Chrysostom.
South.Sylveira.
Bengel.

Alb. Magnus.

Jans. Gand.

Th. Aquinas.

How great an injury is the wickedness of those in authority ! They sin themselves, and cause others to sin.² When the wicked rule over a nation, they make the people become partners with them in their wickedness. And as when the winds rise, the sea is agitated, so when kings contend with each other, the people also are *troubled*.³

Bernard.

Gorranus.

¹ "St. Matthew does not say that all Jerusalem was troubled at the news the *Magi* brought of the Messiah's being born. But having first acquainted us that Herod was troubled, he adds, 'and all Jerusalem with him.' The cause therefore of the general trouble might possibly be, not the news brought by the *Magi*, so much as the trouble which Herod conceived thereupon. Herod's cruelty, when he was under the dominion of that jealousy, was well known to the city of Jerusalem, which therefore could not be otherwise than troubled, for fear he should break out into some bloody

outrage."—*Twells' Vindication of the Gospel of S. Matthew*, p. 59

² "Videte, fratres, quantum noceat iniqua potestas: quomodo caput impium subjectos quoque suæ conformat impietati. Misera planè civitas, in qua regnat Herodes, quoniam Herodianæ sine dubio particeps erit malitiæ, et ad novæ salutis ortum Herodiana movebitur turbatione."—*St. Bernard, in Epiph. Dom. Sermon. iii.*

³ "Ab Herode depravati erant sensus mensque plurimorum. Adeo regis est impii gravis ac periculosa contagio."—*Io. Accosta.*

How different were the feelings which showed themselves in Herod and in the wise men! He feared in Christ a successor to his kingdom; they longed for Christ as a Redeemer. They came with *great joy* to seek a king; he trembled lest this Child that was born should take from him his kingship;¹ not knowing that the end of His coming was not to overcome kings by force of arms, but to subjugate the power of Satan over them by dying for them. But so is it at all times. Christ, who is the very fountain of peace and of joy to every believer, is at the same moment the source of alarm and of trouble to the sinner.²

Hilary.

Fulgentius.
Quesnel.2 Chron.
xxxiv. 13;
xxxvi. 14.
Mal. ii. 7.

(4) *And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.*

The first feeling of the king is that of fear at the news of Christ's birth; the next that of cruelty. The fearful man is oftentimes cruel. The passion which blinds the eyes of the soul, at the same time hardens and brutalizes the heart. In his alarm he *gathered all the chief priests and scribes of the people together* and consulted them as so many now consult God's word and God's ministers, seeking only in some way to find an excuse for following their own inclinations, and to discover how to reconcile the indulgence of their lusts with the message and the commandments of God.

Luzerne.

Rainssant.
Sylveira.

These *chief priests* are generally supposed to have been the heads of the twenty-four families of the priests, as well as those who had already served the office of high priest, and their deputies. These, together with the *scribes of the people*, formed a great council.³ But the term *chief priests* shows us the confusion that had now been introduced into the order of the Jewish priesthood. He, the great Chief Priest, came when even this office, so typical of

¹ "Quid erit tribunal Judicantis, quando superbos reges cunæ terrebant Infantis?"—*St. Augustine*.

² "Turbatur Rex ambitione regni, quod timet perdere: turbatur populus Regis studio, quem timet offendere. En quomodo vel unus ad terrena affectus, una inordinata passio pacem animi turbat. Amas hanc pacem? ejice animo inordinatos affectus."—*Avancinus*.

³ "When the Sanhedrim consisted of Priests, Levites, and Israelites (as

Maimonides, in Sanhedr. cap. 2, teacheth), under the word ἀρχιερείς, *chief priests*, are comprehended the two former; namely, whosoever of the clergy were members of the Sanhedrim; and under the *scribes of the people* are comprehended all those of the Sanhedrim who were not of the clergy."—*Lightfoot, Hor. Heb. et Talmud*. See on the composition of the Sanhedrim, Commentary on the Acts, note A at end of chapter IV

Himself, had suffered in the decay of all things amongst the Jews. Wordsworth.

In this summoning of the whole body of the superior members of the priesthood and the scribes of the people, Herod unwittingly provided the most perfect witnessing which the Jews could render to the truth of Christ's Messiahship. Three things render all testimony complete:—

- (1) The number of those who bear witness
- (2) The authority of the witnesses.
- (3) The competency or knowledge of those who testify to any fact.

We have all these requisites here. It was the whole body whom Herod in his fear consulted. The witnesses spake with the authority of office; and they were they who, having the custody of the Holy Scriptures, and being learned in the interpretation of the law and the prophets, knew the meaning of the words which they expounded. Aquinas.

The *star* which the wise men saw was not so much a new revelation from God, as the means by which these Gentiles were led to those Scriptures in which He had of old revealed the mystery of the Redeemer to come. This is the distinction between pretended and genuine revelation. The pretended stands alone, or is adverse to that which has been revealed; the new, if genuine, accords with the old. Just as prayer is aided by meditation on the written word, and the written word is unfolded by the aid of devotion, or as knowledge assists devotion, and devotion makes knowledge fruitful. If, then, the written word had not confirmed and perfected that which the *star* taught, the star had been a messenger not from the Light, but from darkness. Those who had the gifts of prophecy were yet commanded to prophesy *according to the proportion of faith*.¹ Thus the *star* which was seen by these *wise men in the East* sent them to Jerusalem and to the guardians of the written word. When Christ appeared to Saul on the way to Damascus, He yet sent this *chosen vessel* to Ananias that he might be enlightened by him. Though a vision from heaven appeared to Cornelius and he was accepted because of his *prayers* and *alms*, yet was he bidden to send to Peter that he might Rom. xii. 6.

Act. ix. 10—18.

¹ "Aliquando per scripturam loquitur Deus, aliquando per occultam inspirationem. Revelatione autem occulta loquitur cum electæ menti per spiritum aut agenda aut docenda panduntur. Samuel ergo cum vocantem se Dominum audivit ad Heli concurrit, quia electus ordo Prædicatorum Sanctæ Ecclesiæ hoc quod Deo revelante cognoverat

quale esset in sacro eloquio perquirebat. . . Ad Heli ergo currit Samuel quoties à Domino vocatur, quia Sancti prædicatores ne falsæ lucis imagine in intima contemplatione falluntur modum occultæ revelationis in aperta scripturæ sanctæ veritate discutunt."—*S. Greg. Mag. in 1 Reg. lib. iii. c. 1.*

- Act. x. 1—6. tell him what he should do, which yet, had God so inclined, the angel might have made known to him. Thus, again, though Paul derived his mission, as he tells us, *not of men, neither by man, but by Jesus Christ, and God the Father*, yet, before he could go forth to fulfil this mission, and to preach the word, he went up to Jerusalem to confer with Peter and James the Lord's brother.
- Gal. i. 1.
- Gal. i. 17—19.

Micah v. 2.
John vii. 42.

(5) *And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, (6) And thou Bethlehem, in the land of Juda, art not the least¹ among the princes of Juda: for out of thee shall come a Governor, that shall rule² my people Israel.*³

Rev. ii. 27.

Wordsworth.

Alb. Magnus.

In the prophet Micah it is Bethlehem Ephrata, and not Bethlehem of Judæa, as they quote it. The name Ephrata had been long obsolete. We have here a proof that they were not quoting literally from the prophecy, but contenting themselves with a paraphrase. Whilst doing so they are, however, careful to give the meaning of the prophet. Indeed, in the paraphrase they give more perfectly the meaning of the prophet than the bare words would themselves convey.⁴ Yet, in giving the sense of part of the prophecy, they very significantly pass over without notice the concluding words, *whose goings forth have been from of old, from everlasting*, since these declare the eternity of the Word, and point out the spiritual nature of that

¹ "Οὐδ' αὐτῶς ἐλαχίστη ἐστίν. These words do not at all disagree with the words of the prophet whence they are taken, Mic. v. 2, כְּעִיר לְהִיטָה בְּאֶלְמָי יְהוּדָה, which I thus render: 'But thou, Bethlehem Ephrata, it is a small thing that thou art among the thousands of Israel;' for thou art to be crowned with higher dignity; 'for from thee shall go forth a ruler,' &c. And in effect to this sense, unless I mistake, does the Chaldee paraphrast plainly render it, whom I suspect to be present at this very council: כְּעִיר לְאַתְמָנָא דְיִרְיָא 'Thou art within a little to become chief.' See the same sense of the word כְּעִיר in the Targum upon Psalm lxxiii. 2, Hos. i. 4, &c."—*Lightfoot, Hor. Heb. et Talmud.* See, however, Pockocke on Micah, together with Ham-

mond's note on the passage, and the references in Keble's edition of Hooker's E. P., book v. c. xix. s. 3.

² *Feed*, marg. ref. St. John x. 11; Isaiah xl. 11; Ezek. xxxiv. 12, 23; xxxvii. 24; Heb. xiii. 20; 1 Pet. ii. 25; v. 4.

³ τὸν λαόν μου τὸν Ἰσραήλ—My people the Israel (of God).

⁴ "Sacerdotum Principes et scribæ, Herode scripturas ignoranti, sensum non verba Michææ profitantis et locum Messiæ natalem designantis referunt. . . Hinc Bethlehem vocant magnam ratione dignitatis et principatus Messiæ in eâ nati; Michæas vero parvulum, respectu mænium et incolarum. Ephrata olim dicebatur Bethlehem."—*Piconio.* See also the note of Surenhuius in ספר המשיח.

kingdom which He came to set up. Both these truths they had forgotten or obscured. Sylveira.

A Governor. That is, one who shall lead the people by going before them as a *King*. One who shall rule over—who shall both feed and rule as a shepherd; in which David was the most perfect type of the Messiah. Thus we read, *He chose David also His servant, and took him away from the sheepfolds . . . that he might feed Jacob His people, and Israel His inheritance. So he fed them with a faithful and true heart, and ruled them prudently with all his power.* And thus again we read of David, *The Lord thy God said unto thee, Thou shalt feed My people Israel, and thou shalt be ruler over My people Israel.* Titelmann. Ferus in Matt. Luca Brug. Bengel.

Ps. lxxviii. 71, 72, 73.

1 Chron. xi. 2.

In these words, which refer to our Blessed Lord, we have a promise made to all who faithfully follow Him as sheep, hearing and knowing His voice. Hence it is said, *My people Israel*—the Shepherd, that is, not of the Jews only, but of the whole Israel of God.

John x. 4.
Rom. ix. 8.
Nat. Alex.

In these words, we have a solemn lesson for all who have the care of souls. We are reminded that they whose office it is to teach men, sometimes—if we should not, alas! say oftentimes—make no step along that path which they are commissioned to show to others, but remain like finger-posts by the roadside, pointing out the way to others, but making no advance thitherward. Such pastors are like the workmen who built the ark for Noah, whilst they themselves perished through unbelief. The wise men inquired, heard, departed, and found Christ. The teachers spake, but remained still, and were destroyed in the destruction of their nation.¹

Quesnel.

Augustine.
Royard.

(7) *Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.*

That is, he *inquired of them* as to the time when the star then seen began to appear; and this he asked them privately, so that none of the people of Jerusalem might know of the testimony which the wise men should give to the birth of the child. It is thus evident that he believed sufficiently in the birth of the Messiah to fear lest it should be known, and yet was so blinded by self-interest as to refuse to acknowledge it to himself.

Kuinoel.

Jansen Yp.

¹ "Codicem portat Judæus, unde credat Christianus."—*St. Augustine*.
"Veritas illuminat magos, infidelitas credit eloquiis."—*St. Leo, Sermon in Epiph. Dom. cap. iii.*

(8) *And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found Him, bring me word again, that I may come and worship Him also.*

The wise men had spoken of Him as the *King of the Jews*; Herod calls Him only a *young child*—in his very words showing that he feared to acknowledge the kingship of Christ. He sought indeed to slay Him, but *there is neither wisdom nor device, nor counsel against the Lord*. It was not as of old when Joab took Amasa by the right hand, and he saw not there was a sword in the hand of Joab. Herod had stretched forth the right hand, but the Lord marked the sword in his hand, and made his devices of none effect.

Luca Brug.
Beaux Amis.
2 Sam. xx. 10.
Barradius.

In such different ways do men seek Christ. Herod sought Him with a heart intent upon evil, and found Him not; the wise men sought Him with pure hearts fervently, and found Him. So amongst Christians: many seek for Christ in Holy Scripture, moved by curiosity only; others seek in the same Holy Scriptures, but only for excuses for sin; others read only to confirm their previous reasonings and opinions. The results of such seekings for Christ must needs be different, since we gather fruit according to the purity of our hearts and the singleness of our intentions.

Ferus in Matt.

(9) *When they had heard the king, they departed; and, lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was.*¹

Isa. ix. 6.

It is not clear from this narrative whether the star was seen by them during their journey from the East to Jerusalem, and only lost sight of upon their coming to this city, or whether, having been seen by them *in the East*, they came in consequence to Jerusalem, from a settled conviction that He was to be born there. One thing we learn from these words: the star was not seen by them at Jerusalem; when, however, they had left the city *they saw* it again.

They had already shown the earnestness of their faith by their journey from the East, in unhesitating confidence that they should find Christ.² And now the star itself, under

Bengel.

¹ "Frequenter puerum vocat, ut scias illum esse de quo dicitur Is. ix. 6, 'Puer natus est nobis.'—*Th. Aquinas*.

² "The star that was in heaven set

fire upon another star that was in their hearts, which St. Peter [2 Pet. i. 19] calls the star of faith, that shineth out there no less than the star did in the

the guidance of an intelligent Cause, *went before them*, it may be—

(1) Lest the wise men, finding He was not at Jerusalem, and that the king and people were *troubled* at such an expectation, and ignorant of His birth, should return to their *own country* under the belief they had been deceived.

(2) Lest, on their coming to Bethlehem, they should, by their inquiries as to the place of His birth, as yet unknown, betray the young child to Herod. Jans. Gand.

When they were in the East, prophecy pointed out the land of Judæa as the place of His birth, and this sufficed without a supernatural guide. God sends us not extraordinary help when the ordinary channels of Divine knowledge are sufficient for us. The greatness, however, of their faith was rewarded by the fulness of the revelation which God granted them. They had lost sight of their guiding star, and yet persevered. So does God sometimes withdraw from us His heavenly and spiritual comforts, our light, and star, in order that He may exercise our faith, and make us trust in Him alone. They went not back, though for a time they were without the guidance of the star. They, indeed, who walk with Christ only when they have the aid of material guides and spiritual consolations, walk not with real faith. Franks. Rainssant.

The example of God's people is the star which leads others to Christ. When we are seen walking in the light of God, and shining with a heavenly lustre, not doing our own will, but seeking the things which are above, then men rise up and seek Christ, because in us they have seen *His star*. Barradius.

(10) *When they saw the star, they rejoiced with exceeding great joy.* (11) *And when they were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped Him.*¹

They rejoiced with no common joy, but *with exceeding great joy*, whilst Herod was sad and troubled with that event for which they so greatly rejoiced;—trouble and

firmament. A star that will bring every man to Christ, and make him wise enough; for it will make him wise to salvation."—*Bishop Cosin*.

¹ "Verè cœlitis inspirati, verè cœlesti magisterio docti, veramque et cœlestem habentes materiam gaudendi. Quid, inquam, hic dicendum, nisi quia

prophetæ ipsi et prophetica ipsorum munera fuerunt? Veritatem et mansuetudinem et gloriam et honorem protestati sunt, veritatem assumptæ carnis, mansuetudinem, id est, humilitatem passionis, gloriam regni, et honorem divinitatis, unius ejusdemque Jesu Christi."—*Rupertus*.

Sylveira.

sorrow remaining with him, and joy travelling with them, as it travels with all who follow the guidance of God's star, and are travelling in the way by which He leads them. That joy to which they were strangers whilst they remained in the court of Herod, they felt when they had departed from the presence of the king, and from the tents of wickedness.

Luke ii. 7.

Maldonatus.
Estius.

And when they were come into the house. There is no reason why the word *house* may not mean the stable of the nativity; it seems, however, to belong to some more fitting habitation. They were lodged in the stable, *because there was no room for them in the inn*; but the throng of people at Bethlehem would probably have ceased before the time of His presentation in the Temple and the visit of the wise men; and the child would be found by them in *the house*.

1 Cor. ii. 9.

Bernard.

Alb. Magnus.

Leo.

Sylveira.
Bengel.

There they saw *the young child*—more, it may be, than they expected—more in Him than they could comprehend; for so does God deal with those who seek Him,¹ making them see what hitherto *eye hath not seen*, and to hear what *ear hath not heard . . . the things which God hath prepared for them that love Him.* They saw the young child with Mary His mother. In this Epiphany His perfect humanity was especially shown. In the Epiphany of His baptism, the voice from heaven emphatically directed us to His Divinity. In the Epiphany at Cana in Galilee, He showed forth His own power, and visibly worked a miracle as the God-man dwelling amongst men. But though in each of these events there seems a special reference to one part of His nature, yet since He is one Christ, in every fact of His life we may trace the marks of perfect Godhead as well as of perfect humanity. Here the star manifested Him God. His mother's presence showed Him man; and to Him, both God and man, they bowed the knee and worshipped. In the flesh they did homage to the Eternal Word; in an infant they bowed before the all-perfect Wisdom; in the weakness of childhood they adored the mighty God; and in the feebleness of *the young child* revered the majesty of the Lord of lords.

They worshipped Him, rendering Him alone the worship which was due to Him alone, as they presented gifts to Him alone.² They worshipped not them but *Him*, not His Virgin

¹ "Lætatur cor quærentium Dominum. Si lætitia magna est Dominum quærere, quid invenire! Quis hoc explicare possit, nisi qui invenit!"—*Iudor. Granat.*

² "Docent S. S. Patres magos Christum adorasse quia viderunt non solum intellectualibus, sed et corporeis oculis aliquid supernaturale in Puero, videlicet quendam divinitatis fulgorem

Mother as well as Him, thus showing that they worshipped Him with a worship which none of earth can share with Him. They worshipped not flesh, but the God in the flesh. But as Godhead hidden under the veil of flesh is rightly worshipped by man, so is He rightly worshipped by us when His Godhead is hidden from us in the Holy Eucharist.

Beaux Amis.

Estius.

And their worship was perfect worship.

(1) They came in faith, not stumbling at the meanness of His earthly condition, nor at the fact of His infancy, and that He was in appearance only a *young child*.

Jans. Gand.
Luca Brug.

(2) They fell prostrate before Him, and gave Him honour with the goods of the body, making at the same time confession of His greatness and of their own littleness.

(3) In adoring Him they revered Him with the goods of the mind; and,

(4) In offering Him gifts, worshipped Him with the goods of earth.

Alb. Magnus.
Dean Boys.

And when they had opened their treasures, they presented¹ unto Him gifts: ² gold, and frankincense, and myrrh.

Ps. lxxii. 10.
Isa. lx. 6.
Tobit xiii. 11.

They first gave themselves body and soul to Him, and then added the gifts of earth.² When our offerings express the truth of our self-sacrifice, then are they acceptable to God; but if we offer not ourselves first to God, then our lesser sacrifices are not acceptable to Him. And the treasures, we are told, they opened not on the way, in the sight of men, but in the house and before God alone, teaching us that He requires us to manifest our love to Him in our

Bp. Taylor.

in vultu Ipsius: intusque eos instruxit Spiritus Sanctus, ut omnem exteriorem paupertatem in Puero et matre apparentem, non necessitati sed divinæ dispositioni attribuerent. Unde quod exteriora videbantur abjectiora eò interiora intellexerunt diviniora."—*Imman. ab Incarnat.*

And al the wit of the world
Was in tho thre kynges,
Reson and rightwisnesse
And ruthe [compassion] thei offrede;
Wherefore and why
Wise men that tyme,
Maistres and lettred men,
Magi hem callede."

¹ προσήνεγκαν, offered, *Marg. ref.*
² "Wise men could do no other,
and we, if we be wise, will do no less."
—*Franks.*

The Vision of Piers Ploughman,
13115—13124. (*Wright's edit.*)

According to the poet they were called *wise men* because of the wisdom of this act of theirs:

³ "Si quis offerat Deo aurum multum in eleemosynas pauperum et prius se ipsum non offerat Deo per charitatem, non rectè dividit, atque adeò nihil ei proderit (vide D. Gregorius in Pastoralis, parte iii. c. xx.)."—*Yungas, Prompt. Concionum.*

"Alle the angeles of hevene
At His burthe knelede,

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L

heart; that our prayers must be in secret; and that we should practise self-mortification by the purity of our hidden life.

Ludolph.

They wished to worship Him with the most perfect honour which they could render to Him. But since honour comes not only from the exhibition of reverence, but also in the proffer of gifts, as tokens of subjection, they adore Him by offering Him gifts. Thus by the act of *presenting unto Him gifts*, they made confession—

Sylveira.

(1) That He was no mere human infant.

(2) That yet He was really man, to whom material gifts could be offered, and visibly accepted.

(3) That though He was God and though He was Man, He was yet but one person, since to the one God-man they offered their gifts; not some gifts to God and some to man, but all to one person.¹

Gorranus.

It was an old rule that none should enter the presence of a superior without gifts,² as the law for the children of Israel was, *None shall appear before Me empty*. We find in the Old Testament that Abraham gave tithes of all his spoil to Melchizedek; that Jacob acknowledged the lordship of Esau by a gift; and that the sons of Jacob were commanded by their father to carry down to Joseph a *present*. The offering made to Saul in *the plain of Tabor* was the symbol of his being accepted as a sovereign; and the Queen of Sheba, when she came to Solomon, approached him with a gift. And though in the selection of these gifts which the wise men presented *unto Him* they did according

Exod. xxiii.
15.Gen. xiv. 20.
Heb. vii. 6.
Gen. xxxii.
21.
Gen. xliii. 11.

1 Sam. x. 3.

1 Kings x. 10.
Haymo.

¹ "Ergo non dividitur in personis qui non invenitur divisus in donis."—*Fulgentius*.

² "Reges Parthos non potest quisquam salutare sine munere."—*Seneca*, c. 17.

"On sait qu'on ne se présente généralement pas, en Orient, devant un roi ou même un supérieur sans lui offrir un présent, nommé en persan *nazar*, et en hindoustani *bhent*, sorte de tribut par lequel on reconnaît sa dépendance. Ce fut ainsi que les mages offrirent chacun un présent au Sauveur : le premier de l'or, le second de la myrrhe, et le troisième de l'encens, produits de leur pays et qui représentent, ainsi qu'il est dit dans la prose de l'Épiphanie de notre belle liturgie parisienne, si supérieure à celle de Rome, la *charité*, l'*austérité*, le

désir, et par lesquels les mages reconnaissent Jésus-Christ comme *roi* (spirituel), et comme *Homme-Dieu* :—

'Offert aurum caritas,
Et myrrham austeritas,
Et thus desiderium.

Auro rex agnoscitur,
Homo myrrha colitur,
Thure Deus gentium.'

Or, je ferai remarquer en passant que l'or qu'on a supposé en poudre ou en lingot devait être plutôt monnaie, comme il est encore d'usage de l'offrir dans l'Inde, entre autres au sultan de Déhli. Le mot *χρυσός* qui est employé dans le texte de l'Évangile, signifie *une pièce d'or* aussi bien que de l'or en général."—*Le Langage des Oiseaux*, traduit par M. Garcin de Tassy, p. 56.

Matt. ii. 2.

to usual custom, and gave Him the most precious productions of their country, yet doubtless they were led by the Holy Spirit to offer Him gifts which were in themselves of great significance; and as afterwards Mary who anointed Him showed thereby the mystery of His burial, so these wise men, whether wittingly or not, did show forth the mystery of His being.

Jans. Gand.

Maldonatus.

But first, these gifts are typical of those who offered. In *gold* is figured our soul, the noblest gift that man can offer; and this we present to Him when our whole soul is filled with love to God.¹ In the *frankincense* is symbolized holiness of life and conversation, yielding greater perfume the more it is tried by the fire of affliction. This holiness of life, that *white raiment*, which is the fitting righteousness of God's saints, and the actions of that life, make the very smell of their garment, the meanest action of their lives, like the smell of *Lebanon* with its trees of frankincense; a fragrance which makes them well-pleasing to others, and enables them to offer acceptable praises to God. In *myrrh* we have typified that body which God will raise from corruption, and that chastening of the desires, that restraint, which is necessary for the health of the soul, to preserve it from corruption; the offering up the three gifts of body, soul, and spirit in worship to God.

Rev. iii. 18.

Cant. iv. 11.
Rev. xix. 8.Ludolph.
Barradius.

In this threefold offering there seems, moreover, to be a renunciation of the objects of idolatry. Their idols were of *gold*, to them they offered *frankincense*, and with *myrrh* they preserved the body from corruption, because they were without hope of the resurrection of the flesh. By all these *gifts* they confessed that He was their God, the one object of worship, the hope of future resurrection.

Yanas.
Prom. Conc.

To our King we offer *gold* if we shine in His sight with the light of wisdom. We have power before God and present to him *frankincense* by the sweet savour of our prayers; and we offer *myrrh* when we mortify by abstinence the lust of the flesh; for there is no real coming to Christ save by the bitterness of true repentance, by the giving up of those sins which formerly delighted us; and this is very *myrrh* and bitterness to all.

Gregory.

Tauler.

These gifts, again, have their typical reference to Him to whom they were offered. *Gold* was the fitting gift to Him who was not only King of Israel, but also King of

¹ "Cor nostrum Illi hodie offeramus et acceptabit pro auro, thure et myrrha. Erit cor aureum si verâ charitate fuerit refertum, vera charitas est nihil æstimare supra Jesum, velle potius omnia

perdere quàm Jesum: Erit instar thuris odoriferum si fuerit purum: erit instar myrrhæ si fuerit contritum et humiliatum."—*Hartung*.

kings. *Frankincense* was offered as the appropriate tribute to Him who was very God.¹ *Myrrh* declared Him to be man, since it was the especial emblem of mortality from its use in embalming, and therefore properly offered to Him who was man, of the substance of His mother, and whose body was to be given for the redemption of the whole human race.²

John xix. 39.

Corn. à Lap.

The gifts represent, moreover, His nature and His office. His nature, as God, by the *frankincense*; His nature, as man, by the *myrrh*; His nature, as the God-man, who, through the hypostatic union of the two natures, was King, by the kingly *gold*. They symbolize at the same time the office of Christ Jesus:—

(1) His kingly office by the *gold*, the very metal of the crown which is the royal token of authority.

Lev. xvi. 13.

Luke i. 9.

(2) His priestly office by the *frankincense*, since it is the priest's duty to offer incense in the temple of God.

Franks.

(3) His prophetic office by the *myrrh*, representing the bitter and mortified life of the prophet of God.

Yangas.

2 Chron. ix.
12.Exod. xxiii.
15.
Barradius.

They offered Him gifts, and received in return greater gifts. They brought Him of the riches of earth, and received in exchange the riches of heaven. As the Queen of Sheba brought gifts to Solomon, and in return received all she desired, so does the true Solomon, the promised seed of David, give in return for gifts of earth, offered up on the altar of our hearts, all that we can desire. For as God commands that none shall appear before Him empty, so does He in these words promise that none shall go away empty. The very word used in Holy Scripture is at once a command and a promise.

Ferus in
Matt.

So let us offer the gifts of fervent love, of which *gold* is but a type; the sacrifice of constant praise, which the sweet odour of *frankincense* images; and the surrender of the will in self-dedication to Him, which is set forth by the *myrrh*. We may daily offer to Him these gifts, for He yet lies in His cradle as an infant, when infants who are His members are in want. His body suffers when any of His members suffer. His soul suffers when any soul of man, for want of instruction in the faith, is injured. We may then still offer

¹ This gum was regarded as so sacred by the Egyptians, that it was especially forbidden to be used by the embalmers. Thus Herodotus (History, Euterpe, c. 86), in his account of the treatment of the dead body in Egypt, says, *ἐπειτα τὴν νηδὺν σμύρνης ἀκηράτου τετριμμένης, καὶ κασίης, καὶ τῶν ἄλλων θυωμάτων, πλήν λιβανω-*

τοῦ, πλήσαντες, συρράπτουσι ὀπίσω.

² “Mira fides! Deum in infante parvulo, paupere, vilibus pannis involuto, et in stabulo jacente, intueri, credere, adorare, numeribus colere! Domine, da mihi hanc fidem, quā Te Deum meum, Salvatorem meum credam firmiter, adorem sincerè, colam fideliter.”—*Pisconio*.

the Saviour our gifts. But some will say, I have no riches to offer, no wisdom to use in His service, no influence to employ for Him. God requires only what we have. Let the rich man offer the *gold* of his charity; the wise man the bitter but salutary *myrrh* of admonition; and he that can do neither may yet offer to God, and give to Christ, in the person of His brethren, the *frankincense* and the perfume of a holy life.¹ Austn.

(12) *And being warned of God in a dream² that they should not return to Herod.* Matt. i. 20.

Whilst they slept *He that keepeth Israel* doth neither slumber nor sleep. A star had led them to Christ; but when they had seen and adored Him, they were guided by a voice from God Himself. So does God deal with His people; first He leads them by natural signs; then gives them His written word; but when they have found Christ, they are able then to hear God's voice speaking within them; and hence we are told of these *wise men* that—
Ps. cxxi. 4.
Chemnitz.
Sylveira.
Ferus in
Matt.

They departed into their own country another way.

Had they sought an earthly king, they would have remained with Him to share in the honours which He would dispense; but they came to worship Him as their God, and knowing that his presence would go with them, were content to go their way. It were indeed impossible that they who had left Herod to go to Christ should return to Herod. Those who have left the devil's service and have departed from the company of his ministers cannot return to him unless by means of a greater fall. Pseudo-Chrysostom.

A new life requires new ways.³ We depart from our country and our father's house by pride, by not obeying the

¹ All can do this. Each one of us is called upon to be a *star* to lead those who are in darkness to Christ, as this star led the wise men to Him; and those who do so, we are told, shall shine hereafter as *stars* in the firmament for ever and ever. Dan. xxii. 3.

² "Commentator Sophoclis annotat, *χρήσμον* dici responsum seu oraculum, quod immediatè à Deo datur; *μαντείαν* verò quod per homines redditur. Idem etiam Hieronymus observavit.

Et in Scriptura etiam usurpatur principaliter de oraculo quod immediatè à Deo redditur, ut Noë, Heb. xi. 7, Mosi, Heb. viii. 5, populo Israel, Heb. xii. 25, Eliæ, Rom. xi. 4, et 1 Kings xix. 18, Hebræus habet verbum et vocem Domini, Paulus reddidit *χρηματισμόν*. Et revelatio Simeoni facta describitur verbo *χρηματίζεσθαι*." — Chemnitz.

³ "Via mutata vita mutata est." — S. Augustine.

law of righteousness, by following after material things, and partaking of forbidden pleasures. We return by weeping and repentance, by obedience to God's law, by despising earthly and visible things, and by restraining our appetite from forbidden pleasures. Our way after we have worshiped Christ, and our offerings have been accepted by Him, must not even outwardly be the same as before.

Royard.

Sylveira.

* * * "Illumina, quæsumus, Domine, populum tuum, et splendore gratiæ tuæ cor eorum semper accende: ut Salvatoris mundi, stella duce, manifes-

tata Nativitas mentibus nostris reveletur semper et crescat Per eundem Dominum nostrum Jesum Christum. Amen."—*Ambros. Brev.*

THE FIRST SUNDAY AFTER THE EPIPHANY.¹

ST. LUKE II. 41—52.

(41) *Now His parents went to Jerusalem every year at the feast of the passover.*

Ex. xxiii. 15,
17; xxxiv.
23.
Lev. xxiii. 5.
Deut. xvi. 1,
16.

ALL the adult males of the children of Israel, except those whom distance prevented, were bound to present themselves before God at the Temple in Jerusalem during each of the three great feasts in the year. According to the maxims of one school amongst the Jews, even the women were bound to go up once a year.² Some have supposed that the distance of Nazareth from Jerusalem—three days' journey—would be sufficient to excuse Joseph from being present at each of these feasts, and that he only went up to Jerusalem at the Paschal Feast. This, however, is not to be gathered from the words of St. Luke, who merely states the fact that Joseph went up *at the feast of the passover*, and that on this occasion our Blessed Lord remained behind; but gives no indication that he was not accustomed to go up at other times. Most commentators remark that Joseph would, without doubt, have gone up as often as was required by the law, and they even suppose that the Blessed Virgin accompanied him on every journey.

Jans. Gand.

Maldonatus.
Beaux Amis.
Sylveira.
Toletus.

(42) *And when He was twelve years old,³ they went up to Jerusalem after the custom of the feast.*

¹ "The Gospel and Epistle concord: for what Christ doth in the one is a pattern of what Paul saith in the other. Paul doth require: first, that we should offer ourselves a living sacrifice to God; and then, according to the measure of grace, that we should become serviceable to men, every one among ourselves one another's members: even so Christ did here first dedicate Himself to God in celebrating the passover, in hearing the doctors, in disputing about religion, in neglecting

His acquaintance to do the business of His Father in heaven; and then He went with His parents, and came to Nazareth, and was obedient to them. Or, as others observe, the Gospel and Epistle both insinuate that two things are requisite to salvation, *humilitas mentis, munditia carnis*."—Dean Boys.

² "Women, according to the maxims of the school of Hillel, were bound to go up once a year—to the passover."—Alford.

³ Sylveira points to the agreement

The teaching of this part of the Gospel cannot be understood unless we remember that all that is here written is concerning Him who twelve years before began to be the Son of God, and the Son of Mary. None of these words are to be taken of the Eternal Word who began not then to be, but only to manifest Himself to mankind. These words do not imply that He had never before gone up with Joseph and Mary, but only that on this occasion He stayed behind. It was not, however, necessary according to custom that He should go up before He was *twelve years old*. Then it was required, and at that age every Jewish man-child was called a "son of the law," and bound to fulfil its requirements.¹

However corrupt the worship of God had become, the Temple in Jerusalem was still His temple, the place where alone the sacrifices He had commanded could be offered. Here Holy Scripture was still publicly read, and prayers and thanksgivings *wont to be made*. There God would have His people assemble, and no plea of the corruption of the priests or of the place excused the child of Abraham. The sins of God's ministers are no excuse to the people if they break His laws. Christ testified to this truth by His presence now, and His words afterwards.

All these feasts of the Jews were so many shadows and prophecies of Christ's incarnate life, His sufferings, resurrection, and ascension, and by joining in these feasts He showed the voluntary nature of the work He had come to accomplish. He manifested Himself, however, first at this feast of the passover because then the Paschal Lamb was offered up, a type of Himself who had come to die for the redemption of His people; and in this feast was especially presented the mystery of His humiliation and death.

(43) *And when they had fulfilled the days, as they returned, the child Jesus² tarried behind in Jeru-*

of this number with others which seem to have a reference to it. At twelve years the Jewish child passed from childhood and came under the obligations of the law. Twelve months, again, make up the compliment of the natural year; and the tree of life, a type and sacrament of Him who is the True Life, beareth twelve manner of leaves for the healing of all men.

¹ "Fuisse Judæorum illis temporibus consuetudinem pueros, qui duodeci-

mum ætatis annum attigissent, ad dies festos concelebrandos Hierosolymam deducendi, haud sine probabilitatis specie demonstrarunt ad h. l. Lightfootus et Westenius, qui iidem docuerunt, puerum duodecim annorum, ideo vocatum esse בן החרוזה filium legis, et בן מצוה filium præcepti, h. e. ad quem lex divina, præcepta divina pertinerent, qui iis esset instituendus." — *Kuinoel*.

² "ὁ παῖς. Note the use of words

salem; and Joseph and His mother knew not of it

The Feast of Passover lasted seven days; it was not necessary, indeed, that worshippers should remain the whole of this time; many, however, and Joseph and Mary amongst them, did so from a feeling of devotion. When they left the city the earthly parents of our Lord did not notice that He was no longer in their company. He stayed behind to begin His mission, and fulfil the purpose of the Eternal Father.

Corn. à Lap.

God oftentimes makes even the inadvertence of His saints to work the purposes of His will.¹

Luzerne.

(44) *But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance.* (45) *And when they found Him not, they turned back again to Jerusalem, seeking Him.*

According to Bede, and after him other commentators, it was the custom of the Jews, on returning from the feasts, for the men to go in one company, the women in another; there seems, however, little authority for this assertion. It would rather seem that Christ's absence was accounted for by Joseph and Mary supposing He had been with *their kinsfolk and acquaintance* in some other part of the long train. When, however, they came to the inn at the end of the first day's journey, they discovered He was not with any of the company. He had not been lost when in haste His parents fled from Herod to Egypt, nor during the times of persecution under Archelaus. Not till we get to a time of peace and security do we find that He is missing; as though to warn us that in days of feasting and times of prosperity we are more likely to lose sight of Christ than in seasons of hardness, and in periods of adversity.

Jans. Gaud.
Ludolph.

Barradius.

Maldonatus.

Corn. à Lap.

Stella.

It is no proof of God's anger that He withdraws the sense of His presence from the soul. He hides Himself often from the faithful in order to exercise their faith, to redouble their love, and stimulate their desire for Him. If,

Quesnel

expressive of the gradual growth of the Saviour; first the babe, *βρέφος* (verse 11), then the child, *τὸ παιδίον* (verse 40), and here *ὁ παῖς*, the lad. Afterwards we read of Him as The Man, *ὁ ἀνὴρ* (e. g. infra, xxiv. 19). He hallowed by participation all the

stages of human life except old age, which, with its weakness and decay, was unsuitable to Him."—*Bengel*.

¹ Bengel, on chronological grounds, thinks that this happened on the first day of the week, and sees in it a prelude to the after keeping of the Lord's day.

Stella.

however, through sin Christ cannot be found by us, let us not think to find Him amongst our friends and kinsfolk, in the pleasures of social converse. Flesh and blood cannot find Christ; if we have lost Him, we must find Him as Joseph and Mary did. The sinner must seek Christ by the steps here pointed out—

(1) He must come through consciousness of his loss, and with the knowledge of his sin.

Gros.

(2) He must return by the same way in which he has wandered from Christ, from the paths of sin, and seek Him again with sorrow and toil. If frivolous pleasures have led him astray from God, these must be renounced; if the delights of the flesh have enticed him from his Father's house, these must be given up, and he must retrace his steps, if he would indeed find Him.

Stella.

(46) *And it came to pass, that after three days they found Him in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions.*

Jansen Yp.

Yangas.

Quesnel.

Jans. Gand.

Ludolph.

That is, in common scriptural phrase, they found Him on the third day. It was not until the end of the first day they knew their loss; another day was spent in returning; the next day they found Him in the Temple. In His human nature He was in His earthly temple, although in His Divine nature His seat is in heaven. For three days they bewailed Him as lost; afterwards for the same time His disciples sorrowed for Him as for ever separated from them by His death upon the cross. They found Him where we must find Him, not amidst the perplexities of human affections and natural relationships, which will perish, but at Jerusalem, the holy city, in His temple, the Church of the living God, amongst those to whom He has entrusted the ministry of reconciliation, in the midst of the teachers and the teachings of Holy Scripture. If we cannot find God in the midst of friends and acquaintance, let us not despair, we may yet find Him in the silence of our own heart, which is His true temple.

Barradius.

Corn. à Lap.

Here, also, Christ gives us an example of humility and obedience to His Father's law. He is found seated at the feet of the expounders of the law, as Saul afterwards sat at the feet of Gamaliel; and Mary Magdalen, at His feet, to listen to His teaching. Not seated amidst them, but on the ground, as a disciple.¹ Thus teaching us that He will

¹ "Vigilanti itaque consideratione rum, duodecim dicitur, in medio docpensandum est, quod cum Jesus anno- torum sedens, non docens, sed interro-

ever be found in the midst of those who teach in His name ; and that where two or three are gathered together in His name, there will He Himself be. He sat to hear, not teaching, but humbly, as a learner ; He sat *hearing* those who taught, and *asking them questions*. Not, as some would understand, catechising them, or seeming to teach these doctors, though He did teach by the questions which He asked them ;¹ for it has been said truly, wise questioning is itself instruction.

Beaux Amis.

Stier.

Corn. & Lap.
Luca Brug.

(47) *And all that heard Him were astonished at His understanding and answers.*

Matt. vii. 28.
Mark i. 22.
Luke iv. 22,
32.
John vii. 15,
46.

They knew not who the boy was, and were *astonished* at the contrast between the age of the questioner and the wisdom of His speech. They saw that He was human, and since they could not see the Divinity, they were *astonished* ; not wondering that God should so speak, but that any youth should possess such surprising wisdom. For though in person He was weak and helpless, Divine wisdom was seen in every question which He asked, and hence their wonder. He sat in the midst of them and questioned His seniors with all modesty, whilst at the same time He astonished them by the greatness of the wisdom which fell from His lips.

Barradius.

Bede.

Royard.

In this we see that our Lord's wisdom came not upon Him at His baptism. He was not, as some ancient heretics imagined, made Christ from His childhood merely ; His wisdom, which is the wisdom of the Eternal, is itself eternal. This manifestation of Himself in the Temple was the beginning of His prophetic office ; He now commenced His public ministry, and, doubtless, out of the number of those who were *astonished* at the *understanding* of this Child, there were those to whom these questions became the prelude of His ministry.

Epiphanius.

Luca Brug.

Yet here is no word telling us that those who heard glorified God because of these things. We hear not that those who were *astonished* were converted from their sins, but only that they wondered at and admired the wisdom of the preacher.

Stella.

gans, invenitur. Quo exemplo scilicet ostenditur, ne infirmus docere quis audeat, si Ille puer doceri interrogando voluit, qui per divinitatis potentiam verbum scientiæ ipsis suis doctoribus ministravit."—S. Gregor. Magnus, de Cura pastoralis, pars 3, cap. xxv.
¹ "In medio doctorum sedet Sapiencia divina, quoniam nisi illuminentur à Christo, non possunt benè docere doctores populum."—Soarez.

(48) *And when they saw Him, they were amazed : and His mother said unto Him, Son, why hast Thou thus dealt with us ? Behold, Thy father and I have sought Thee sorrowing.*

They were amazed, not so much at His wisdom and the manifestation of the Divine Spirit, which must needs have been known to his earthly parent, as at seeing Him in the Temple ; and that He who had been always with them should now have remained behind for the purpose of questioning the doctors. Yet these words are not spoken to blame Him, they are the language of querulous affection—pleased at finding Him, yet mindful of the sorrow which they had suffered at His loss. And His mother says not *I have sought Thee*, but, *Behold, Thy father and I have sought Thee* ; she assumes no more because of her maternity than she attributes to Joseph. Calling him *father*, as in common language he was, since he was the husband of the mother of Christ.

From this let us learn two things :—

(1) How great a grief it should be to lose the presence of Christ within us ; and

(2) The manner in which we should seek Him until we have again found Him ; not as too many, carelessly and without earnestness, and thus fail to find Him, but diligently, and with sorrow for our great loss. In short, let the soul that has lost Christ seek Him afresh :—

(1) With sorrow for the loss of her Saviour.

(2) With care and earnest diligence.

(3) By finding again that way and manner of life by departing from which the soul has lost sight of Him.

(4) By meditating on the teaching of Holy Scripture.

(5) By searching for Christ in the Temple and in the ordinances of His Church.

When we suffer tribulation, let us not be disturbed as though God had forsaken us. We see that our Lord did not spare His mother those sufferings which are the lot of all His people. Rather let us remember that sorrows are signs of His chastening love ; He not merely permits, but sends them for the good they work in us.

(49) *And He said unto them, How is it that ye sought Me ? Wist ye not that I must be about my Father's business ?*¹

¹ Not, as some would read, "in my Father's house ;" see Whitby *in loco*, and Dr. Burton in Pearson on the Creed (Oxford Press,

He blames them not for anxiety on His behalf, but shows them that such care was superfluous. He leads them to higher thoughts of Him than to suppose that He was only concerned in earthly affairs, or subject to mere earthly accidents. From His words, *wist ye not*, it would seem as though they should have expected all this, it may be from previous conversations, or passages in His life with them in Egypt and at Nazareth. His reply can only be understood by remembering that Mary had just spoken of Joseph as His *father*. He takes up this word and points to the truth and mystery of His being; that it was really care for His Father that led to His staying behind, but that that Father—*My Father*, as He says, mine in a sense higher than He can be your Father—is in heaven. His first recorded word is here given, and it reminds us of what He afterwards declared of Himself; *I came not to do mine own will, but the will of Him that sent Me*—for it is a word of absolute self-renunciation. *I must*; it is this which occupies my whole thoughts, on this my whole attention is concentrated. *My Father's business*—the great work, that is, of man's redemption; for this is the work of the Father, the declaration of His will, the way in which that will may be wrought, and the giving to man power to perform that will.

Jans. Gand.

Bede.

Chemnitz.

Luca Brug.

Stier.

John iv. 34;
v. 36; xvii.
2, 2, 8.

Sylveira.

The actions of Christ on earth are necessarily twofold, as in His one person were two unmingled natures:—

(1) He did what was necessary to the life and perfection of His nature as man, taking rest, food, sleep, &c.

(2) He did things by His own power which He could only do as the God-man, such as teaching with authority, working miracles, and calling disciples. In the first, and with reference to His nature as man, He was obedient unto His parents, and to the needs of that nature of man; in reference to the second, He was subject only to the will of the Father. All things which He did of this sort were deeds of the Father no less than His own deeds, as incarnate God. They were His *Father's* deeds:—

1st edition, vol. i. p. 291); see also Fuller's *Miscel. Theol.* lib. iv. cap. 17, p. 583 (Oxford, 1616); but rather, as Stier remarks, "He does not simply say, in my Father's house, but according to the more extensive and undefined *iv τοῦ* of the Greek, in my Father's matters:" with this remark Wordsworth, Alford, and other modern commentators agree. Maldonatus says, "Origen xx., Epiphanius hæresi xxx., Augustinus in sermone illo de Christi

parentibus, Euthymius et Hugo putant ea, quæ Patris sui erant, templum appellari. Dei enim, non hominum templum erat. At non tam locum loco, quam negotia negotiis, personas personis opponere videtur. Negotia Patris sui cœlestis, negotiis omnibus humanis, etiam parentum societati, obedientiæ, consolationi. Sicut alibi dicit, *Meus cibus est, ut faciam voluntatem Ejus qui misit Me.* (Johan. iv. 34.)"

(1) Because He Himself was sent by the Father for this end.

(2) Because He was Himself begotten of the Father, and so had from Him that Divinity by which he did these works.

(3) Because in them He obeyed the precepts and fulfilled the will of the Father.

(4) Because they were done in subordination to no one, save His Father in Heaven.¹

Corn. & Lap.
Luke ix. 45;
xxiii. 34.

(50) *And they understood not the saying which He spake unto them.*

Bengel.

Estius.

Maldonatus.
Stier.

Jans. Gand.

He spake with more than earthly wisdom; with wisdom which came not from them, but from on high. Not even His Virgin mother knew at once the full mystery of His being. It was not that they knew Him not as the Son of God, but that they knew not the whole purpose of His mission; that He was sent to teach, and was fulfilling the will of His Father in this very questioning in the Temple; and so they understood not the force of these words to them. Yet we may note here the reverence with which Joseph and Mary regarded the child; though they understood not, they were silent, perceiving there was mystery in what He said; not asking more, however, but meditating and pondering the more.

(51) *And He went down with them, and came to Nazareth, and was subject unto them.*

Luzeerne.

Bengel.
Stier.

In His going to Nazareth is an additional instance of His humility. He went to dwell in that place which was proverbial for sinfulness, and of which it was afterwards said, *Can any good come out of Nazareth?* And this by His own choice and will: for no sooner does He proclaim His freedom from them by pointing to His higher obligation to the Father, than He goes down and is subject to His earthly parents; proving thus His own freedom of will and the voluntary nature of that mission which He came to fulfil. He *was subject unto them* as to His human nature, which He had taken from the Blessed Virgin; not that even this was due; His subjection was not an act of obedience

¹ "Ne savez vous pas qu'il faut que je sois occupé à ce qui regarde le service de mon Pere et dans les lieux qui luy appartiennent? ruinant en une seule parole toutes les heresies qui ont opposé

le Dieu des Juifs au Dieu des Chrétiens; et nous avertissant que c'est dans l'Eglise et parmi ceux qui sont véritablement à Dieu, qu'il faut chercher Jesus et sa verité."—*Tillemont.*

merely, but more than this, of humiliation through obedience. For though He took His human nature from His mother, yet, since this was raised into conjunction with the Godhead of the Son by hypostatical union, the obedience of the God-man, Christ Jesus, was not due to Joseph and Mary; and His subjection was an act of His own will, and a part of His voluntary humiliation. Corn. & Lap.

In this He preached to us obedience to parents, and that not by words, but more effectually by His example; and by this obedience of His procured us strength to obey.¹ His conduct and words in the Temple were so many rays of His Divine glory, and proofs of His twofold nature. As man, He went up to the Temple with Joseph and Mary; as God, He remained seated in His own temple. As man, He asked questions of the doctors of the law; as God, He replied to their questionings, so that all were astonished at His more than human wisdom. As Son of God, He spake of His Eternal Father; as Son of man, He returned to Nazareth with His mother and Joseph, and was subject unto them. Other things He doubtless did, and other words He spake; Stella. but all His sayings and doings for the thirty years that elapsed before He was again seen of men, and commenced His public ministry, are summed up in these few words, *He was subject unto them.* To be obedient is at once the highest glory of the child, and sums up the whole of the Christian character.² If He thus spent thirty years with His earthly parents preparing for His great work, He gives in this a lesson to all pastors of His flock, and shows them the need they have of seasons of retirement and of preparation, if they would fulfil the work of the ministry which He Corn. & Lap.
Barradius. has left them. Luzerne.

We do not indeed find out Christ by means of natural affection and amongst our kinsfolk and acquaintance; but when we have found Him we shall learn from His example to show forth the truth of His indwelling by natural subjection.

But His mother kept all these sayings in her heart. Dan. vii. 28.
Luke ii. 19

The sayings of the Child profoundly penetrated the heart

¹ Compare καὶ ἦν ὑποτασσόμενος αὐτοῖς with οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου of the preceding verse. To be submissive to His earthly parents was doing the work of His heavenly Father; so does He show to us the sacredness and teach us the duty

of filial obedience.

² “O bone Jesu, ejusmodi naturâ feroces filios, tuo exemplo, tuâ gratiâ, ad Christianam erga parentes frugem, suaque pietatis officia revocare digneris.”—*Piconio.*

of Mary, piercing it, according to the words of Simeon, as by a sword. Twice were these words used of the Blessed Virgin:

Faber Stap.

(1) When the shepherds came with the message of the heavenly host.

(2) Now, when she saw the deeds and heard the words of her Son; for, in the language of Holy Scripture, *sayings* imply more than words from the lips. First, she pondered the things spoken about Him; now, the actions of His life. So, if we would comprehend the truths of Christ, we must ponder both the doctrines which He teaches, and the marvellous facts of His being; both those words and deeds which we understand, and those also which, like Mary, we understand not now.

Stella.

Ludolph.

1 Sam. ii. 26.
Luke i. 80;
ii. 40.

(52) *And Jesus increased in wisdom and stature, and in favour with God and man.*

This, let the reader remember, is said of Him who was perfect man as well as perfect God. He increased in wisdom as to His human soul, and so attested that He had a human mind, as well as a human body. For as it is the property of man's body to increase in *stature*, so is it of man's mind to increase in *wisdom*. He that was really the Son of man must needs have increased in both respects; for He was so truly man that He took all the incidents of manhood, not indeed of necessity, but of His own Divine and absolute free will: and amongst these incidents is this, that He should increase in wisdom with increasing years. For this reason, as it would seem, *stature* is put between wisdom and grace, or *favour*, in order to show that the Evangelist is speaking of the human nature of Christ.

Beaux Amis.

Chemnitz.

He increased indeed in wisdom in a twofold respect:—

(1) In experimental wisdom, the knowledge of natural things comprehended by the mind.

(2) In the manifestation of Divine wisdom,¹ as well as of human wisdom, in the sight of men.

The source of eternal wisdom within could suffer no increase; but the outpouring of that inner treasure necessarily increased with increasing years. So that though He

Corn. & Lap.

¹ Wisdom means often in Holy Scripture the acts and manifestations of wisdom, as, *e. g.* Matt. xii. 42, Luke xi. 31. "Non est immemor suorum verborum evangelista, ut quem paulò superius dixerat *plenum sapientiâ* [v. 40] modo oblitus dicat proficere sapientiâ. Plenus siquidem fuit semper habitu

sapientiæ: proficiebat autem actibus sapientiæ, procedendo de sapientibus actibus ad sapientiores. Et similiter intellige de profectu gratiæ *apud Deum et hominem*, quoniam erat in veritate progressus ad ampliora merita apud Deum, et apparebant apud homines." —Cajetan.

became wise not by progress in Divine wisdom, yet by degrees He revealed this wisdom to others; and at the same time as man increased in intellectual wisdom, and in the qualities belonging to the mind of man. As He grew in stature naturally, so in wisdom naturally.

Theophylact.
Gorranus.
Nat. Alex.

*And in favour with God and man*²—in real favour, because of very real wisdom, which endured the scrutiny of God as well as of man. This grace or *favour with God* is essentially different from our own:—

(1) Since Christ had grace naturally—

a. As He was very and eternal God; which grace could suffer no increase, since it was perfect.

β. By virtue of the conception by the Holy Spirit, and the hypostatic union of God and man in the person of the one man Christ Jesus; which grace alone was capable of augmentation.

(2) In Him this grace existed without reference to any need of sanctification; in us it does away with sin original and actual, and makes us well-pleasing to God.

(3) As given to Him, it was for us His members; for *of His fulness have all we received*: so far as it is ours, it is to help us do the works of our calling as individuals.³

John 1. 16.

(4) In us the habit of grace is increased by good works; not so with Christ: for as it proceeds from the Word, so it is perfect by the union of the Eternal Word with man.

Corn. & Lap.

In this is He our example, teaching us to let no perfection, nor imagined perfection, prevent us from striving to grow in heavenly wisdom, nor keep us from daily manifesting to others fresh fruits of the holiness within us, and thus growing daily *in favour with God and man*.

Yangas.

¹ "In Christo fuisse scientiam quamdam experimentalem quam vocant, eamque non ab exordio incarnationis perfectam, sed progressu temporis sensuum exercitio auctam, ideoque in hac Eum Scriptura dicit proficisse ut sancti doctores docent."—*Toletus, in Lucam.*

apud Deum crescere debemus, postea et apud homines: primum enim oportet Deo placere, deinde et hominibus."—*Novarinus.*

³ *Ætate crescere* voluit ut omnem ætatem sanctificaret. *Gratiâ apud Deum et homines* crescere voluit ut et nos divinæ gratiæ participes redderet."—*Gerhard in Hom.*

* * "Domine Jesu Christe, fili Dei vivi, qui per triduum à parentibus tuis dolentibus quesitus, tandem in Templo es inventus, da mihi misero Te desiderare, desiderando querere, querendo invenire, inveniando amare, amando mala mea redimere, redempta non iterare. Et qui petenti largiris, querenti inveniris,

pulsanti aperiris, non deneges mihi minimo quod omnibus promittis. Quique ad voluntatem parentum Nazaret rediens et subditus eis existens formam ostendisti obedientiæ, da mihi duro voluntatem propriam frangere, ut subjectus sim Tibi et propter Te omni humanæ creaturæ. Amen."—*Ludolph.*

THE SECOND SUNDAY AFTER THE EPIPHANY.¹

ST. JOHN II. 1—11.

UP to this time our Blessed Lord had received the witness of the Father, by the voice from heaven, and the witness of the Baptist, who was sent for this end, to bear *witness unto the Truth*. But Christ Himself declares, *I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of me, that the Father hath sent Me*. We come, then, in this miracle, to His manifestation of the Godhead in the person of Himself. He had promised to Nathanael that he should see greater things than those which drew from him the confession of his faith, *Thou art the Son of God; Thou art the King of Israel*. And the fulfilment of the prediction followed close upon the promise: hence we read—

John v. 33, 36.

Gorranus.

John i. 49, 50.

Tittmann.

John i. 43.
Josh. xix. 28.

(1) *And the third day there was a marriage in Cana of Galilee.*²

That is, either on the third day after Christ had left Judæa and gone forth into Galilee, or on the third day after the call of Philip and Nathanael;—in either case, immediately after the call and promise made to this latter disciple, *Thou shalt see greater things than these*. The only difference between these two interpretations is, as to whether the day of the call of the disciples is to be regarded

Jans. Gand.
John i. 50.

1 "Quoniam in hodierno evangelio ambo ista in Christo conspiciamus, nimirum gloriam miraculorum ipsius et exemplum charitatis, necessum planè est, ut et nos utrumque accipiamus, alterum cum fide, alterum cum opere et imitatione, ita ut neutrum ab altero sejungatur separeturque. Hoc nos ecclesia docere vult, dum nobis hodie simul cum evangelio talem epistolam

prælegit, quæ nihil aliud habet, quàm admonitiones, quæ ad veram pietatem faciunt, idque non pro uno genere aut vitæ statu, sed pro omnibus."—*Ferus, in Dominica evan. ii. post Epiph. Sermo viii*

² Still known by the same name, Kâna el-Jelîl, about three miles north of Nazareth. See Robinson's *Biblical Researches*, vol. iii. 204-8.

as the first day, or whether this miracle were wrought three full days after.

He who had come to this earth to unite the Godhead with the nature of man in mystical marriage, first manifested the glory and mercifulness of this union at a marriage-feast; telling us by this significant action that He came not to remove nor destroy the obligations of human society, but rather by His presence to purify and sanctify them. And as this institution of marriage is the foundation of all society, so was He present, that He might confirm and hallow that which at the first He appointed,¹ thus providing that the state of life which was most exposed to the assaults of error and of a false spirituality, might be maintained and authorized by Incarnate Truth. God is both the Author of salvation and of human society. He calls us to the former in making us pass through the latter; and by His appointment all the natural obligations of that society become to us means of salvation.²

Augustine.

Bengel.

Epiphanius.

Nicole.

Luzerne.

And this manifestation of His glory by means of miracles was *first made in Cana of Galilee*—not at Jerusalem and in the Temple, but at this small village. He, whose incarnation was so great an act of humiliation, humbled Himself in the very circumstances of those acts by which He showed forth His power and glory. Thus He was born in the little village of Bethlehem. He abode in Nazareth, out of which, as the proverb tells us, until then nothing good had come; and now He works His first miracle in the obscure village of Cana.

Sylveira.

This constant recurrence of *the third day* is surely not without hidden meaning, of which we may get glimpses, but cannot tell the full intent. As He was found of them that sought Him in the Temple on the third day, and rose from the dead on the third day, so here the Holy Spirit records for us that His first miracle was wrought *on the third day*. Not in any of these events ceasing from His work during the two unnoted days, but not manifesting Himself until the third. As again there seems an analogy, so also many commentators see in this *third day* a direct reference to the

Rupertus.

¹ "Which holy estate Christ adorned and beautified with His presence, and first miracle that He wrought, in Cana of Galilee."—*Solemnization of Matrimony*.

² "None need wonder to find the Lord of life at that festival; for He came to sanctify all life—to consecrate its times of joy, as its times of sorrow: all experience telling us that it is times

of gladness, such as this was now, which especially need such a sanctifying power and presence of the Lord. In times of sorrow the sense of God's nearness come more naturally out: in these it is in danger to be forgotten. He was there, and by His presence there struck the key-note to the whole future tenor of His ministry."—*Dean Trench*.

time at which that mystical marriage of God and man in the one person of Christ Jesus took place;—not on the day when man was under the unwritten law of nature, nor during the time or day of the law, but at this time which, through that union of God and man, has become the day of grace.¹

Jans. Gand.

And the mother of Jesus was there: (2) and both Jesus was called, and His disciples, to the marriage.

St. John uses the word, *mother of Jesus*, instead of *Mary*, which is found in the other Evangelists. Before his death the seed of those heresies had been sown which grew up into denials of His humanity. St. John, seemingly with reference to such, always spoke of Mary as *the mother of Jesus*.

Dean Boys.

There seems, indeed, a deep significance in the presence of His mother at this first miracle wrought by Christ. In all acts done by His Divine power we are led back by some incident or another and reminded of the reality of His humanity. Hence the meaning of His mother's being *called* with Him. This was His first miracle, and never hereafter do we read of the Blessed Virgin being present when He worked miracles, so that her presence now seems to have been ordained in order that whilst we adore His creative power we should own Him to be indeed also man.

Our Blessed Lord and *His disciples* were called, apparently, because He was related to the newly-married couple. By them He was called, not, as it would seem, from any expectation of what He would do, since this was His first miracle, but from the ties of kindred. He came, however, not from chance, but design; willing, of His own accord, to be present,² and so—

Ferus in
Johan.

Jans. Gand.

Augustine.

Tirinus.

(1) To sanctify marriage by His presence.

(2) To teach us humility, and warn us against despising those of our relations who are poor.

¹ "The circumstances of time, place, persons are set down to confirm the truth of the miracle. The time was the third day. Mystically there are three days of the world; the first before the law, the second under the law, the third after the law. The world was instructed before the law by the patriarchs' example; by the writings of the prophets under the law; but in the third day, which is the Gospel's accepted time, by Christ and

His miracles."—Dean Boys. See also in Sermons by Rev. Chas. Wheatly, vol. ii. p. 271 (London, 1746).

² "Vocata erat ad nuptias has Domini mater; sive quia cognata, sive quia optime nota, videtur paulò venisse citius (pro cognatarum more), adjutura invitantes; erat enim præ amore, et humilitate omnibus officiosa."—Fran. Coster, *Conciones in Evangelia Dominica*.

(3) Beyond this, He came for the express end of working this His first miracle; and so— Cyril.

(4) To manifest Himself to be the Messiah.

Corn. à Lap.

In responding to the call of those who desired His presence, He gives us the assurance that He will reject none who come to Him, but will enter in and make His abode in the heart which really desires His presence. For His call is the earnest desire for salvation; that call He will answer, that desire He will satisfy.

Ferus in
Johan.
Hugo de S.
Charo.

To call Christ to our own marriage, is to undertake it in His fear, and in our choice to consider His glory.

Luzerne.
Nicole.

(3) *And when they wanted wine, the mother of Jesus saith unto Him, They have no wine.*

When, that is, the wine was beginning to fail. In that it did fail, it would seem that this was the marriage of poor persons¹ who had provided barely enough; hence we may learn Christ's condescension to the poor, in behalf of whom His first miracle was wrought. It is evident from these words of the Blessed Virgin that though He had up to this time worked no miracle, yet she hoped for some assistance in this time of distress. He could not, indeed, have come to thirty years of age without many a conversation as to His mission to the world, and many a declaration of His Divine power. She had also pondered deeply in her heart all the promises respecting Him, all He said and did at Jerusalem; and the things done and the words said by Him whilst at Nazareth He was subject to her and Joseph.² Hence her reverent affection and confidence in His power at this moment.

Maldonatus.

Ferus in
Johan.

Luca Brug.

(4) *Jesus saith unto her, Woman, what have I to do with thee?*³ *mine hour is not yet come.*⁴

¹ "Richer in the love of neighbours than in the fulness of rich possessions."—*Bishop Taylor.*

² "She knew by the rejecting of His trade and His going abroad, and probably by His own discourse to her, that the time was near; and the forwardness of her love and holy desires possibly might go some minutes before His precise limits."—*Bishop Taylor.*

³ "We never find this phrase used in Scripture otherwise than by way of objection or reprehension, as when Jephtha says to the king of Ammon, Judges xi. 12, *τί ἐμοὶ καὶ σοί*; What

have I to do with thee that thou comest to fight against my land? And David to the sons of Zeruiah, 2 Sam. xvi. 20; and again, chap. xix. 22. And Pharaoh Necho to Josias, 2 Chron. xxxv. 21, 1 Esdr as i. 26, 1 Kings xvii. 18; and Elisha to Joram, 2 Kings iii. 13."—*Whitby.*

⁴ St. Greg. Nyssen reads this as though it were an interrogation, "Is not my hour yet come?" am I not now free from earthly subjection and command? The doctrine in this case is however the same as in the text: see *Whitby in loco.*

Josh. xxii. 24.
Judges xi. 12.
2 Sam. xvi.
10; xix. 22.
2 Kings iii.
13.
John vii. 6;
xix. 26.

Most commentators see in these words a slight reproof, and if so, there must have been somewhat to blame. It may be that she spake from mere human and womanly curiosity, wishing to know what He would do; and that somewhat of complacency may have mingled with the thought that He, her son, should be glorified in her presence. The word *woman*, however, is not in itself, as some have supposed, a word of slight or reproach, but has a deeper reference to the truth that that nature in Him which could work miracles was not born of her;¹ hence He says *woman*, not *mother*, because He was about to work by the power of the Godhead, to which she bore no relationship, and with the designs of which she had no right to interfere. This word carries us back to the Temple at Jerusalem; there His appeal to His *Father*, and here the word *woman*, rather than *mother*, is a renunciation of the claims of earthly relationship to interfere with the Divine purposes. Not even on earth may she mingle with the mighty doings of the Saviour; much less in His mediatorial work in heaven.

Stier. In all matters which concern His Divinity she may not interpose. Over Him she has no authority; but in all such circumstances every soul alike stands in the relation of

Augustine. *mother, and sister, and brother*. As God He had no mother, as man He had. She was indeed the mother of His flesh, of that infirmity which from her He took for us; but the miracle He was about to do, was to be wrought by the power of Divinity, not by the weakness of humanity.

Corn. & Lap.

Stier.

Rupertus.

Beaux Amis.

He will work a miracle for these poor people, but not now, for His *hour*, the hour when the wine wholly failed, is *not yet come*. Now, He seems to say, they know not that the wine is failing, wait until they know; for he who perceives not his want beforehand, will not perceive when his want is supplied. This is the hour in which He has pre-determined to work, the hour appointed by His Father.²

Chrysostom. His coming to this world, and all He did whilst here, was in accordance with the time pre-appointed by the Father, and independent of human control; so that these words addressed to His mother, meant, It is for Me to determine as to the working of a miracle, and not for thee, from whom I have derived no power to work. He works in accordance

Irenæus.

Sylveira.

Stier.

¹ Compare this word *woman* with St. John iv. 21, and xx. 15, together with our Blessed Lord's words to His mother whilst He hung on the cross, St. John xix. 26, *Woman, behold thy son*.

² "Docet se ad horam à Deo præ-

scriptam magis attendere quàm ad preces parentis, nec ante his obsequendum. Noli Deo præscribere tempus auxilii, sed confide: aderit eùm venerit hora Ejus. Multum lenit sua mala, qui cum spe et longanimitate sustinet."

—*Avancinus*.

with His own knowledge of what is fit; not of necessity, nor according to human notions. So may we learn this lesson, that when God seems not to answer prayer, we are not to despair, but to trust Him, knowing that when He pleaseth, and when it is best for us, He will supply all our needs.

Ferus in
Johan.

Ludolph.

When His hour has fully come, when He shall reign over a new earth, then will there be no need; no want will then mar nor diminish the happiness of His people.

(5) *His mother saith unto the servants, Whatsoever He saith unto you, do it.*

Though Christ had denied her when she asked Him—for the miracle was not to be done from human affection, though it was done to supply human need—she doubted not that what was necessary He would do of His own deep mercy. In this incident we see the greatness of her faith. Though the miracle was not to be done as she wished, yet she doubted not that He would do what was really needful. She knew not, indeed, what, and hence she said to the servants, *Whatsoever He saith unto you, do it.* In going to Christ, two things are requisite to be observed: the consciousness and acknowledgment of our wants—*they have no wine*; and, moreover, submission in all things to the will of God—*Whatsoever He saith unto you, do it.* Thus is Mary a type of all truly penitent souls.¹ Again, in the words of our Saviour, and in the behaviour of the Blessed Virgin, we may see the pattern for all our prayers. Let us go to Christ:—

Bede.

Sylveira.

Ferus in
Dom.

(1) Remembering that we have no merit nor claim of ourselves; *What have I to do with thee?*

(2) Let us plead our deep necessity; *They have no wine.*

(3) Let us be patient under delay, as Mary was, and manifest entire submission to His will, without doubt and wavering; *Whatsoever He saith unto you, do it.*

Ferus in
Johan.

(6) *And there were set there six water-pots of stone, after the manner of the purifying of the Jews;*²

Mark vii. 3.

¹ "Constante suâ fiduciâ docet te repulsam passum non desperare. Tuum erit facere quodcumque dixerit. Sola illa spes non confunditur quæ operibus fulcitur."—*Avancinus*.

² "Utebantur frequenti lotione Judæi, præsertim in prandiis: ad expiationem immunditiarum legalium, et

ad significandum nos, statim à peccatis, in quæ frequenter labimur, expiari debere. Nam et si venialia tantum sint, polluunt tamen. Committuntur peccata hæc, ait Chrysostomus perfreque in conviviis; tum, ob lautitiam; tum, ob multitudinem ferculorum, et luxum, superbiam, ac detractionem. Ubi ergo

containing two or three firkins a piece. (7) Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

These were pots used for holding water, not which had contained wine; so that none might imagine that there were any dregs of wine in them. They were there for the many washings to which the Jews were accustomed, in obedience to the ceremonial law, and the glosses of their teachers. Our Blessed Lord commanded that these should be filled anew with water *up to the brim*;¹ and when this was done, He worked His first miracle to supply the guests with wine. And this miracle He did without touch or outward appliance, thus showing that however generally He may use external means, yet He needs them not to work the purposes of His will.

Jans. Gand.

Ferus in Johan.

Avancinus.

Christ gives to the penitent soul the tears of compunction for sin; the waters oftentimes of bitter repentance and of fear on account of sin,² and then changes these *waters* into the *wine* of His presence, the consolations of Divine grace.

(8) And He saith unto them, Draw out now, and bear unto the governor of the feast.³ And they bare it.

Christ commanded the servants to fill the pots with water, and then draw out the wine, that they might witness the reality of this miracle.

Sylveira.

He who needed not the presence of water, but without it might have filled these pots with wine, needs not the ministry of man to bring about His will; yet He ever employed man. When He made the five loaves suffice for the

peccatum senserimus, statim gratia abluemur, ut abundet charitas, quæ operit multitudinem peccatorum [Jacob. v. 20].”—*Fran. Coster.*

¹ “As much as if He had said, Where I am concerned, no person that desires grace shall ever be denied it; nor will I ever cease to pour on him my spirit, till he will hold no more.”—*Wheatly's Sermons*, vol. ii. p. 276.

² “Aqua replentur, si timore Dei custodiantur: quoniam timor Dei fons vitæ; aqua, inquam, timor Deus est, etsi minus sapida, sed optimè refrigerans animam noxiis desideriis æstuantem. Aqua est quæ jacula inimici ignita possit extinguere. . . . Omnis timor

Domini, sicut aqua extinguit ignem, sic extinguit peccati concupiscentiam.”—*S. Bernard, Serm. Dom. 1, post Epiph. serm. 1 et 2.*

³ ἀρχιεπίσκοπος, “the ruler of the feast, according to the order and piety of the nation, they chose from the order of priests to be president of the feast, by the reverence of his person to restrain all inordination, by his direction to govern and order the circumstances, by his religious knowledge to direct the solemnities of marriage, and to retain all the persons and actions in the bonds of prudence and modesty.”—*Bishop Taylor, Life of Christ*, § 10.

great multitude, He caused them to be distributed by the hands of His disciples. So He does here. Thus those Divine gifts which He has communicated to man, He wills should be dispensed to others by the ministry of their fellow men.

Ambrose.

(9) *When the ruler of the feast had tasted¹ the water that was made wine, and knew not whence it was : (but the servants which drew the water knew ;) the governor of the feast called the bridegroom, (10) and saith unto him, Every man at the beginning doth set forth good wine ; and when men have well drunk,² then that which is worse : but thou hast kept the good wine until now.*

The question of the ruler of the feast as to where the wine came from proved at once that it was really wine, and testified to its goodness. The knowledge of the servants who had poured in water and then had drawn out wine enabled them to attest the truth of the miracle. Though our Blessed Lord could as easily have worked this miracle without the presence of water, yet He wills that water shall be brought first, and changes that into wine, rather than creates wine from nothing. He, indeed, always works His miracles from existing things ; here, wine from water ; at another time, bread for the multitude from a few loaves. He heals that which has become diseased, and raises the body which was dead, rather than makes that which had no existence. Thus He shows His power over the whole creation, and proves that He is Himself the Maker and Pre-

Bengel.

Rupertus.

¹ "His office was to taste, not to drink the wine."—*Cajetan*.

"Disce ab hoc Architriclino dona Dei libare, non profundere : vino utere, citra inebriationem ; cibo sine gravatione ; honore sine superbia ; divitiis sine injuria et luxu ; sensibus sine curiositate ; intellectu sine novitate ; voluntate ad obedientiam : ita facient tibi, ad corporis et animæ salutem, proximi utilitatem, majorem Dei laudem et æstimationem."—*Fran. Coster*.

² "Every man setteth on the good wine first ; and when men have freely drunk, then that which is worse."—*Version by Five Clergymen*. "Verbum μεθύειν in versione Alexandrina re-

spondet Hebræorum ירר, abunde irrigari, abunde accipere, Ps. xxiii. 5, lxv. 11, Isaiah lviii. 11, Hesychius : μεθύει πληρωται' ירר, quod non semper in vitio ponitur, sed interdum liberalem tantum vini usum declarat, ut Ger. xliii. 34, ubi, narratur, Josephi fratres cum ipso bibisse, et hilares esse factos (μεθύσθησαν μετ' αὐτοῦ), nemo vero facile dixerit, eos sese coram Ægypti prorege inebriasse."—*Kuinoel*. The saying, moreover, is a general one, used by the governor of the feast, a proverbial expression without any application to the present occasion.

³ ἐλάσσω, smaller, thinner.—*Hammond, Whitby*

Maldonatus. server of all things—at once the God of nature and of grace; honouring the work of His own hands, whilst changing it to a higher nature. At the beginning He created all things, and then rested from His work. Now He, the same God, changes, restores, and re-creates.

He came on earth when the strength and spirituality of the law had been lost, when all was vapid; and into the vessels of earth poured the true wine of His kingdom, and restored that grace which, through man's sin, had decayed. He came, however, not to teach a new doctrine, but to change it in its spirit, and fulfil that which, through man's defects, was wanting.¹ He is Himself the true wine which

fills now the water-pots, used aforetime only for the purifications and works of the ceremonial law, as He fills with the wine of His grace us, vessels of earth. John indeed could baptize with *water* and call men to repentance; only the Creator of all could give them spiritual gifts, of which water is the emblem, and make glad the hearts of men by the forgiveness of sins. He is the fulness and the sweetness of all Old Scriptural promises; the substance of all legal shadows; and we can in no wise understand the meaning of the Old Testament unless in it we find Christ.²

He who had before sanctified water by His touch in baptism, now ennobles it by changing it to wine. Thus is one grace of His always the promise and pledge of new grace.

Sylveira.

But our Saviour not only changed water into wine—that

¹ "What can better represent the state of the Church under the law of Moses than the element of water? Water is what we always use to wash and cleanse ourselves from all our external pollution and filth. And what further virtue, I beseech you, had the law, than what the Epistle to the Hebrews intimates, viz. that of *sanctifying only to the purifying of the flesh*? Heb. ix. 13. By the water, then, which is the subject of our Saviour's power and might, the law must be meant: which was only of use to the external cleansing of the body, but not to the inward purification of the soul."—*Wheatly's Sermons*, vol. ii. p. 272.

² "When after the manner of the purifying of the Christians, we fill our waterpots with water, watering our couch with our tears, and moistening our cheeks with the perpetual distil-

lations of repentance; then Christ turns our water into wine; first penitents and then communicants; first waters of sorrow and then the wine of the chalice; first the justifications of correction, and then the sanctifications of the sacrament, and the effects of the Divine power, joy, and peace, and serenity, hopes full of confidence, and confidence without shame, and boldness without presumption; for Jesus 'keeps the best wine till the last,' not only because of the direct reservation of the highest joys till the nearer approaches of glory, but also because our relishes are higher after a long fruition than at the first essays; such being the nature of grace, that it increases in relish as it does in fruition every part of grace being new duty and new reward."—*Bishop Taylor, Life of Christ*, Pt. ii. § 10.

which He made was *good wine*; better than that which the guests had been drinking; for the miracles of Christ, and His operations of grace, are better and more beautiful than the productions of nature. In this, too, is the distinction pointed out between the service of God and that of the devil. Satan proffers that which is sweet and pleasant at first, and in the end these pleasures become sources of bitterness; whereas the pleasures which come from the hand of God continually increase, and grow more satisfying. As at these feasts, so with sinners in this life: when the spiritual palate is blunted, when men have lost the discernment between good and evil, then the devil puts upon them that which he would not have dared to have offered at the first—coarser pleasures, viler enjoyments, and swinish husks.

Chrysostom.

Ludov. Gran.

Trench.

As with the service of Satan, so also with man. Those whose profession of holiness is made in their own strength, or who rely upon themselves, thinking that they shall never fall from the grace which God has given to them, and so gradually relax their care and watchfulness, lose, in the end, their relish for the spiritual delight of the marriage feast of Christ. It is only in the hearts of those who walk humbly with Him in *steadfast fear and love* that the *good wine*, the delight in obedience to God, and the pleasures which flow from His indwelling presence, are *kept until* the end.

Nicole.

(11) *This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.*¹

John i. 14.

This was the first manifestation of our Blessed Lord's Divinity in working a miracle; hence those said to have been wrought by Him in youth, during His abode in Egypt, are false.

Jans. Gand.

It is not correct to speak of a miracle as a change of nature; rather it is the attainment of the same end as that

¹ "Hinc patet falsum esse librum de infantia Salvatoris, qui et reprobari in decreto Gelasii Papæ tanquam ab hæreticis confictus. Atque hac de causa videri potest ex proposito istud Joannes addidisse, ut rejicienda demonstraret miracula quæ de Jesu jactabantur antea facta. Non enim intelligendum est Joannem noluisse significare istud miraculum non fuisse simpliciter primum, sed primum inter ea quæ fecit in Cana Galilææ. Nam nulla videri

potest ratione, quare potius diceret Evangelista primum miraculum quod in Cana factum est, quam primum miraculum quod in Capharnaum aut in Hierusalem factum est. Deinde cum additur, *et manifestavit gloriam suam*; hoc est gloriam et claritatem potentie suæ divinæ, apertè satis significatur prius tali ratione non manifestasse gloriam suam."—Jansen Gand. in *Concord. Evan.*

which we see in nature, but without the intervention of means. It is, indeed, the selfsame act as that by which He every year changes the rain of heaven and the moisture of earth into the wine which swells the clusters of grapes on the vine. Hence, by this miracle, He *manifested* Himself—makes evident, that is, His own secret workings in nature—and shows Himself the selfsame God who works unceasingly in those processes of nature which only because of their commonness we disregard, or pass by as though less wonderful.¹

And in this He is said to have *manifested forth His glory*, and that not to His disciples merely—the word is expressed indefinitely—it was an act done for all ; for those who know it now by the record as well as those who saw it with the eye. Of no other could it be said that, by working miracles, he manifested *his own glory*. Christ alone did so, because He worked miracles by His own power. Thus all His miracles were a showing forth of His Divine glory, an unveiling of His almighty power ; and this miracle at Cana was an especial sign of *His glory* as the prelude to so many others. For, from this moment, He ceased not to work in the same manner. Hence we find Him going immediately from Cana to Capernaum, and thence, after a short delay, to Jerusalem, throughout the villages of Judea and Galilee—scattering the seed of faith and working miracles in confirmation of His Divine mission, until He did so in the midst of the Holy City itself. His miracles were so many manifestations of His glory—

(1) As proving that He was the Creator of those things in which He showed His power.

(2) As showing forth His mercy in that He was ever ready to help those who needed. His Divinity made itself seen in His change of the substance of created things ; His all-power in doing so by a word ; His mercifulness, in that He did so for these poor persons in their need ; His truth, in that He fulfilled thereby the predictions of the prophets, that He would *feed* His flock, and *comfort* Zion. This miracle is His manifestation as the Father of the needy, as One who will supply all wants, and aid as well in temporal as in spiritual distress. Nothing, indeed, so clearly shows

¹ "Sicut miramur quæ facta sunt per hominem Jesum, miremur quæ facta sunt per Deum Jesum. Per Deum Jesum facta sunt cælum et terra, mare et omnes ornatus cæli, opulentia terræ, fecunditas maris, omnia hæc quæ oculis adjacent, per Jesum,

Deum facta sunt. . . . Cum erga tanta videamus facta per Deum Jesum, quid miramur aquam in vinum conversam per hominem Jesum? Neque enim sic factus est homo, ut perderet quod Deus erat. Ipse ergo fecit hoc, qui illa omnia."—*St. Augustine*.

Augustine.

Chrysostom.

Ferus in Dom.

Maldonatus.

Tittmann.

Sylveira.

Ferus in Dom.

Ezek. xxxiv.
15.
1 a. li. 3.

the presence of Christ as that joy which springs up for God's people in the midst of tribulation, the peace which falls on the heart amidst great distress, and that spiritual comfort which the soul experiences amidst failure and want.

Hugo de S.
Chiaro.

The design of all miracles is the manifestation of the glory of God, and the confirmation of His children's faith; hence with respect to this miracle, we read that *His disciples believed in Him*. Not, that is, that they then began to believe—for they followed Him because they already believed—but this miracle increased their faith in Him, and deepened their reverence for Him. It may be that, before this, they only believed in Him as the Messiah, without recognizing His Divine Nature. This miracle proclaimed that He was not mere man sent by the Father, but very God of very God.

Nat. Alex.

Haymo.

Toletus.

This miracle of Christ, the first of His miracles, and the beginning of His manifestation, seems to have especial reference to His advent into the world, and to give the keynote to the whole of His earthly ministry. He is Himself the Bridegroom, and His union with mankind is typified in every marriage, and spoken of in Holy Scripture by this appellation. And the union of Christ with man is threefold. There is the union—

(1) Of God with our nature in the person of Jesus Christ; Incarnate God.

(2) Of Christ with the Church; He the Bridegroom, and the Church the Bride, adorned for her Lord.¹

Rev. xix. 7;
xxi. 9.

(3) Of Christ with the soul of every faithful child of God.

Ephes. v. 32.

The first two forms of union are consummated, for they depend only on the will of the Eternal Word. In the latter, the will of man is to be considered. It may frustrate or accomplish the will of Christ, for in this we are *fellow-workers* with God. The first two are in vain, so far as each of us is concerned, unless the individual soul has attained unto the last. In this union He gives the soul to which He is united, not as man gives to his earthly bride, gold and jewellery of earth; but that which cannot fail, His body and blood, to adorn, and strengthen, and refresh, and keep life within the soul. And when He comes, He visits the heart with mercies, of which His miracle at the marriage in Cana of Galilee is only a faint type; changing the trials

¹ "In hunc mundum venit Dei Ecclesiam sibi conjunxit in Cruce, in filius, mysticas nuptias celebraturus. fide, in justitia, et in sempiternum." Naturam humanam in Incarnatione, —*Natalis Alex.*

Nicole.

and sorrows of life into peace and joy¹ as fully as before He changed vapid water into good wine.²

By some this miracle is considered to have been the third manifestation of Christ happening on the anniversary of the same day ; but whether this be so or not, it is commemorated as one of His three Epiphanies by which the Father testified to the truth of His nature and mission. These are :—

(1) The star to the wise men.

(2) The voice of the Father and the descent of the Holy Ghost at His baptism.

(3) His own works done in accordance to the will of the Father, and by the power of the Godhead. In conformity to the example which our Blessed Lord has left us in His various Epiphanies, God requires each one of us to manifest forth the glory of our new creation ; bidding us—

(1) To show forth the light of faith within us.

(2) To bear the testimony of a good conscience, which is the utterance of His voice.

(3) To manifest to others the reality of our profession by the works of our life, the fruits of Divine love.

Ferus in Dom.

¹ "He turned water into wine, on purpose to make us merry ; the water of tears into the wine of joy."—*Franks*.

² "Les époux du monde ne font que choisir leurs épouses ; mais c'est Jésus-Christ qui forme la sienne, et qui la rend digne de son choix ; et ce

qu'il fait pour la former, c'est qu'il change l'eau en vin ; c'est-à-dire, que la trouvant fade, insipide, sans force, sans vigueur, il la remplit de la force de son esprit."—*Nicole sur les Évangiles. Essais de Morale, t. ix. p. 336.*

* * "Domine Deus, qui ut nuptias sanctificares, iis interesse voluisti, da nobis earum intelligere mysterium et ad illas nuptias pertinere, in quibus Ipse

sponsus es castarum animarum. Qui vivis et regnas cum Patre in unitate Spiritus Sancti Deus in sæcula sæculorum, Amen."—*Brev. Bituricense.*

THE THIRD SUNDAY AFTER THE EPIPHANY.

ST. MATTHEW VIII. 1—13.

(1) *When He was come down from the mountain, great multitudes followed him.*

Great multitudes followed Him, of the people, not of the Scribes and Pharisees. It was ever *the common people* who *heard Him gladly*. In the mount He taught His disciples; He comes down now, and by miracles confirms the truth of His claims to be the Messiah, and attests the Divine character of His teaching; ¹ for every one of His miracles are seals by which He proves the truth of His doctrines. And not only—

Mark xii. 37.
Nat. Alex.

Jerome.
Ferus in
Dom.

(1) Signs by which He demonstrates that His words and teaching are the words and teaching of God; but—

(2) They are themselves distinct promises and announcements of good as much as His preaching itself, since in them He gives us assurance that He ever hears our prayers; that He both can and will help all who call upon Him. The words which He spake, and the deeds which He did, are from one God; and if in the mount He cured souls and healed hearts, He descends but to continue His work and heal the body.

Ferus in
Matt.

Chrysostom.

In this descent from the mount, in healing the leper, and the following of the multitudes, we have the mystery of His

¹ "Multo tempore in monte, cum Apostolis suis, de perfectione edisserens consererat, quæ captum superabant vulgi. Postea descendit, magnam hominum ponè trahens multitudinem. Indicans, paucos antequam ex editissimo cœlorum monte in hanc vallem descenderet, Ipsum secutos. Notus tantum erat cœlis et Angelis: jacebat genus humanum peccatis suis, quæ claudicare ipsum fecerant, planè evigoratum ac impotens, assimilatum Miphiboseth, qui

ætate tenera lapsu pedes ad eundem fecerat inutiles. Et sicut impiissimus rex Adonibesece septuaginta regibus, micas sub mensa ipsius colligentibus, summitates manuum ac pedum præciderat: ita et diabolus peccatis abstulerat potestatem omnem bene operandi, et bono animi affectu ad Deum excurrendi. In cœlum ascendere nemo poterat. Christo accersendi eramus descendenti, atque ita secutus est Eum mundus, et fidem amplexatus est."—*Fran. Coster.*

coming into the world pictured. It was only by His coming from the height of heaven—the mount of God—that sinners were able to approach Him. The disciples were indeed raised up and were with Him on the mountain; but the leper, the type of all sinners, could only draw near to Him in faith when *He came down from the mountain*. Had He not descended from heaven, the many could not have followed Him, but only a few. He came, and then *great multitudes* of mankind out of every nation, and kindred, and people *followed Him*.

Pseudo-Chr.

Greg. Naz.

Jans. Gand.

In this He leaves us a practical lesson, and bids us follow His footsteps: we ascend into the mount when we pray and meditate upon Him; we descend into the plain when we do the works of our calling, and aid in the conversion of sinners. The Christian must aim at doing both, for in vain shall we ascend to Him by contemplation on Divine mysteries, and the marvels of God's love, unless we descend also to the practical needs of our neighbours. It is a lesson also to the pastors of Christ's flock, teaching them at one time to ascend and draw with them the minds of their people to the mysteries of the faith, but not to forget at other times to minister to the simplest, the most ignorant and infirm, of the members of Christ.

Ferus in
Matt.Mark i. 40.
Luke v. 12.

(2) *And, behold, there came a leper and worshipped Him,¹ saying, Lord, if Thou wilt, Thou canst make me clean.²*

In the coming of the leper to Christ we have the pattern which He gave all those who would draw nigh to Him, and we are called upon to imitate this poor man:—

¹ “Προσεκύνει, flectabat genua, proolvebat se ad ejus pedes, Marc. i. 40, γονυπετῶν αὐτὸν, ut si Gallicè diceret, lui faisant beaucoup de révérences, Lucas v. 12, πεισὼν ἐπὶ πρόσωπον, eadens in faciem. Hebraismus secutus, quod multi urbanitatem Christo tantam prophetæ, aut viro sancto exhibitam, interpretantur. Ego vero religionem fuisse puto, quia ideo videntur omnes Evangelistæ tanto studio hanc circumstantiam exprimere voluisse, ut ejus leprosi fidem declarent: quæ minima profecto fuisset, si Christum nihil supra, quàm Prophetam, aut virum sanctum credidisset, Deum ergo credidit, neque alii, quam Deo dicere potuit, *si vis potes me mundare*.”—Maldonatus.

“Ab hoc discite leproso non corde

tantum, sed et corpore adorare Deum, agnoscens per hoc, non tantum animæ ut Manichæi volebant, sed et corporis tui auctorem esse Deum.”—Fran. Coster.

² “Non bene orat, qui non in fide orat; imò deridet Deum, qui orat, nec tamen credit Deum posse aut velle dare quod petit. Item non bene orat, qui terminum Deo ponit, unde Judith sancta fœmina sacerdotes objurgans, ait: Qui estis vos, qui tentatis Dominum? &c. Non bene petit qui Deo modum præfigit: nos nam quid oremus nescimus. Bene autem orat, qui voluntatem suam rejicit in Dei voluntatem: sicut puer à charo patre aliquid petens, non dubitat de patre, ipsius tamen voluntati omnia committit.”—Ferus in Matt.

(1) In the earnestness of his coming. Though he knew that he was shunned and loathed by his fellows, yet he endured their scorn; and though his neighbours shrank from him as polluted, this did not prevent his approaching Christ.

Ferus in
Matt.

(2) In the reverence of his approach; *he fell on his face*.¹

Luke v. 12.
Faber Stap.

(3) In the firmness of his faith in Christ's power as God; for if his prostration does not prove that he regarded our Blessed Lord as very God, yet his words, *Thou canst*, show us that he did. He says not, If *Thou* wilt intercede for me and ask of God, He will enable Thee to do it; but, If *Thou Thyself wilt*, *Thou canst* do it, for Thou art God.²

Corn. & Lap.
Chrysostom.

(4) In his perfect submission to the Divine will, and his acknowledgment that even though God should not answer his prayer, yet this would be no impeachment of His power;³ his words are, *Thou canst*, whether *Thou wilt* or no.

(5) He is our pattern in the earnestness of His prayer.⁴

Stella.

This disease of leprosy has been especially selected by God as a type of sin. Its effects and consequences have so great a resemblance to the leprosy of the soul, and all the ordinances respecting the bodily disease are in their spirit so applicable to the sinner, that it seems to have been chosen by God as a living picture of sin which should be always before the eyes of man. It is the type of sin—

Trench.

(1) Because of its hereditary character. It is a disease communicated from father to son.

(2) Because of its destructive nature. It eats up the strength of the body as sin destroys the energy of the soul.

(3) Because of its loathsomeness. It makes the leper an abomination to his fellows, as sin degrades and makes a man an offence to his fellow-men.

(4) Because it separates the diseased one from the company of others, as sin separates a man from his fellow-men, by producing selfishness and destroying sympathy.

(5) Because it sets its mark on the body, as sin sets its stamp upon the actions and thoughts of the soul.

Ludolph.

(6) Because leprosy is diffused over the whole body,

¹ "He who worships God irreverently shows himself not a Christian, but a Manichee; who thought God made the soul, not the body."—*Dean Boys*.

² "Voluntas tua potentia tua."—*Cassian*.

"Confitetur Dominum credit omnipotentem, fatetur voluntatem potentie æqualem; neque ait: munda me; sed desiderium sanitatis ejus voluntati submittit. . Ità verò agendum, aliàs petis,

quod non vult."—*Avancinus*.

³ "Si vous le voulez. Il reconnoissoit par-là que cette guérison ne lui était point due; qu'elle dépendait de la pure volonté de Jésus-Christ; que Jésus-Christ avait droit de la lui refuser; et que lui n'en avait aucun de s'en plaindre."—*Nicole*.

⁴ "Brevis oratio, magnæ fidei insignisque modestiæ index."—*Luca Brugensis*.

Hugo de S.
Charo.

differing in this from diseases which are confined to one part ; thus sin gradually steals over the soul, and depraves the whole moral nature of man.

(7) Because it is rarely cured ; as habits of sin are rarely overcome by the sinner.¹

Beaux Amis.

And as this leper (whom the law separated from others, thus convicting him of pollution, though it could not cure him) came to Christ, so must every sinner come, not by means of the deeds of the law, but as to One who is above all law, and can effect, of His free grace, that which the law cannot.

Mark i. 41, 42.
Luke v. 13.

(3) *And Jesus put forth His hand and touched him, saying, I will ; be thou clean.*² *And immediately his leprosy was cleansed.*

1 Tim. v. 22.

Pseudo-
Chrysostom.

Theophylact.

Tertullian.
Chrysostom.

The law forbade any to touch a leper, as the Gospel forbids any one to be a *partaker of other men's sins*. Yet in touching the leper Christ broke not the spirit of the law ; for it commanded that no one should touch the leper—for this reason, lest he should be defiled ; but since the disease could not defile Him who was absolutely sinless, this command could not apply to the Saviour. Others note that at His touch the man was instantly healed, so that not even the letter of the law was broken, since what Christ touched was a cleansed body. In this Christ proclaims Himself God, since when Naaman came to the prophet to be healed, Elisha did not come and *put forth his hand* as though he had the power of curing by his touch, but sent him to the river Jordan, and healed him as a minister of God, not as the Lord. This healing by Christ, moreover, was a distinct claim on His part to be the Messiah, since the power to heal leprosy was one mark of His mission, which the Jews aforehand expected the Messiah to give.³

He *put forth His hand* to show his readiness to heal. He *touched him*—

(1) To show that He was the Lord of the flesh, and that He needed not to send the leper to the waters to be healed,

¹ See note at end of commentary on the fourteenth Sunday after Trinity ; also Archbishop Trench's remarks on this disease in his *Notes on the Miracles*.

² "*Volo propter Photinum, imperat propter Arium, tangit propter Manichæum.*"—*St. Ambrose in Lucam.*

³ "The first miracle specified by St. Matthew is the healing of a *leper* ; and he seems to give it the precedence,

though it was not the first in order of time (see St. John ii. 11), that he might begin with a work which proved to them on Scripture authority and their own principles the Divine mission and power of Jesus. For by such a sign did Moses convince the house of Israel that God had sent him to be their deliverer (Exod. iv. 7, 8, 31)."—*Townson on the Gospels*, vol. i. p. 127.

as Elisha did. So now, though He has appointed sacraments to cleanse, yet He needs them not to work His will, nor to be *necessary* channels of His grace. Alb. Magnus.

(2) He touched, and thereby showed that He, the Giver of the law, was not subject to the law.

(3) He touched, to show that He could not be contaminated by leprosy, nor by sin, of which it is the type. In this, too, He proved the reality of His human nature, for He was truly man as well as God; and healed at times by a sensible touch, as by an instrument. By His body, acts of Divinity were done. Sylveira. Damascen.

(4) He touched, moreover, to assure us that He will not shrink from us, however great our pollution may be.¹ Coster.

By this touch He communicated healing from His own all-healing flesh, and condescended thereby to our infirmities; teaching us the truth that our salvation comes from this fact, that He took upon Himself our humanity. In that He *touched*, He showed Himself man: in that He healed, He proved Himself God. He willed to cure for the sake of the man who was diseased. He spake the word and *touched him* for the sake of those who stood by, and were thus made to see that it was He only who had healed the leper of his infirmity. Maldonatus. Stella.

The touch of Christ is at all times efficacious. This touch is—

(1) Corporeal, in the body, as in this miracle.

(2) Partly spiritual and partly corporeal, as when He touches the body and soul by tribulation; softening the hardness of the sinner's heart, and restraining the concupiscence of the flesh by outward trials.

(3) Purely spiritual, as when He moves us by spiritual inspiration, the direct utterance of His voice in our soul. Ludolph.

In the justification of the sinner, God extends His unseen hand; touches his heart by Divine grace; speaks to his soul and inspires him with a desire to be healed; works within him faith, hope, and charity, as yet imperfect; pours into him the gift of prayer, by which the sinner makes known his needs to Christ, and supplicates for healing. His all-powerful will makes the unwilling willing and obedient, the opposing submissive, and the embittered and

¹ "Magnitudo peccatorum tuorum, et multitudo defectuum non te terreat, non enim considerabit illa Christus: tantus in Illo tui est amor ut quo deformior sis eo te libentius sanet; tanta virtus ut quodcumque velit possit. Nemo fœdior fuit Lazaro, qui in sepul-

chro quatrduanus fœtere cæperat [St. John xi. 39, 44]: nullius vita ac salus desperabilior: aperiri tamen putidum præcepit Christus monumentum, ac verbo uno vitam sanitatemque perfectam ei restituit."—*Fran. Coster, Conciones in Evan.*

Nat. Alex. hostile soul to yield itself to the motions of love to God.
 He might have healed by a word, as afterwards we find Him doing to the Centurion's servant; but He *touched him*, healing the rather by the instrument of His humanity,
 Ludolph. in order that He might declare that His humanity was joined to and pervaded by His Divinity.¹ In His baptism the same body conveyed ever after to the waters of baptism cleansing power, as from His incarnation His blessed body and blood possess healing and cleansing virtue for the soul.

Alb. Magnus. By this His gracious touch He teaches His ministers not to turn from the vilest sinner who comes through them to Him for mercy; and gives them assurance that, if they draw near to the sinner in His name, and for His sake, they need fear no pollution from the knowledge of the sin of the penitent.

Ferus in
Matt.

Matt. ix. 30;
xii. 16.
Mark i. 44.
Luke v. 14;
ix. 36.
Lev. xiii. 2,
3; xiv. 3,
4, 11. (4) *And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.*

Though the Jewish priesthood had become greatly corrupt, yet Christ, who had come not to destroy but to fulfil the law, would not extinguish the obligation of the Jews to obey the precepts of God's law, and do as He Himself, by the mouth of Moses, had commanded them. In thus submitting to the law, which was made for weak and sinful man, we have a conspicuous instance of our Blessed Lord's humility.

Lightfoot.

Jerome.

He sent the leper to the priest—

Nat. Alex.

(1) To show that he was really cleansed, and might be restored to human society, and to a participation in the sacrifices from which, whilst unclean, he had been cut off.

(2) In honouring the priesthood He manifested His own obedience to the commands and ordinances of His Father.

(3) By so doing, He took from the priest the power of accusing Him of being a transgressor of the law.

Ludolph.

(4) He provided thereby the means by which they might know that it was not by a mere man that the leper had been cured, and that He who had healed him was above nature. He showed moreover that the leper had not been cleansed by the law, but by the might of Divine grace;

¹ "*Et confestim mundata est lepra ejus. Nullum fuit medium inter hoc volo et leprosimunditiam, perinde ac in mundi creatione: Ipse dixit, et facta sunt. Sic ubi dixit, volo mundare, mundatus est qui erat immundus.*"—Piconio.

and that the Great High Priest had indeed come who should heal all man's infirmities.

Pseudo-
Origen.
Beaux Amis.

Thus now He sends us to His ministers,¹ not as to those who of themselves work the cure, and can heal our spiritual infirmities by their own power, but He sends us to them as to those who are witnesses and instruments of His will, and have authority from Him to restore to the outward communion of God's people, to declare the absolution which He Himself really gives, and receive again to the blessing of the Holy Eucharist, those who for their sins had been for a while cut off.

Chennuitz.

Some commentators understand by these words of our Lord, *tell no man*, that He meant, tell no one until thou hast showed thyself to the priests, lest, hearing who it was that had healed him, they should harden their hearts to the truth, and deny the fact that he had been cleansed. Others again explain these words in a way which is, perhaps, more likely, but which yet falls short of the whole meaning. They suppose the force of this injunction to be, *tell no man* of that healing which is so manifest that none of the multitude around need be told of it; tell it not by the tongue, but show forth the miracle by means of the cleansed body. There seems more than even this implied. It is noteworthy, that out of the crowds of men who had been healed by Him, and had received temporal blessings from His hand, not one was selected to follow Him as an apostle. He would be proclaimed by none who had been in this way benefited by Him. He does not forbid those who *saw* His miracles to tell them to others, but those who had experienced them in their own person He does here and elsewhere forbid to do so. He removes from His Gospel the imputation of having interested witnesses.

Stella.

Bengel.

Hugo de S.
Charo.
Jerome.

Such a command has indeed its moral lesson also. In repressing all public proclamation in connexion with His work, He testifies most expressly that this was not what He Himself desired; thus showing His own avoidance of ostentation and vain-glory, and teaching us all, but more especially leaving an example to His ministers, that they should on all occasions disregard the applause of men in every action of their lives; and that they and all Christ's disciples should be content to let the deeds which they do

Stier.

Chrysostom.

¹ "Sine cujusquam ministerio lepram spirituale peccati Christus abstergere potest, sed quam Ecclesiæ suæ et sacerdotibus novi Testamenti, dedit potestatem remittendi peccata, vult agnosci a nobis et credi, nosque ejusdem Ecclesiæ

clavibus subjici. Potestas enim sacerdotum novæ legis longe major ac præstantior est potestate sacerdotum legis veteris."—*Nat. Alex.* See *St. Chrysostom de Sacerdotio*, lib. iii. cap. vi. [190] *ed. Lip.* 1825.

Luzerne.

speak for themselves. More than this, it was His gracious aim to direct those who had been healed into silent thankfulness to God; and thus work in them a profounder penetration of His mercy, which talking might injure or even dissipate.¹

Stier.

He bids this leper *offer the gifts that Moses commanded*. Christ does not release him from his obligation to fulfil the law because He had healed him. The gift prescribed by the law was two birds, one of which was to be killed, the other, dipped in *the blood of the bird that was killed*, was to be allowed to escape; an image of our escape from the hand of the destroyer through the blood of Him who was slain for us.

Levit. xiv. 6.

Gorranus.

Ferus in
Matt.

This gift of the cleansed leper was to be *as a testimony unto them*; against them, if they refused to believe in Christ and His mission when they saw this miracle; for them, should they confess His power, and believe on Him; since it has ever been that to those who believe in the Gospel, it is the power of God unto salvation; but to those who believe not, it is a sure *testimony* against them.² The coming of the leper to offer his gift was a *testimony* to the priests, since—

(1) They would then be forced to ascertain whether the leper had been healed or not.

(2) If he were cleansed, they would testify to the people the truth of this miracle by restoring the man to the company and congregation of Israel.

Corn. & Lap.

Jerome.

(3) The miracle would be a testimony to the priests themselves that the Messiah had at length come; and if they continued hardened against His word, they would no longer have any excuse for their sin, as though they knew it not.

Let us all remember that the duty which our Blessed Lord commanded the leper to perform towards the priests of the old law is still more important with reference to those of the new law. The first were but witnesses of a healing in which they could render no aid; the latter are not the witnesses merely of the washing away of sin, but the

¹ "Præcipitur, S. Ambros. (lib. v. in Luc.) inquit, nemini dicere ut doceret, non vulganda nostra beneficia. S. Chrysost. in Hom. 69 ait: Docens quàm esset alienus ab aura gloria et jactantia pompa. Disce hoc et tu: noli aucupari inanes ventos: noli te ipsum prædicare, sed Jesum, à quo habes, si quid in te est, quod laudem meretur."—*Avancinus*.

² "In testimonium illis: et hoc exponitur dupliciter. Moyses præcepit in testimonium illis. Et per hoc docet quod præcepta Moysi erant in testimonium Christi, sicut habetur, Joan. v. 46, Si crederetis Moysi, crederetis forsitan et mihi. Vel aliter. In testimonium illis, id est contra illos qui viderunt miracula et non crediderunt."—*Th. Aquinas*.

instruments by which God conveys the pardon of sin to the soul of the sinner. In sending, then, this man to the Jewish priest, Christ leaves behind an example for us to follow who are conscious of sin; and sends the sinner by these words to His priests now. Nicole.

He touched by His gracious hand the sinner with the first feeling of contrition, He sends him to His Church and sacraments for healing, and bids him offer the gift which the Gospel requires—himself a *lively sacrifice to God*, in gratitude for His unspeakable mercies. Ludolph.

(5) *And when Jesus was entered into Capernaum, there came unto Him a centurion,¹ beseeching Him, (6) and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.* Luke vii. 1.

Christ, in confirmation of His doctrine, works two miracles, one on the Jew, the other on the Gentile, to assure us that His doctrine applies to both, and that His love and mercy are over all His works;² and yet as He was sent unto the lost sheep of the house of Israel, so here it is to the Jew first, and also to the Gentile. He healed the Jew who was a leper, the Gentile who was paralyzed; the first the disease which resembled the utter corruption of the Jewish Church, the latter the helpless state of the Gentile world. Chemnitz.
Rom. ii. 9.
Jans. Gand.

The centurion drew nigh, and *came unto* Christ, not in body merely, but also with the soul. He first believed in Christ with his whole heart, otherwise he would not have come to Him to seek the cure of his servant. Ferus in
Matt.

(7) *And Jesus saith unto him, I will come and heal him.* (8) *The centurion answered and said, Lord, I am not worthy that Thou shouldest come* Luke vii. 6,
7; xv. 19,
21.
Ps. cvii. 20.

¹ "It is quite worthy of note that all the Roman centurions who appear in the sacred narrative are honourably mentioned; thus, besides these two [the one referred to in the text, and Cornelius, Acts x. 1], the centurion who watched by the cross of Christ, and exclaimed, 'Truly this was the Son of God' [Matt. xxvii. 54, and Luke xxiii. 47], and Julius, who so courteously entreated Paul on his way to Rome [Acts xxvii. 3, 43]. Probably, in the general wreck of the moral institutions of the heathen world, the Roman army was one of the few in which something of the old virtues survived."—*Trench on the Miracles.*

² "The leper was a Jew, the centurion a Gentile; the leper poor, the centurion rich; the leper a man of peace, the centurion a man of war. Insinuating hereby that God is no acceptor of persons, but that His benefits indifferently belong to men of all nations and of all fashions."—*Dean Boys.*

under my roof: but speak the word only, and my servant shall be healed.

As to all who really pray to Him, our Blessed Lord promises far more than they ask, so to the centurion. He came to Him and spake only of his servant's sickness; Christ promises to *come and heal him*. An instance not only of His readiness to give to all who seek Him, but also an example of the easiness of access to Him, and of His willingness to give more than we can ask or think. And as He promised, so He indeed came; for though the centurion deemed himself unworthy to receive his Lord, yet Christ came in His Divinity and healed his servant, even though He came not, as He needed not to come, in body. Thus, too, the faith and humility of the master went not without reward, and he received that Saviour into his heart, whom he declared his roof unworthy to receive.

The centurion asks not that Christ should bid His angels heal his servant. He seems to have had a clear perception of our Lord's power, who, in His miracles and works of mercy whilst on earth, used not the intervention of angels; hence he entreats Him to *speak the word only*. Where indeed the word of Christ enters, be it into a man's heart or house, it is the very power of God; for His living Word is no mere messenger of His, but Christ Himself. And He comes to heal; for now as much as then, whatever the spiritual disease may be, yet to the penitent's prayer He answers in these words, and does come and heal.¹

In the centurion we have an example of lively faith and of profound humility, the two requirements in all real prayer. The first step in the path of humility is to know and confess the weakness of our will, and the need we have of Divine grace; the next step is to acknowledge that all we ask for is of the gracious and unmerited bounty of God.²

(9) *For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.*

¹ "Il nous dit encore, avec autant de vérité qu'il le dit alors, *Ego veniam et curabo*: J'irai, et en quelque état de langueur que vous soyez, si de bonne foi vous voulez être guéris, je vous guérirai."—*Bourdalone*.

² "Quo plus Deum amas hoc Deum magis æstimas, teque vehementius con-

temnis, ac adeo indignum te Deo reputas. . . . Centurio affirmans verbum Christianare posse distantem infirmum, affirmaverit etiam verbum illud divinitatis fuisse instrumentum. Neque enim soli deitati salutem adscripsit, sed etiam verbo quod ex suo Christo ore proferret."—*Paulus de Palacio*.

Arias
Montan.

Alb. Magnus.

Trench.

Sylveira.

Chemnitz.

Nat. Alex.

That is, I am not the supreme earthly magistrate, as Thou art the supreme heavenly power, but a mere man under authority; yet I have but to speak and I am obeyed. If then I, who am *under authority*, am obeyed, how much more wilt Thou be who art God? for as I speak to my servants and they come or go, so canst Thou, who rulest over all, speak and command this disease—a messenger from Thee—to depart from my servant.

Chemnitz.

Gloss. Ordin.

These words of the centurion are a clear confession, not only of the power, but of the Divinity of our Blessed Lord, who was not mere man, nor one *under authority*.

Coster.

(10) *When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.*

Luke vii. 9.

At every moment of our Lord's mission, the mystery of His nature—perfect God and perfect man—is set before us. Whenever He displays more strikingly His Divine power, we have something to remind us of the reality of His humanity; so, on the other hand, in His times of greatest suffering we have something which brings us back to the acknowledgment of the Divinity. *He marvelled*, for He was really man; and His experimental knowledge, such as man has, was increased by the circumstances around Him.¹ Then, turning Him about, He commends this great faith of the Gentile centurion as an example and testimony against the feeble faith or unbelief of *them that followed*, who yet were children of the promise, and boasted their descent from faithful Abraham. The faith which is manifested by Gentiles is always that which is commended by Christ; and this fact will enable us to understand the appropriateness of His words, *I have not found so great faith, no, not in Israel*. The centurion's faith was—

Alb. Magnus.

Stier.

Maldonatus.

(1) A true faith; his words show that he comprehended the power of God, in being able with a word to heal his servant.

(2) It was *great*, since not based, like that of the Jews, on signs and wonders: without seeing, he believed. His was the blessedness which Christ afterwards declared should be theirs who had faith without the instrument of sight.

Chemnitz.

John xx. 29.

(3) His faith was remarkable also, inasmuch as he was brought to Christ without the schooling of the law, and the other advantages of Jewish teaching.

Sylveira.

¹ On the increase of the wisdom and the stature of Jesus Christ, see the comments on the Gospel for the First Sunday after the Epiphany.

Both the faith of the centurion and also his charity, his regard for his servant, are noteworthy. His was faith united to love, and his love, it may be, strengthened his faith.¹

(11) *And I say unto you, That many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.* (12) *But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.*

Matt. xxi. 43;
xxv. 30.
Luke xlii. 29.
Gen. xii. 3.
Isa. ii. 2, 3;
xi. 10; xlii.
6; xlix. 6.
Mal. i. 11.
Acts x. 45;
xi. 18; xiv.
27.
Ephes. iii. 6.
2 Pet. ii. 17.
Jude 13.

In these words we have set before us the rejection of the Jews, *the children of the kingdom*, and the calling in of the Gentiles. During Christ's ministry on earth, a few of those, the first-fruits of the heathen world, came to Him. After the day of Pentecost this prediction began to be fulfilled in its largeness. They came from the farthest East to the remotest West, from all parts under heaven; *from the rising up of the sun unto the going down of the same*. These, He declares, *shall sit down*, shall rest, that is, in His kingdom, and share in the promises made to *Abraham, and Isaac, and Jacob*. Here our Blessed Lord proclaims the future triumph of the Gospel, and tells us that the heathen shall become His inheritance, and the Gentiles submit to His yoke, who is the descendant after the flesh, and the seed promised to Abraham.

Alb. Magnus,
Ps. cxlii. 3.

Luzerne.

The rest and spiritual blessings which Christ distributes to His people in this life, sacramental grace and heavenly food, He speaks of as a banquet, since they are as necessary to the sustentation of spiritual life as material food is to the body. *But the children of the kingdom shall be cast out of their privileges as the chosen people of God*. Speedily after the rejection and crucifixion of Christ, the Jews, the descendants of Abraham, were *cast out from their land into outer darkness*, the distant regions of earth amidst the blackness of heathen misbelief and surrounding darkness, a type of that darkness within, which no accomplishment of the predictions of the prophets shall be able to dissipate, nor His presence who is the *true* Light of the world drive

Chemnitz.

Lamy.

Remigius.

Luzerne.

¹ "A centurione discant Domini fraternam in servos suos charitatem; caveantque ne Gentilis hujus in famulum suum humanitas, decretorium sit illorum duritiæ in servos judicium, quos quasi naturæ suâ deteriores despiciunt, nimioque famulatio obruunt sanos, negligunt

infirmos, quasi vero minus sint homines, minus Christiani, minusque Filii Dei, quam ipsi; quasi ejusdem non sint Creatoris Domini, nec ejusdem mensæ Eucharisticæ participes, nec ejusdem regni cœlestis heredes."—*Piconio*.

away. There shall be *weeping* at the loss of their national privileges, and *gnashing* of envy at the sight of the increase of Christ's kingdom, and the calling in of the Gentiles.¹

Ferus in
Doin.

What He here predicted has happened to the Jews; it will happen to us, if we, like them, reject Christ, and will not have Him reign over us. For *if God spared not the natural branches*, He will not spare us who imitate their wickedness. That threatening indeed which He accomplished in casting out the Jewish nation, He daily fulfils in the rejection of those who reject Christ. The casting out of the Jews, however, was but from temporal privileges and the possessions of earth; we, if we go on in our sins, shall find that this rejection of the Jewish people is but an image and faint resemblance of that self-banishment from God's presence into the outer darkness of hell, which shall be the lot of those who die unrepentant.

Rom. xi. 21.

Gros.

Chemnitz.

(13) *And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.*

Mark ix. 23.
Luke vii. 10.
John iv. 52.

Our Lord says to the centurion, *As thou hast believed I can heal*, though absent in the body, so will I. From these words we may learn why God seems oftentimes to deal less bountifully to some men than to others. Faith is the hand which receives His gifts. If it be contracted it receives

Alb. Magnus.

Chemnitz.

¹ Most commentators take this prediction of our Blessed Lord to refer primarily to the condition of the faithful and of sinners in the life to come. The interpretation, however, of the writers cited in the text is surely more consonant to the words of Christ. All admit that in the first part of this one declaration there is a reference to the calling in of the Gentiles consequent on the rejection of the Jews; but many at the same time do not trace the reference to the latter portion of the same event in the subsequent part of this warning or prophecy. But surely as the *sitting down* in the kingdom of heaven must first be accomplished in this life, even though this be but the preparation for eternal rest, so also the casting out of the children of His kingdom must needs refer in the first place to the destruction

of the Jewish polity and nation, and not to exclusion from the glories of God's presence in heaven, since they cannot strictly be said to be *cast out* (*ἐκβληθήσονται*) who are merely *kept out* of a possession into which they have not already entered; that is to say, the Jewish nation has been cast out of Judæa, it has not nor can it be cast out of heaven, since it has never been admitted there. Whilst then all rest in this life and all rejection in this world is but a type of future rest or rejection, and so the promises of the one must needs have a certain reference to the other, these words seem yet to refer to and to have had their *primary* accomplishment in the destruction of Jerusalem and the dispersion of the Jewish people.

less, but this not because of any deficiency on the part of the Giver, but through the fault of the receiver.

*** "Domine Jesu Christe, creator omnium, et Domine cujus voluntati nemo resistit, qui es infirmorum medicus, et miserorum auxiliator, qui leprosum verbo mundasti, et servum Centurionis intuitu alienæ fidei sanasti, corrobora fidem nostram, ut Te cognoscere, Tibique credere, et firmitur inhærere, ac servire valeamus: purga nos ab omni lepra peccati, sana ab omni infirmitate. Oramus etiam, ut

ægotantibus corpore, digneris subvenire patientiæ saltem vel sanitatis dono. Patribus familias et famulis gratiam instilla cognoscendi statum suum, ut eo digne tibi serviant cum omni hilaritate. Trahe omnes ad Te, desiderio gloriæ avoca à peccatis omnes, ut Tibi constanter serviamus, qui cum Patre et Spiritu Sancto vivis et regnas in æternum. Amen."—*Fran. Coster.*

THE FOURTH SUNDAY AFTER THE EPIPHANY.

ST. MATTHEW VIII. 23—34.

(23) *And when He was entered into a ship, His disciples followed Him.*¹

Mark iv. 36.
Luke viii. 22.

OUR Lord withdrew Himself from the multitudes who pressed around Him, moved, as it would seem, by the glory of His miracles rather than by any heartfelt desire to listen to His teaching and obey His commands. As at other times He departed to the mountain alone, or to the desert, so now He went with His disciples alone to the ship. In thus using the ship for retirement, and in order to cross the lake, He showed His submission to the needs of His human nature. He required not the ship, since we find Him at another time walking on the waters; but as He stooped to our flesh, so He submitted to the means our flesh requires. Stella.

And *His disciples followed Him*. In other marvellous acts which He did, they were only eye-witnesses, not sharers in the benefit of the miracle, and so could not fully enter into and appreciate its value. He here makes them experience His Divine power in their own persons, that they might be fully impressed with His omnipotence and majesty. But it was more than a miracle that He called upon them to witness, and by which they were benefited. When marvels were to be shown them, He suffers the people to be present; now, when temptations are to be overcome and fears stilled, He takes with Himself the rulers of His Church, and pre- Cyril in
Luke.

¹ "The narrative of miracles which Matthew has selected in chaps. viii. and ix. rises through a gradation of importance: cleansing the leper — a great thing even to begin with; healing at a distance by His word, Be it done! commanding the wind and the sea; saying to the devil, Go; *forgiving the sins* of the paralytic (more indeed than saying, Arise; or Go hence! more than ruling the sea); finally giving life

to the dead."—*Stier*.

"Proponitur hoc Evangelium post Domini navitatem, ut discamus: *Primo*, In eo veritatem utriusque naturæ, qui ut homo, navem ingreditur, et dormit: ut Deus, ventis imperat et mari. *Secundo*, Ut causam incarnationis discamus. Venit enim Christus, ut nos per mundi mare traducat: sicut Israelitas Josue traduxit Jordanem. [Josh. iii. 17]."—*Fran. Coster*.

parens them, by momentary dangers and their removal, for the strife and similar dangers which should hereafter threaten

Chrysostom. His Church.

Christ calls His disciples to follow Him not only on the land and in the midst of security, but to the sea—to the encountering of perils, and the endurance of tribulation. In this way must we follow Christ if we are Christians indeed. The sea of this world must be crossed over; we must contend with storms and tempests in our way to our promised possession. We are, however, taught this lesson of consolation, that Christ Himself goes before us into the ship and endures the whole strength of the tempest. Thus, amidst all temptations, whether of flesh or of spirit, let us remember that as He was with His disciples then, so now He is with us in the ship, amidst the sorrows and trials of this world.

Ferus in
Matt.

Luzerne.

Here we have two relative allegories; the one of the faithful soul, the other of the Church of Christ:—

(1) This whole history is a type of the human heart, tossed by the waves of passion and lust, and agitated by divers temptations. In the heart of man Christ dwells by virtue of the faith within. He sleeps when faith is languid, as He watches with us when faith is active within us.

(2) It is a type of the Church, in which Christ is with His disciples.¹ The Church cannot be overwhelmed by the waves of the world. Although endangered by the persecutions of tyrants, the rending caused by heresy and schism, and the scandal brought upon it by the lives of wicked Christians, who are themselves like raging waves of the sea, it is still safe, for Christ is there, even though He be asleep. Into the soul Christ comes, when He fills it with holy thoughts and desires; and then immediately, to try and to strengthen that soul, temptation comes. Into the Church Christ comes by His baptism, for this is the appointed gate into His Church; and as immediately after His own baptism, which was the beginning of the baptism of His people, came Satan's temptation in the desert, so no sooner is He in the ship, than the waves of the world rage and swell.

Nat. Alex.

Eccles. ii. 1.

Hugo de S.
Charo.

The passage, then, over the sea is human life in general, disciple life in particular. The ship in which He protect-

¹ "Magnum est miraculum quod arca Noaitica inter fluctus marinos fuit conservata (Gen. vi. 18), sed non minus miraculum est quod *navis* in qua Christus vehitur contra ventorum turbines et aquarum procellas incolumis

persistit. . . Conservatio navis in qua Christus cum discipulis vehitur est itidem opus Filii Dei verè et merè divinum, quippe de quo disertè dicitur quod *incredpaverit ventum et mare ut omnia fierent tranquilla.*"—Gerhard in Hom.

ingly and savingly voyages with them, as it is the heart of His disciples, so is it also His Church, the antitype of the ark of the Deluge. The sea is but an image of the world; the ship a type of the Church; and Christ, the only and all-sufficient defender and refuge of His Church and people: or, as one has expressed these two sides of the same truth, the ship is Christian life in the Catholic Church.¹

For the comfort of the individual Christian, let him learn this one lesson which the miracle teaches: that not those only who are away from Christ have tribulation, temptation, and sorrow, but that these things befall those also who are with Him, and with whom He abides, and who are even, as these disciples were, in the very place which He has appointed.² He saves us not from storms, but He saves us in them. *My son, if thou come to serve the Lord, prepare thy soul for temptation*, is the declaration on the one hand; on the other, though He tells us, *In the world ye shall have tribulation*; yet He adds, *but be of good cheer, I have overcome the world*.

(24) *And, behold,³ there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep.*

It was a great storm, for this very reason, that Christ was on the waters. This was no common tempest, but one so great that it terrified the Apostles, though long accustomed as fishermen to the storms which arise on these land-locked lakes. It would seem from His rebuke, that it was rather the work of evil spirits, stirred up themselves by hatred to Christ, and then stirring up the elements to overwhelm Him, as now the fury of the world is aroused oftentimes only because Christ is present. If only He were away, if He could be removed and His word silenced, Satan would not rage, but all around would be that false peace which alone the devil has power to give. Let men therefore beware how they give up Christ for the sake of such delusive peace as Satan promises and gives. We must

¹ "Navicula hæc est Christiana vita in Catholica ecclesia."—*Ludov. Granat.*

² "Il faut remarquer que les Apôtres n'avaient pas seulement Jésus-Christ présent, mais qu'ils étaient dans une fonction que Jésus-Christ lui-même leur avait ordonnée. Il leur avait commandé de passer à l'autre bord du lac de Génésareth. Ils obéissaient à ses

ordres. Cependant ils ne laissèrent pas d'être agités par une forte tempête."—*Nicole.*

³ Where this word *ἰδοὺ*, *ecce*, occurs, most commentators remark that it refers to some sudden and unexpected event. "Ecce, quasi dicat, repente et insperato, quum prius esset tranquillitas, motus magnus factus est."—*Royard.*

Corn. à Lap.

have tribulation; for man without temptation is but like a dead corpse.¹ It is trial which arouses him and compels him to put forth his strength, from the necessity laid upon him to overcome it. The discipline, or work of perfecting the soul, is made to depend upon the ordinary incidents of life, so that it should be beyond the reach of none. God has placed much of the salvation of man in his endurance of affliction, and in resistance to those evils which it is the common lot of all to endure, and from which none are free. Thus He places the moral means of healing in the exercise of our spiritual powers of resistance to everyday evils. So in the sacraments—the spiritual medicines from His hand—it is the common and necessary means of bodily sustentation that He has made to be the means of our souls' healing;—bread, and wine, and water, the common things of earth.

L'Egov.
Granat.

As, then, the ship is a type of the Church, so are we taught that temptations which are sent to try and to strengthen the faith of God's saints, will often be such as threaten not their own safety merely, but seem to endanger even the existence of the Church. Christ, however, is as truly present when storms swell around, and the Church seems just ready to be swallowed up and perish, as He is in its time of prosperity.² What we are bidden to expect is, to see the Church, of which the ship is an image, not only surrounded by the world, but at times seemingly covered by it—almost hidden, as it were, by the sins of the world, the wickedness of the members of the Church, and the worldliness of their lives. Yet as we read not that the disciples fled from the ship because of the dangers around it, so may none of us leave the Church of Christ because of dangers without and want of faith within, but rather labour to approve ourselves pure in God's sight, and watch against temptation, and pray more earnestly to Christ to save us.³

Quesnel.

Ferus in
Dom.

¹ "Vita sine tentatione est quasi mare mortuum."—*Seneca*, cap. 67.

² "Etiam ubi Christus est, est tentationi et afflictioni locus. Ideo etsi sis in gratia, esto vigilans; sed non concide animo, quia Dominus est tecum."—*Avancinus*.

³ "What meaneth it that this marvellous tempest so suddenly arose? It signifieth that all those that believe in Christ, and take His part and study to live after His will and commandment, and forsake the world and all wicked ways, all such I say must have much

trouble and affliction. For it is the will of God that those which seek to be saved shall be proved and tried through the fire of tribulation: as it appeareth here by the disciples, who were never before in such trouble and danger; for they had ever good luck, as the most part of these worldlings commonly have, for all things go well with them and after their mind: but as soon as they receive Christ into their ship, that is, as soon as they believe in Him and receive His word, they shall have trouble and affliction."—*Latimer's Sermons*.

But he was asleep. There is something in all our Blessed Lord's miracles which recalls the mystery of His being, by the showing forth at the same time His humanity and His Divinity. Here we see the reality of that human nature which He had taken to Himself, since He needed the refreshment which man requires. Thus, when tired with His journey and preaching, He at one time rested Himself by the well-side, as now He sought rest in sleep. In this, too, we have a striking manifestation of conscious power. Whilst all around Him feared for their lives and for the safety of the vessel, He alone was unmoved, and rested Himself from His labours; and by so doing left this spiritual lesson to His disciples, that without Him they are in continual danger, but that with Him is perfect safety. It was not His slumbering that caused them to be in danger; their temptation was this, that spiritual trials and tempests of the soul caused them to forget His presence and power to save. Nor is the mightiness of temptation at any time the real cause of danger; for the absence of temptation is the greatest of temptations.¹ The danger of His disciples consisted then, as ours always consists, in forgetfulness of Him. By His sleeping He enabled them to see themselves, and feel their dependence upon Him. He slept that they might be wakeful; for had He watched they would have feared nothing, through trust in the carnal presence of Christ; so much did they rely upon the mere bodily presence of their Divine Master, so greatly did they forget the reality of that presence. *He, indeed, that keepeth Israel shall neither slumber nor sleep.* Whilst He slept as man, He watched as God.² He, as it were, neglects us for a time, but only for the greater manifestation of His power and of our patience.

Ludolph.

Ferus in
Matt.

Royard.

Sylveira.

Ludolph

Luca B. ug.

Origen.

Ps. cxxi. 4.

Dean Boys.

Christ, then, is asleep—

(1) When He leaves the faithful soul without sensible tokens of His presence, proving and strengthening the soul's faith in the unseen by His seeming absence. He tries and strengthens moreover our faith in His abiding presence in the Church, by letting the rage of man swell

Luzerne.

Chemnitz.

¹ "Motum maris permisit Christus, ut doceret: hic etiam Se presente non esse quietem. . . . Timorem omnibus, casus Luciferi et angelorum ejus inculcat; item Adami adhuc innocentis, et Davidis tam fortis. Cecidit Absalon speciosus, Salomon sapiens, Judas apostolus, Petrus petra, Tertullianus et Origines doctissimi: si religiosus es

labêris, ni timeas. Diabolus in cœlo fuit, et cecidit, Adam in paradiso, Judas in Apostolorum collegio. Ubi via lubricat, casus periculum est, etiam si duces habeas, et socios: nisi ipse continuo attendas."—*Fran. Coster.*

² "Mirabile est quod dormit, qui nunquam dormit."—*Gorranus.*

around and threaten His mystical body as though He *was asleep* and cared not for it.

Corn. à Lap.

(2) There is another sleep of Christ which the soul itself causes when it surrenders itself to neglect and forgetfulness of the Saviour, and is occupied with strange pleasures and pursuits. Every sin in the soul does not indeed drive Christ from it, for His long-suffering is greater than man's iniquities; but it does lessen the strength of His grace within us. For what is meant by this sleeping of the Saviour, but that faith, which is from Him, is slumbering in our hearts? How, then, shall we be delivered from danger? Let us arouse ourselves from slumber, and cry with the disciples, *Lord, save us : we perish*. When we so pray, He will awake; that is, our faith will return, and if only we trust in Him, will abide with us always. In this way alone can we resist the tempests of life—the temptations which we meet with in the world.

Augustine.

Nicole.

Mark iv. 38.
Luke viii. 24.

(25) *And His disciples came to Him, and awoke Him, saying, Lord, save us : we perish.*¹

The advantage of temptation is this, that it reveals to us our weakness, and sends us to Christ for succour. The prayers which these disciples offer up are at once—

(1) A confession of the mightiness of Christ and of His power: *Lord*.

Queanel.

(2) The abundance of the merits and mercifulness of the Saviour: *save us*.

Sylveira.

(3) The need of the sinner: *we perish*. This latter, their need of His help, is the sole motive they allege for deliverance by His hand. Their belief was a true belief in Him, though weak, and so they cried out through their distress, *we perish*. Still it was faith, however weak; and this sent them to Him, and made them awake Him, and call upon Him.² Faith, however weak, is still faith; and the hand, though tremblingly, yet holds fast the Deliverer.

Mark iv. 40.
Luke viii. 25.

(26) *And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm.*

¹ "Preces et lacrymæ sunt arma Ecclesiæ."—*Chemnitz*. "Medici curant corpus, oratio est commune medicamentum animorum."—*Ludo. Granat*.

² "In oratione, in clamore, in apertione oris tui tua salus est. Si peris, tuâ culpâ peris, quia non aperuisti os tuum,

non implevit te salute Christus. Excitatur ad vocem ovis pastor : ad vocem pulli gallina : ad filii vocem pia mater."—*Paulus de Palacio*.

³ "Turbatio maris hæc est tentatio à mundo. Commotio tempestatis hæc est tentatio à carne."—*Gorranus*.

Faith in God is the principle by which fear is overcome. Stier.
 Here note that our Blessed Lord first reproves them for their fear; and when He has removed this, and they trust in Him, then He takes away the grounds and occasions for the fear;¹ Jans. Gand.
 first regarding the souls of His disciples, and then answering their prayer for deliverance from bodily evil: first giving them spiritual good, and then adding temporal blessings. Sylveira.
 Their *faith* was *little* and feeble— Estius.

(1) Because, having Christ present with them, they yet feared; not that they failed to recognize Him as God, but that knowing He was with them they did not confide in the presence of the Almighty. Jans. Gand.

(2) Because they thought that it was necessary to arouse Him from sleep, as though He were unable whilst sleeping to assist them: knowing, indeed, that when He was awake He could control the winds and the waves, but not knowing that His power was the same whether He were awake or asleep. All faith is twofold. It implies both believing and trusting; and in both they were deficient. They had *faith* in that they followed Him into the ship; it was *little* in that they feared amidst danger.² Chrysostom.
Jansen Yp.
Dean Boys.

It is this feebleness of faith which at all times exposes the Church to danger from spiritual temptations within and from storms without. Faber Stap.

As when Stephen prayed to Christ and his eyes were opened to see *the Son of Man standing on the right hand of God*, so now He stands to succour His servants. *He arose*, —the Son of Man slept in weariness: the Son of God awakes and speaks the word of power to the winds and the waves. For Himself He was exhausted with His toils; for others He is still the Almighty One. And in this word *rebuked*, as though He were speaking to sentient beings, there seems to be a recognition of Satan and of evil spirits as the authors of the confusion in the outward world; a tracing up of all the disorders in nature to their source in a person, and rebuking Satan and his angels as the authors of confusion. Stier.

And now, having wrought His miracles on the bodies of men and on the things of earth, He willed to do so on the

¹ "Note that He is not angry for wakening of Him, but He blamed them for their unbelief."—*Latimer's Sermon*.

² "Jésus-Christ reprit les Apôtres de leur timidité: mais cette timidité ne consistait pas en ce qu'ils le réveillèrent; c'était au contraire une action de prudence qu'il approuvait. Leur

timidité consistait donc en ce qu'ils le réveillèrent avec empressement et avec défiance, comme s'il n'eût pas été capable d'appaiser tout d'un coup l'agitation de cette mer. Ce qu'il y avait donc de blâmable en eux, était le défaut de foi et de confiance."—*Nicole*.

Maldonatus.
Trench.

sea, in token that all things which He had created are under His control, and may be made to obey Him. Not only man—yea, more than man, *fire and hail, snow and vapour, wind and storms*, obey His word. And the miracle which He here wrought was not only that of calming the sea, but was evidenced in the greatness and suddenness of that calm. The word implies that immediately all vestiges of the previous tempest were away. It behoved Him who is great in all things to do great things; and when the depths of the sea had been greatly stirred, He now commands, and there is instantly *a great calm*.

God's mercies are proportioned to our needs; as our trials are, so will be our consolations when we trust in God. Great tribulations and great tempests, whereby Satan is allowed to buffet us; and great peace and great joy when God delivers us out of them.¹ *For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.*

(27) *But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him!*

These are not words of questioning, but of exclamation—astonishment extorted by this manifestation of the greatness of His power. By the word *men*, the more modern commentators understand sailors, who might have been in the vessel, or those who were in other vessels on the lake, or even those to whom this miracle was related by the disciples on coming to land. The larger number, however, of ancient commentators take this word to refer only to the disciples who were in the vessel with our Blessed Lord; and one suggests that this depreciating word was used expressly because of the want of spiritual perception and the littleness of these disciples' faith.

They marvelled, since His sleeping, and so many other actions of His life, showed that He was truly man, and seemingly only mere man, whilst the ceasing of the storm and the calmness of the sea pointed Him out as God. Never before had any miracle been wrought upon the sea by a word.² So

¹ "Ubi Christus est, nulla ibi tempestas nocere potest. *Confide*, inquit ad suos, *Ego vici mundum* [Joan. xvi. 33]."—*Ferus in Dom.* "Sæpius hoc tibi dixit Deus, rarò es obsecutus, *Et facta est tranquillitas magna*. Confundunt te insensibiles creaturæ, quæ tam promptè obsequuntur Deo"—*Avancinus*.

² "Apostoli, alique qui erant in aliis navibus, hoc viso valde obstupuerunt: quia nunquam homo sic fecit. Moses mare aperuit, sed virga percussus: Elias et Elisæus Jordanem divisērunt, sed oratione, et pallio. Christus vero tanquam maris, et aeris Dominus, solo verbo imperat, increpat, minatur."—*Fran. Coster*.

that their exclamation means, Who is this that seems to be but man, yet shows forth power as God? It is He who sleeps as man, and yet commands the winds and the sea as God—who sits in the ship as though a mere passenger, whilst at the same time all creation obeys His will. He it is who in His infinite mercy did not allow His disciples then, nor will permit us now, to be tempted above that we are able to bear.

Beaux Amis.

In that there were other vessels on the lake besides that in which Christ and His disciples were, and these also reaped advantage from the calm which He wrought, He shows that He is the Saviour of all mankind, both of those who receive and of those who reject Him; and that even those outside His Church participate in some degree in the benefits of His incarnation and precious death.

Faber Stap.

(28) *And when He was come to the other side into the country of the Gergesenes,¹ there met Him two² possessed with devils, coming out of the tombs, exceedingly fierce, so that no man might pass by that way.*

Mark v. 1.
Luke viii. 26.
Josh. xxiv.
11.

In the miracle just related, we are taught that the elements of the world obey the will of their Creator; now in the present miracle we have the further truth, that the whole spiritual creation, even the spirits of evil, are subject to the same authority. There is, indeed, something wilder and more fierce than the war of the elements, the spirit of man broken loose from all restraint and possessed by the spirit of Satan; so that here Christ does a mightier work than in quelling the storm; and thus proves that He can as easily

Gorranus.

Trench.

¹ "εἰς τὴν χώραν τῶν Γεργεσηνῶν, into the country of the Gergesenes. In Mark and Luke it is τῶν Γαδαραηνῶν, of the Gadarenes, both very properly: for it was the city Gadara, whence the country had its name: there was also Gergasa, a city or a town within that country; which, whether it bare its name from the ancient Canaanite stock of the Gergashites, or from the word גִּיגְשָׁה, Gargushta, which signifies clay or dirt, we leave to the more learned to discuss. Lutetia [Paris], a word of such a nature, may be brought for an example."—*Lightfoot, Hor. Heb. et Talmud.* See also Stanley's *Palestine*, p. 373.

² "Quamvis Matthæus duos occurrisset Christo dæmoniacos scribat, quorum dæmones ingressi porcos præcipitaverunt

eos in mare, Marcus tamen et Lucas unius solius faciunt mentionem, non asserentes tamen unum solum fuisse, et ob id non contraria Matthæo scribentes. Unius autem tantum faciunt mentionem, sive quod hic inter duos illos clarior esset et famosior, per cuius curationem fama Christi latius clariusque fragraverat ut vult Augustinus: sive ut vult Chrysostomus, quod hic senior esset, unde ejus sævitia latam descriptionem à Matthæo prætermisam hi duo Evangelistæ prosequuntur. Potest et ob id videri unius tantum ab eis factam mentionem, quod fortè hic solus fuerit, qui curatus Christum sequi voluerit, et à Christo missus longè latèque ipsum prædicaverit. Nam de suis duobus nihil tale narrat Matthæus."—*Jansen Gand. in Concordiam Evangelicam.*

put away all those dangers which arise from our spiritual foes as He can put away those which have their source in the disorders of nature. We see here—

(1) The great power which evil spirits have over men in holding possession of them.

Mark v. 5. (2) The cruelty of their rule, so that they force those possessed to injure themselves.

Chemnitz (3) The separation from communion with man and the loss of all real sympathy with his fellows which is caused by being possessed by evil spirits. These two were not merely abandoned wicked men, morally given over to the devil, but those who had two wills and a twofold conscience; so that there was perpetual conflict, and sometimes the evil spirit spoke and acted, at other times the spirit of the man had the power to speak and do.¹ Dæmons have their power over both the bodies and souls of men:—

Alford.
Trench.

(1) Through man's trifling with grace; and not listening to the warnings nor repenting at the chastisements of God; so that such possession is a punishment for obstinate impenitence.

1 Cor. v. 5.
1 Tim. i. 20.

(2) In order to the correction and amendment of the sinner.

Job i. 12.
Deut. xiii. 3.

(3) To try and by so doing to strengthen the faith of God's children, as in the case of Job.

(4) By these outward tokens of Satan's power in possessing the bodies of men, we may trace his spiritual power over the wicked. Such as are possessed by the devil lose all freedom of the will, which is chained and counteracted by the power of evil, so that they are led, not whither God's grace calls them, but where the command of the devil drives. Nor are they subject to the will of one taskmaster, but to the tyranny of a *legion*, as no man can commit one sin and remain in that one without a long train of other sins following.² Again, we may gather from this narrative that they who are possessed by the devil lose their own proper humanity, and sink below the level of the beasts of earth.

Luke viii. 30.

Ferns in
Matt.

These two had taken up their abode in the tombs, in places abandoned by men.³ A type of the state of heart of

¹ See the notes in Alford's critical edition of the New Testament, and also the *Notes on Miracles* of Archbishop Trench, chapter 5.

² "Ubi unus intrat plures trahit. Una passio non domita multas excitat. Unum peccatum patratum ad multa trahit."—*Avancinus*.

³ "Nota Judæos sua sepulchra non habuisse in civitate, ne ex eorum con-

tactu contaminarentur et irregularitatem legalem, qua templo arcebantur, contraherent, sed extra civitatem in agris et montibus. Erant autem sepulchra eorum alta et lata quasi cameræ, ut multi simul in iis sepeliri, quin et vivi illud ingredi et defunctorum suorum corpora inferre possent, ut patet ex sepulchro Christi, Saræ, Abrahamæ, et aliorum. Sic erga dæ-

men so possessed, since it is only in those who have abandoned God that the evil spirit can dwell. As the devil brought in death and the sepulchre, so does he delight to dwell amongst his own works. For the soul of the sinner is a sepulchre full of darkness and all uncleanness. Happy they who, coming to Christ, go forth from such a tomb!

De Saci.

Stella.

Nat. Alex.

Quesnel.

(29) *And, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?*

Luke viii. 28.

2 Peter ii. 4.

Jude 6.

Rev. xx. 1.

Those who sought aid from our Lord addressed Him as the son of David; man sympathizing with man. Devils in their terror think only of His power, and cry to Him as the *Son of God*. Over Him they confess they have no power; *What have we to do with Thee*, who art sinless? our power is only over those who by willing subjection to sin have become subject to us. By their question, or exclamation, *Art Thou come hither to torment us before the time?* they express their feeling of dread lest His might should be exerted in driving them from the souls and bodies of which they held possession. And as evil spirits rejoice in the ruin and possession of fallen man, so is it a torment for them to be driven out, and to have their work frustrated. They knew from His mighty works that He was *Jesus, the Son of God*; and feared that His coming upon earth would anticipate the day of judgment, or, that He would send them back to their prison.¹ He came into the world when all things were ripe for His coming—in *due time* for the salvation of man—and yet before the time, sooner than the enemy desired. His very presence is a torment to them. It is a torment to the lost spirit that he should be compelled to cease from his cherished task of wounding God's people, and defacing in man the image of the Creator.

Bengel.

Nat. Alex.

Corn. & Lap.

Rom. v. 6.

Bengel.

Jerome.

Ludolph.

As in the case of wicked spirits, so also in that of wicked men, the sight of Christ and of Christ's people living holily is a perpetual torment, since it is a standing reproof to them in bringing to their remembrance the holiness from which they have departed, and the punishment which awaits the doers of ungodliness.

Marloratus.

(30) *And there was a good way off from them an herd of many swine feeding.* (31) *So the devils be-*

Mark v. 11,

12.

Luke viii. 32.

moniacus hic habitabit in sepulchris."

—*Corn. & Lap. in Luc. viii. 27.*

the devils intimate that a time was coming when punishment or restraint

was to be inflicted on them.

¹ πρὸ καιροῦ ἡμᾶς. By these words

sought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine.

When they could no longer afflict man in his person, they sought still to wound him through his love for worldly possessions, and to injure him by destroying his goods. Their affinity to that which is bestial seems to have led them to seek to enter into the herd of swine: and it may be, as many have supposed, that this request was made with the expectation that the destruction of the swine would so harden the hearts of the Gergesenes that it would lead them to drive away Christ from their coasts.

Barradius.

Trench.

Corn. & Lap.

Thus the power of the Evil One is limited; for had these spirits power of themselves to enter into the swine they would not have asked His permission to do so. He let them do as they *besought Him*, and allowed them to precipitate the herd of swine into the sea, to show us by this fearful spectacle that evil spirits are intent on doing evil, and destroying those who listen to them.

Cyril.

Zech. xiii. 2.
Mark v. 13.
Luke viii. 33.

(32) *And He said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.*

Bengel.

Stella.

Though His miracles were mostly those of mercy only, yet in some others—such as in those of the fig-tree, of the buyers and sellers in the Temple, and here of the herd of swine—we have the character of vengeance and warning chiefly exhibited, a type of the future judgment of the impenitent. It seems most probable that the owners of the swine were Jews, to whom the eating of this animal was prohibited, and in whom traffic in swine was an offence to the spirit of the law, even though not directly prohibited; so that the loss of these herds was a fitting punishment for their disregard of the Mosaic law. When God punishes us, He usually does so through the medium of our sins.

Jansen Yp.

We have in this miracle at once a testimony to the personality of evil spirits and to Christ's power over them. His restraining hand alone it is which prevents their destroying those who are possessed by them as they did these swine.¹

¹ "Jesus Christ permet aux démons à l'égard des pourceaux, ce qu'il ne leur a pas permis, à l'égard des possédés; pour nous faire connoître quelle rage ils exerceraient sur nous, si Dieu leur en laissait la liberté."—*Quésnel*.

For our consolation let us remember that the devils, without the leave of Christ, had no power even over the swine of these Gergesenes, much less, therefore, are they able of themselves to injure the sheep of God's own fold. Let us also remember that it is, indeed, of His especial mercy that those who are possessed by the spirits of evil should not perish immediately, as these swine perished, so soon as the devils were entered into them.

Tertullian.

Bengel.

The whole purpose of God with reference to evil spirits is a mystery to us, for who can know the mind of God? and so we cannot possibly give a reason for all that Christ did when He dispossessed these dæmons from their resting-place in man's body; yet with reference to His permission that they should enter into and destroy the swine, it may be that it was essential to the full recovery and faith of the men out of whom He had cast the evil spirits, that they should not only feel, but also see, that they were delivered; just as the children of Israel, for the confirmation of their faith in God, were permitted to see the dead bodies of their oppressors on the sea-shore. As to the objection arising out of the destruction of property, the death of these swine is strictly in accordance with the analogy of God's dealings with mankind. He counts as nothing all temporal loss, so that it may minister to the conversion of one sinner; and the destruction of these swine is a standing warning to all sinners. God deprives us of temporal things that we may follow spiritual.

Trench.
Stella.

Quesnel.

The sudden destruction of these swine immediately after the evil spirits entered into them, is a picture of the imminent danger which men run who fall into the power of the Evil One; since but for God's restraining hand these dæmons would have done to the men, whom they hated more than they did the swine, as great injury as they did to the animals into which they entered. They, indeed, who defile themselves with fleshly lusts become a fitting and welcome abode for evil spirits; for where men fall into and lead a swinish life, there Christ abides not, but devils only.

Arius
Montanus.

Jans. Gand.

Nat. Alex.
Camerarius.

Christ's answer to the prayer of these evil spirits teaches also, that though God's saints and servants appear not to be heard, yet the very refusal of their request turns to a blessing. On the other hand, the wicked, Satan, and his servants, are sometimes heard, and the very granting their petitions issues in their greater confusion and loss.¹

2 Cor. xii. 8, 9.
Job i. 11.
Augustine.
Trench.

¹ "Many fly from this narrative, as if the spirits had entered into *them*, and driven them into the sea of unbelief; they enter upon all kinds of

apologies for the swine and their owners, forgetting, or seeming to forget, what the apologies of ages have testified on behalf of Jesus."—*Stier*.

Mark v. 14,
17.
Luke v. 8;
viii. 34-37.
Acts xvi. 39.

(33) *And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils.* (34) *And, behold, the whole city came out to meet Jesus; and when they saw Him, they besought Him that He would depart out of their coasts.*

God's benefits to man, and His marvels, sometimes drive men from Him instead of drawing them to Him, as He intends they should. Here not a few, but the many, the whole city, ask Him to *depart*; so it was the whole body of the people of Jerusalem that would crucify Him. Many are called, but few, indeed, in the end are chosen. All saw the greatness of this miracle, only two were healed. All, however, were made His witnesses, just as those who even reject the law of Christianity are made, in despite of themselves, to proclaim the wonderful power of Christ.

Christ came to teach and heal in the coasts of the Gergesenes. When, however, they turned from Him, and those whom He came to cure refused the mercy of the Physician, He left such as esteemed His presence a burden, and not a blessing. At all points the truth and mystery of man's free will are ever making themselves seen. So also in listening to their prayers Christ teaches us, that to give man what he prays for is not always a sign of love, but oftentimes only a mark of the sinner's unworthiness and inability to ask or receive aright. God knows that which is best; and the prayer of humility will be, *Thy will be done*.

This prayer of the Gergesenes appears to have sprung from fear; they dreaded future losses if our Lord should remain amongst them. They saw that the men who had been possessed by evil spirits were healed, but they regarded the loss of temporal possessions more than the gain of spiritual blessings. Though *the fear of the Lord is the beginning of wisdom*, yet it is not enough for us to have fear; we must have also a firm faith, and unhesitating confidence in God's goodness. These men rejected eternal good because they preferred earthly possessions, just as, afterwards, the Jews rejected and crucified Christ on the plea that otherwise *the Romans would come and take away their temporal advantages, their place and nation*.

*** "Deus qui nos in tantis periculis constitutos pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis; ut, ea quæ

pro peccatis nostris patimur, te adjuvante vincamus; Per Dominum nostrum Jesum Christum. Amen."—*Misale*.

Stella.

Rede.

Ambrose.

Gros.

Barradius.

Prov. i. 7.

John xl. 49.
Ferus in
Matt.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

ST. MATTHEW XIII. 24—30.

(24) *The kingdom of heaven¹ is likened unto a man² which sowed good seed in his field.*

THOUGH this is a distinct parable from that of the sower and the seed which fell on divers kinds of ground, it carries on the instruction of the former parable. In the first parable our Lord teaches us we are not to expect that the Gospel will be so received by all to whom it is preached as to make them fruitful in the work of sanctification. In this second one He teaches us that though all His children are called to holiness of life, yet by the sowing and influence of the Evil One many within His own field will become noxious tares instead of good wheat. Whilst then the first parable gives us a picture of the fading away of the promise of holiness of life, and the loss of Divine grace, the second parable goes beyond this, and tells us of the origin of positive evil, and teaches us how to behave ourselves to the enemies of God, whom the great enemy of God and man is ever sowing in the world and Church of Christ.

As is the field sown, so is *the kingdom of heaven*. He here compares the whole of the parable to the whole of the things signified; not, that is, *the kingdom of heaven* to man, but to the whole action of the sower and the result of his sowing, the consequences which followed upon the malice of his enemy.³ According to the interpretation which our

Matt. xiii. 1
—23.

Luca Brug.

Corn. à Lap.

¹ "In hac unica parabola sua similitudine nobis Christus non solum prædixit, quod nunc patimur, verum etiam egregiè adumbravit omnem statum, historiam sanctæ Christianæ ecclesiæ, initium, progressum, et finem, qualis ab exordio fuerit, qualis nunc sit, et qualis sub finem futura sit."—*Ferus in Dom. Evan.*

² "ἀνθρώπου, ex Hebraismo satis notis pro τινι."—*Kuinoel.*

³ "Quoniam in parabolis nihil ponitur superfluum, non tamen necesse est ob id omnia mysticum aliquid significare, quod ad eam rem pertineat, de qua est parabola. Quædam enim in eis admiscuntur tantum ut expleatur et constet narrationis ordo. Proinde ante omnia perspicendum est quid per parabolam autor ipse intenderit significare, et quorsum ac qua occasione dicta sit: hic generali quodam

Blessed Lord has Himself given of this parable, *the field is the world*, and the man who sows the good seed is the image of the Son of Man. The field of God is not the Church merely, but the whole world in common, and human nature especially; this He is continually sowing over with good seed, and making it become His Church. The work which Christ has taken upon Himself is to restore and renew the face of this His field. He tills it continually, daily scatters seed in it, and watching over it tends it that it may bring forth good fruit. If His Church was once confined to the land of Canaan, it is so no longer; it is Catholic in extent, for *the field is the world*; and He is ever present in this His field; hence our Blessed Lord says that the sower sowed good seed in His field, not into His field, but *in*, that is, in that field where He Himself is.¹

The whole *world*, then, is His *field*, and the good therein are the children of His kingdom, whom Christ has sown there, the members of God's militant Church. This world is *His own field*—Christ's *field*—in two respects—

(1) It is His own by inheritance, for He is the heir of the world.

(2) It is His by purchase, for with His own blood He redeemed the world; thus making it His own *field*. And this world is called a kingdom, *the kingdom of heaven*, for these reasons:—

(1) Because Christ rules in it.

(2) Because all the hopes of its members are in heaven, from whence they expect their Saviour.

(3) It is called a kingdom, as having laws, customs, and rules from one Head, who is *King of kings*.

(4) And not an earthly, but a heavenly one, because its laws and powers are not of earth but of heaven.²

In this world God has sown, and is ever sowing, good seed—virtue, charity, and the things which men consider natural good, as well as right faith and supernatural grace. To sow good seed, of what kind soever, is His prerogative alone. Men can but take care of it in order to its growth;

modo unum alteri comparare oportet, nec nimia curiositate de singulis coaptandis sollicitum esse, sed eatenus ea quæ in parabolis dicuntur rei ob quam dicuntur coaptare, quatenus convenient intentioni propositæ.”—*Jansen Gand.*

“Ita omnes Christi parabolæ sunt, ut si velis singulis partibus suas explicationes dare, nihil aliud agas quam ea argutia tua, et id quod Christus

præcipuè voluit amittas, et in meras teipsum nugas et seipsas evertentes argutias abducas.”—*Bucer.*

¹ “ἐν τῇ ἀρχῇ, not εἰς.”—*Bengel.*

² “Christus ecclesiam appellat regnum cælorum, quia Rex cælorum in ea regnat, eamque gubernat donis cælestibus, quæ Christianos Angelis faciunt similes, qui etsi cælum incolunt, libentur tamen nobiscum hic in terris conversantur.”—*Fran. Coster.*

they cannot procure for themselves, nor give others, that good seed. All good indeed is from Him, since He created it at first. All regenerating and renovating good also is from Him; and both these, good in its beginning and good in its restoration, come to us through Him who is Son of Man as well as the Eternal Son of the Father. No one possesses any good from himself alone. If he has any good, it is from God only, the sole Good, and source of all good in man; for we are not able even to *think anything as of ourselves; but our sufficiency is of God.*

Stier.

2 Cor. iii. 5.

Let none, then, boast himself of any good work, but remember, if he has any good, it is not from himself, but from God; and that if He were to desert us, we should fall at once into all kinds of sin, and not be wheat, but tares. There is no sin, however great, which another does, but any one of us may commit, if only God be absent from him.

Nat. Alex.

Augustine.

In the kingdom of heaven, His Church, then, the seed spoken of is—

(1) Primarily Himself, the Eternal Word sown in the heart of man; for as from one man—Adam—God replenished the whole earth, so from one—the second Adam—has the Great Sower multiplied a race of men for the harvest of all things.

Alb. Magnus.

Beaux Amis.

(2) Again: by the *good seed* we are to understand the word of God spoken, the Gospel, that *good seed* which at first was sown by our Lord, and still derives all its power from Him. His teaching—and more than this, all means which He gives for this end—is seed sown in His field; that is, not only the teaching of His ministers, but their example also, as well as all other things by which His field may be rendered fruitful, is *good seed* from the hand of God:¹ and—

Ludov.
Granat.

(3) The *good seed* of the kingdom is that generation of God's children in whom the word abides, transforming them into His likeness; so that, receiving the seed of Divine truth into faithful hearts, they become themselves the seed of God to others, and thus increase the number of the faithful and fruitful children of His kingdom.

Stier.

The Word of Truth resembles the seed of the earth in various ways:—

(1) As seed is received into the bosom of the earth, and is there hidden, and springs up, so the Word of God when received into the heart germinates, and shows itself in a life of piety, and brings forth the fruit of good works.

¹ “Non solum verba ministrorum, sed etiam factorum exempla, bene vivendi sunt semina, et multò quidem efficaciora, quàm verba. Longum iter est per verba, breve et efficax per ex-

empla. Verba enim docent, exempla vero veluti manu ducunt, et ad virtutem etiam impellunt. Hæc sunt cœlestia semina, quibus ecclesiæ suæ agrum quotidie fœcundat.”—Lud. Gran.

(2) As seed when sown requires rain from heaven to cause it to grow, so the Word sown in the heart of man requires the dew of Divine grace for its maturity.

(3) As the seed sown becomes the food of all things living, so the Word of God is the very food of the soul; for *by every word that proceedeth out of the mouth of the Lord doth man live*. This seed the Great Sower, either by Himself or His ministers, is continually sowing throughout the whole world.

Respecting the seed, then, this parable teaches us—

(1) That there are two kinds of seed sown—good and bad.

(2) That there is a distinction between these two, which appears during their growth.

(3) That there is a distinction to be made between the two kinds of plants which these different seeds produce in time of harvest.

(25) *But while men slept, his enemy came and sowed tares among the wheat, and went his way.*¹

The expression, *while men slept*, is merely a Hebraism for night, not therefore implying any blame in those who *slept* in the proper time of rest. Hence, in His exposition of the parable afterwards, our Blessed Lord passes this by as though of no moment to the understanding of His meaning. Again, He does not say that the servants *slept*, which might have given some ground for the supposition that He was blaming those who ought to have watched; but by the use

¹ “*Whilist ye men weer asleep his ennem cām and sowed dānel among ye middlest of his corn and went his wais.*”
—*Sir J. Cheke’s Trans.*

There are two opinions as to this bad seed. *Stier* says, “*Zižavia* signifies what we call darnel, also after wheat, cockle weed, &c. It is, as *Schubert*, in his *Natural History*, significantly says, the ‘only poisonous grass,’ the true counterpart to corn in nature, hard to distinguish from wheat.” The more common and best supported opinion, however, may be expressed in the words of *Trench*, “It is a degenerate wheat, and *Lightfoot* quotes from the Talmud these words, which distinctly assert it, ‘Wheat and zemin are not seeds of different kinds,’ where the gloss is this, ‘zemin is a kind of wheat which is changed in the earth, both as to its

form and as to its nature;’ and in a passage quoted by *Buxton* (*Lex. Talm.* p. 680) this is noted as part of the progressive deterioration of nature which went hand in hand with man’s wickedness, ‘They sowed wheat, and the earth brought forth zemin.’” —See *Sir Thomas Browne*, vol. iv. of his works, pp. 170-173 (London, 1835), and *Greswell on the Parables*, vol. i. p. 77; *Robinson’s Biblical Researches*, iii. 55; *Tristram’s Nat. Hist. of the Bible*, p. 486.

Thus maliciously to sow noxious seed over a field where wheat has been sown is not an uncommon mode of revenge in the East (see *Roberts’s Oriental Illustrations*, p. 541). Archbishop *Trench* cites a similar act of malice perpetrated in Ireland, and *Alford* one of a like character in England.

Dent. viii. 3.
Royard.

Alb. Magnus.

Marloratus.

of the more general words, *men slept*, He seems only to imply that the enemy came in the time of man's necessary rest. Cajetan.

But though this be so, we have here a fearful picture of the malignity of the devil, God's enemy—*His enemy* even more than ours, since he is our enemy only through his hatred to the Creator of all things.¹ It was when the field was sown with good seed, when all was completed, that he might do greater mischief, Satan came and sowed his own evil seed over the seed which God had sown. This is in keeping with what we are so frequently taught in Holy Scripture, and which the experience of daily life confirms—first the truth, and then falsehood. Just as false prophets arise as counterfeits of the true, and false miracles are done in mockery of the real, so will false apostles spring up, and claim to be regarded as true, and after Christ Himself shall come the antichrist, almost in His likeness, so as to deceive many.² We have here again an instance of the untiring watchfulness of the devil to destroy the work of God's hands. Though men slumber and take their needful rest, he is ever watchful for man's ruin. When we are not watching, then the Evil One, the enemy, is most active in sowing temptations within us. When the body sleeps from weariness, and the soul slumbers through over-care and anxiety about the world and external things, still, as though in mocking rivalry of God, is Satan watchful, and neither slumbers nor sleeps. Bengel.
Chrysostom.
Royard.
Beaux Amis.
Ferus in
Matt.

Spiritual sleep is shown in our making no resistance to Satan. It is not the possession of faith which saves us from falling into this state of slumber, any more than having the good seed in its bosom prevented the field of God from being sown over with the seed of Satan; for if faith be inactive, and we are not abounding in good deeds, then we may indeed be said to sleep, and offer a ready temptation to the devil. And this torpor of the soul makes itself seen in two ways:—

¹ "ἐχθρός ἄνθρωπος, id est, inimicus aliquis, ex Hebraico dicendi genere, in quem sensum et Syrus habet

ⲓⲁ vir inimicitiae auctor."—*Luca*

Brug. "Inimicus homo. Quia sub similitudine rationis humanæ deceptit."—*Hugo de S. Charo.* "Dicitur inimicus homo hoc facere: quia diabolus non facit hoc nisi in homine et cum homine."—*Alb. Magnus.*

² "Christus seminavit bonum semen in agro suo. In ipso rerum semine nescit malum conditio Creatoris. Sed quem Deus faciens vocavit mundum, inficiens inimicus reddit immundum, et hominem quem Deus in paradiso deliciarum collocavit ad vitam, inimicus in hac laboris vita detraxit ad mortem: et affectum, quem carni Deus inseruit per naturam, inimicus in parricidium per invidiam commutavit."—*Nat. Alex.*

*Ludov.
Granat.*

(1) It is manifested in our inability to meditate upon the Divine Word.

(2) It is seen in our not being moved to holiness of life, even though we are apparently employed in contemplation upon the Divine Word.

Alb. Magnus.

Marloratus.

Sylveira.

Trench.

And as the devil comes when we see him not, in the darkness of night, so, having sown the tares of evil thoughts and desires within us, he goes away without observation, lest he should be recognized as the sower of the tares, and thus men should avoid sin, knowing it to be the work of the Evil One. Such, however, is the force of his malignancy, that it often suffices for our ruin that he should inject but once into our hearts the seed of evil, and then go away and abide the time of its maturity. And as in this parable the crop did not evidently and at first sight appear to be his; so in the Church, the beginnings of evil have been oftentimes scarcely discernible, or have been even mistaken for the growth of the good seed. Often, indeed, has that which bore the worst fruit in after time, looked at first like a higher form of good.

Let the reader note that our Blessed Lord calls us in this parable to the exercise of four virtues:—

(1) Watchfulness against Satan, lest what God has made good, and expects should bring forth the fruit of goodness, the devil should mar, and change into a harvest of tares.

(2) Patience amidst the growth of evil.¹

(3) Discretion, lest in our zeal we harm the good seed, or hinder those from attaining to good who are now evil.

(4) Submission to God's will, and patient expectation for His judgment, who shall distinguish between the good and the evil.

Gorranus.

(26) *But when the blade was sprung up, and brought forth fruit, then appeared the tares also.*

The word translated tares in this parable is, as we have seen, the name by which a kind of wild wheat is known in the East—a plant difficult to distinguish from wheat itself until the time of earing, and capable under favourable circumstances, it is said, of becoming good wheat.² Hence the

Wordsworth.
Theoph.
Aug.

¹ Here note the accordance of the teaching of the Epistle and Gospel. The Gospel calls us to patience in the midst of evil: the Epistle says, *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another.*

² Dr. Robinson, in his *Biblical Researches* (1852), says, "Among those splendid fields of grain are still found the tares spoken of in the New Testament. As described to me, they are not to be distinguished from the wheat until the ear appears. The seed resembles wheat in form; but is smaller, and black. In Beirut poultry are fed upon

appropriateness of the illustration. Our Blessed Lord, in the preceding parable, had spoken of thorns as choking the good seed; here, where the chief point of the parable is the difficulty which men have at all times in distinguishing between evil and good, and so the need which all have of patience that the bad may become good, He speaks not of thorns and thistles, but of tares.

Nat. Alex.
Augustine.
Chrysostom.
Lightfoot.

Bengel.

As faith increases, so will those things increase which try the faith of God's children; and the more a man increases in holiness, so much the more will he be tried by temptations until the final victory be obtained over evil; so with all growth in grace will the presence of sin be more apparent and painful. At such times the tares within, the remains of concupiscence and worldliness, will be noted with a keener insight. The tares in the parable are not spoken of as seen at their first sowing; thus sin does not make itself seen immediately it has found a lodgment in man's heart; it strikes out its roots, and oftentimes gets firm hold in man's moral nature, before its presence is suspected, and thus being hidden is neither known nor feared by the sinner himself until sin makes itself seen when it has the dominion over him. If, however, the devil willed that the tares should not be known to be tares until fully grown and ready to bear their own evil fruit, the providence of God at the same time provided that the growth of evil should but keep pace with good; were it otherwise, the tares of the devil, temptations and unbelief, would overtop and destroy the good seed of God's sowing.

Gorranus.

De Saci.

Luzerne.

God's help is proportioned to our needs, and to the temptations of our state and age, nor will He suffer us to be tempted until we have strength, and then only so far as we are able to resist.¹

Sylveira.

Let men bear in mind the solemn warning which this parable presents. The tares grow side by side with the this seed; and it is kept for sale for that purpose. When not separated from the wheat, bread made from the flour often causes dizziness to those who eat of it." All this corresponds with the *lolium temulentum* or bearded darnel. A recent traveller says, "As our road led through a large expanse of waving wheat, which was of a bearded species, such as is usually sown in this country, we were surprised to find the

to our inquiries, pointed out that this was no other than the 'wild tare' or 'bearded darnel,' and we gathered some of each sort, and compared them, it was manifest that the one contained weighty grain, and that the other had little more than empty husk, though still the general appearance of both was almost identical."—*Pilgrimage through Palestine*, by A. C. Smith, 1873.

¹ "Quanto enim majores tribulationes fuerint, tanto majora nobis et vehementiora adjumenta sunt necessaria."—*St. Ambrose*.

wheat, nourished by the same soil, quickened by the same sun, and watered by the same rain from heaven. So in Christ's spiritual kingdom, we find men having the same grace, the same teaching, the same example, the same sacraments and other means of grace, differing from each other as these plants, sown the one by the householder, the other by his enemy.

Abell.

But this is not only a picture of what goes on in the heart of the individual Christian, it is an abstract of the history of the world. God at the first created man upright, and made known to Adam His will, by which he might direct his steps. Satan came and suggested doubts about God's command. This was the first sowing of his tares. Again, when man fell, God gave him the promise of a deliverer; immediately Satan came, and, taking advantage of man's longing for a redeemer, brought in idolatry, so that the remembrance of a Messiah became at length so overlaid by falsehood, that almost all traces of it were lost before Christ was born. This was another sowing of tares. In process of time Christ came, the promised deliverer, and sowed the good seed, even Himself and His teaching; then again the devil sowed within the Church itself his tares, heresies, schism, pride, worldliness, superstition, idolatry, and all kinds of wickedness.

Ferus in
Dom.

(27) *So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?*¹ (28) *He said unto them, An enemy hath done this.*

Wherever the devil sows, in the world, in the Church, or in the soul of man, it is ever God's field;² Satan has none of his own. It is God's field, whether we regard Him as its Creator, or as having redeemed it afterwards by His

Royard.

¹ "Antiqua quæstio est, unde malum? Unde ergo cum non habeat causam efficientem, ex parte actoris; quia Deus non est causa mali? Item cum non habeat causam sustententem, ex parte sui, quia malum nihil est. Item cum non habeat naturalem inclinationem ex parte loci, quia ager tuus, id est, voluntas hominis est ad bonum naturaliter ordinata. Sed licet non habeat causam efficientem, habet tamen deficientem, scilicet liberum arbitrium. Unde Augustinus: Malum est actus incidens ex defectu boni. Item, sus-

tentatur in bono et per ipsum agit et corrumpit. Item, natura quodammodo est causa mali. Licet enim non ex ejus institutione, tamen ex ejus corruptione prona est ad malum." — *Gorranus*.

² There seems special force in the pronoun used by the servants, Didst thou not sow good seed ἐν τῷ σῷ ἀγρῷ, in *thine own field*? in that field, therefore, the soil of which is so good that this could not have been the cause why the seed sown had so greatly degenerated.

own blood. The servants asked with astonishment, *Whence then hath it tares?* since they knew that it was from no natural inclination of the soil to produce bad fruit that the tares had sprung up, inasmuch as it was God's field. It is not from nature, as some thoughtlessly say, man does that which is evil, for by nature the will of man is inclined to that which is good. It is the direct work and instigation of that evil spirit between whom and man God has placed enmity; not then from nature, but from the corruption of nature. But though the servants knew not from whence the evil seed had come, since the devil had sown his tares during the night, and whilst men slept, He knew who *doth neither slumber nor sleep*. Yet, though He saw and still sees every sowing of temptation in the heart of man, God hinders not the devil from spreading his snares, for it is enough that He has given man free will at the first, and that He gives him continually strength to resist the assaults of Satan. It is by such temptations and assaults that the faith of the man of God is both tried and strengthened.¹

Matt. Faber.

Gorranus.

Chemnitz.

Chrysostom.

Sylveira.

The servants said unto him, Wilt thou then that we go and gather them up? (29) But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

The same servants who had slept whilst the devil was sowing tares now distinguish themselves by their anxiety to root up and destroy; a true picture of those who are at once self-indulgent to themselves and harsh towards others. Such persons often mistake the motives of their actions, and whilst merely inspired by the ordinary passions of man, think they are influenced by Christian zeal. Godly zeal, however, is but the manifestation of true charity, whilst that which assumes the appearance of zeal for God is oftentimes the manifestation of self-love. But let us note how the Great Sower of the seed rebukes such worldly zeal, and at the same time shows the greatness of His love for the wheat in His field; enduring the presence of evil, lest

Luzerne.

Abelly.

¹ "Seminasti, non seminavimus. Nos quod per te facimus, tibi semper nostro assignamus Auctori: et tu in iis quæ nobis facienda præcipis, ipse operator adsisitis. Ergo si nos operis tui facis esse pro tua dignatione consortes, non nobis solis quod zizania nascuntur, adscribas, Domine. Aut tecum nos munit innocentia: aut no-

biscum te reatus attingit. Nos nostro operi non potuimus invidere; magnis sudoribus offensam non potuimus parere. Tu quod vis, unde vis, quando vis, habes. Nos præter tuam gratiam nihil habemus, per quam stamus, vivimus, movemur, et sumus; et sine qua jacemus, deficimus et perimus."—*Nat. Alex.*

Royard.

that which is good should be rooted up and destroyed. The spiritual tares of which He here speaks would seem to be heresies and those scandals which try the faith of His chosen ones; these are not to be rooted out, but to be endured for these reasons:—

(1) Because the good are urged to greater perfectness by the presence of evil. *There must be also heresies among you, that they which are approved may be made manifest among you.*

1 Cor. xi. 19.

(2) Because by patience and forbearance the evil seed may become good; so should time and opportunity be given that the brother who to-day is corrupted by unbelief and heresy, may repent, and in God's mercy even become zealous for the faith which now he rejects. Had not God borne with the tares, Matthew had died a publican and Paul a persecutor, and Christ's Church would have been deprived of the ministry of both;¹ and in removing these, who seemed then only to be tares, it would have been wheat itself which was destroyed.²

Chrysologus.

(3) Because of our inability to judge others, so that whilst our suspicions of evil may be without grounds in the case of some, our trust in the outward appearance and professions of goodness in others may also be without foundation.

(4) Lest even in destroying that which confessedly is evil, and gives no promise nor hope of amendment, we inadvertently destroy that which is not evil.

Th. Aquinas.

These words contain no prohibition against the removal of evil persons from the Church, either as a safeguard for others or for their own correction, since *the field is the world*; they forbid merely the destruction of the body, the taking away of life for error of doctrine. Again, these words of our Blessed Lord, whilst they absolutely prohibit the putting heretics to death, teach us that many who are now tares, and an injury to the Church of Christ, may yet become wheat; and moreover that a wrong would be done to the good themselves if they were separated from all contact with the wicked, who, whilst they try the faith and patience, at the same time confirm and strengthen God's

Whitby.

Chrysostom.

¹ "If all cockle had been rooted up at the first, God's field would have wanted much good wheat, the Church many good men, yea, all men: for Adam in Paradise was a tare when he disobeyed."—*Dean Boys*.

² "Fortè simul eradicatur triticum, cùm auferantur zizania, quia multi

primo zizania sunt, et postea triticum fiunt, qui nisi patienter cùm mali sunt tolerantur ad laudibilem mutationem non perveniant. Itaque si evulsi fuerint simul eradicabitur et triticum quod futuri essent si eis parceretur."—*Beaux Amis*.

saints. In the midst of evil, then, let each one reflect that he knows not but that his patience and example may lead some reprobate to conversion; and thus, whilst he is exercising patience because commanded not to root out the tares, he may be diminishing the amount of the evil which now deforms the field of the Lord.

Augustinus.

Nat. Alex.

(30) *Let both grow¹ together until the harvest: and in the time of harvest I will say to the reapers,² Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.³*

Mal. iv. 1.
Matt. iii. 12.

In these words we learn that evil is not, as so many dream, gradually to diminish and disappear before the good, the world to wane before the Church, but that evil will increase and develop itself more fully. On the other hand, we are told good will continue to unfold itself until the end of time, and grow more and more mightily. Growth is to go on simultaneously in both the evil and the good, and as the end draws near, there will be seen a ripeness and a greater manifestation of both kinds of seed; for if the tares, notwithstanding God's long-suffering, grow not into wheat, they increase for that very reason more and more in the qualities of evil; since, whilst perseverance in holiness is a ripening for God's garner, persistence in evil adds greatly to the sinner's reprobation. It is when these *grow together* in the very furnace of persecution that the virtue of the Christian is purified, and in the very midst of temptation is strengthened. So that, if the trials of the just should be taken away, we should at the same time, and by that means, be taking away their reward; and by removing all suffering from them, should, in so doing, remove from them future blessedness.⁴

Trench.

Bengel.

Abelly.

Luzerne.

Ambrose.

¹ "Notandum. Non dici à patre-familias, sinite utraque manere, sed *sinite utraque crescere*. Ut discamus, nunquam hominem in eodem statu permanere, semper crescere, vel in bono vel in malo."—*Fran. Coster*.

² "Servi dicuntur ipsius Patrisfamilias: *accidentes, servi Patrisfamilias dixerunt ei*. At verò messoribus non ita: ait enim, *dicam messoribus*, non meis, sed veluti extraneis et alienis: quasi tam alienum sit ab eo punire, ut officium colligendi fasciculos ad comburendum, non sit ejus

domesticorum, ac familiarum, sed alienorum ac mercede laborantium."—*Sylveira*.

³ "In God's field tares are among wheat, but in God's barn no tare, no care shall molest us: in the kingdom of grace bad are mingled with the good, but in the kingdom of glory there shall be none but good, enjoying nothing but good, good angels, good saints, above all our hearts can sufficiently conceive."—*Dean Boys*.

⁴ "L'entière séparation du monde est pour quelques personnes une plus

Matt. Faber.

Error, heresies, and unbelief, the tares which the devil sows over the face of God's Church, are necessary to its well-being. They stir up and excite the faithful members of the Church to a larger and deeper knowledge of Holy Scripture, and thus confirm men in the faith. The faith, indeed, is often not really held until men are forced to understand its teaching, because of the presence of error; just as in the soul of the believer that faith which has triumphed over doubt, and emerged from the midst of the temptations of unbelief, is often a clearer and firmer faith than that which has never been exposed to such trials.

Royard.

But the end cometh; for the time of harvest is, as our Blessed Lord tells us, at the end of the world. Even then He does not assign to man the task of judging and separating the evil from the good; this is the work of the *angels of God*. For the Evil One has even then no power of himself over those who have willingly become his servants. Though he has sown tares, and men by yielding to his suggestions have been transformed into children of the Evil One, he cannot, without God's permission, dispose of even one sinner. God will send, and will command His angels to separate between the good and the bad, and will say, *Gather ye together first the tares, and bind them in bundles to burn them*. A portion of the punishment of the sinner will consist in being bound up in the same lot with his fellow-sinner, and the presence of companions in evil will be no delight, but a source of torment in the world to come. They shall be bound *together*, gluttons with gluttons, adulterers with adulterers, and unbelievers with unbelievers.¹ Companionship in banishment from the presence of God being a portion of their punishment.

Gregory.
Mag. Mor.

But gather the wheat into my barn. It will be all pure wheat there, since all who have suffered afflictions in this life and have been purified by afflictions; all who have had trials here, and have overcome by the might of the faith; all who have known what it is to endure the sharp blow of the flail here, and have maintained their integrity, and not fallen from their steadfast reliance on God, shall be gathered by the angels into the kingdom of their Father. Then when all chaff has been blown utterly away, and all

grande et plus dangereuse tentation, que la vue et le commerce de quelques méchans."—*Nicole*.

¹ "Bene dicit, *in fasciculos*, non in fasciculum unum. Quia unusquisque eorum pro modo suæ perversitatis punietur, et qui fuerint in pœna consimiles, similibus suppliciis crucia-

buntur, nempe superbi cum superbis, invidi cum invidis, avari cum avaris, adulteri cum adulteris, usurarii cum usurariis, hæretici cum hæreticis, omnes pariter desperantes, et blasphemii in suis quique fasciculis semipiternis gehennæ incendiis exurentur."—*Royard*.

straw and stubble of worldliness and vanity have been separated from the wheat, the righteous shall be gathered into His garner, and be acknowledged as good seed, the wheat of God's planting and preservation. Ludolph.

Whilst we remember the warning which Christ here gives us against usurping God's office of judging our fellow-men, let us also remember that in this parable our Blessed Lord has proposed four things for our imitation :—

(1) The goodness of the sower, who is ever sowing good seed, and that only ; for he who sows tares, evil examples and scandals of any kind, is the devil, or an imitator of the devil, and thus an enemy of God and man. Nat. Alex.

(2) God's patience in enduring the presence of evil men.

(3) His care and watchfulness for the good, so that He submits to the presence of evil for a time, lest, by destroying it, the good should suffer.

(4) His justice, which at the last will render to every man according to his deserts. Gorranus.

* * Da fidelibus tuis, Domine, quos et verbi tui et cœlestis sacramenti pabulo nutris ac vivificas, tantis muneribus sic proficere ut in consummatione sæculi à reprobis discerni et inter electos tuos numerari mereamur ; Per Dominum nostrum Jesum Christum Filium Tuum, qui Tecum vivit et regnat in unitate Spiritus sancti per omnia sæcula sæculorum. Amen."—*Miss. Parisiense.*

THE SIXTH SUNDAY AFTER THE EPIPHANY.

ST. MATTHEW XXIV. 23—31.

Mark xlii. 21.
Luke xvii.
23; xxi. 8.

(23) *Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.*

Chrysostom.
Jerome.
Theophylact.
Euthymius.
Maldonatus.
Jans. Gand.

Barradius.
De Saci.

Luca Brug.
Alford.
Tirinus.

Most commentators understand what follows, from the word *then*, to refer to the whole period of time from the fall of Jerusalem until the end of the world, and more especially to the times immediately preceding the general judgment. And even those who interpret these opening words as though they had a primary reference to the tribulation at the siege of Jerusalem, and to the events which immediately succeeded the fall of the city, at the same time understand that there is also a direct reference to the last days, when all these predictions will find their entire and complete fulfilment. What, indeed, is true of the anti-type, the end of the world, must needs have been in a great measure true of the type, the fall of Jerusalem.

Stier.

Corn. à Lap.

Our Lord had already spoken to His disciples of tribulation and distress; now He speaks of men being seduced from the faith through the greatness of that distress, and bids them beware of listening to false prophets who would entice them from their waiting patiently for Christ. As there was pretender after pretender at the fall of Jerusalem,¹ and, as in after time the Donatist declared Christ

¹ "Sciebant Judæi jam tunc instare tempus adventus Messiae, sive Christi, eò quòd translatum esset sceptrum à Juda ad alienigenam Herodam et Romanos, juxta vaticinium Jacobi, Gen. xlix. 10. Unde tunc multi adulantes Vespasiano dixerunt ipsum, utpotè victorem Judææ esse Messiam, teste Suetonio in Vespasiano. Alii adulantes Herodi dixerunt ipsum esse Messiam. Insuper tunc in Hierosolyma, teste Josepho et S. Hieron. tres fuere factiones, quæ singulæ suos habe-

bant, duces, qui se venditabant pro Messia, qui Judæos defenderet contra Romanos. Hi duces fuere Eleazarus filius Simonis, Joannes filius Leviae, Simon filius Goriæ, inter se de principatu decertantes. Talis quoque fuit impostor ille, qui sub Adriano imperatore finxit se esse Messiam; ideoque vocari voluit Barchocabas, id est, filius stellæ, quasi in eo impleretur illud Balaam de Messia vaticinium: *Orietur stella ex Jacob*. Num. xxiv. 17."—*Corn. à Lap.*

was to be found only amongst his sect in Africa, and the Jew limited salvation through Christ to his own nation, so will such claims be put forth more and more as the end of all things draws near. Rabanus.

(24) *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*¹ (25) *Behold, I have told you before.* Deut. xiii. 1. Matt. vii. 15; xxiv. 5, 11. Mark xiii. 22. John vi. 87; x. 28, 29. Rom. vii. 28 —30. 2 Thess. ii. 9 —11. 2 Tim. ii. 19. 2 Pet. iii. 17. Rev. xiii. 13.

There shall arise, not *there shall be sent*, for they shall come of themselves without mission.² This was the case at the fall of Jerusalem, and has been so from time to time ever since; though this kind of deception seems more especially reserved for the last days. Hence, Christ refers again and again in this chapter to the abundance of false Christs and false prophets which shall arise as the time of the judgment draws on; the one proclaiming themselves to be Christ, the others pointing men to those who were assuming the name or office of Christ, and both promising sanctification, redemption, and remission of sins, by ways of their own devising, and not by *the Way*, and in the manner which Christ has appointed. Many like these pretenders in time past shall point to the success of new doctrines, and to the appearance of righteousness in their followers, as so many signs that Christ is with them, and has never been with or has now abandoned all others. They shall refer to *signs* which affect the intellect of the hearer, and to *wonders* which strike the senses, and trouble the mind of man; or, as St. Paul speaks of both these, they shall deceive many by *lying wonders*, not only causing the weak and unstable to fall away, but, in sign of the great power and persuasiveness of heretics in the latter days, our Blessed Lord expressly says, that *if it were possible, they shall deceive the very elect*. That there might be no excuse, however, for those who, through the greatness of the distress, or the intellectual skill of these deceivers, fall away from the faith, He adds, *I have told you before*. I have warned

Jans. Gaud.

Ferus in Matt.

Gerhard.

Ferus in Matt.

Gorranus. Bengel.

2 Thess. ii. 9.

Origen.

Whitby.

¹ See Whitby on this passage:—“Christ says *si possibile*—if it be possible, as being willing to leave it in doubt and in suspense how far, in so great scandals, so very great temptations, even the elect might be seduced. *Ista Dominici sermonis dubitatio, trepidationem mentis in electis relinquit* (St. Greg.); this doubtfulness in

Christ's speech makes the very elect stand in fear of falling in the midst of such temptations: for howsoever the elect shall rise again, the elect may fall by these scandals, and though they may not be reduced, they may be seduced.”—*Donne, Sermons*. Sermon. xcix.

² “ἐγερθήσονται, sursum se agent.”—*Albertus Magnus*.

you of your weakness, of the falseness of the signs and wonders, and of the power of these false prophets.

(26) *Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not.*

Whatever false Christs or false prophets may declare, Christ shall be seen no more by the world until His advent in glory; and when He comes, His advent will be so universally evident as to need no preacher to tell it to the world, and to lead men to Him.¹ At the time of the fall of Jerusalem multitudes were deceived in these ways. At one time He was said to be in *the desert*, and crowds flocked from the city to the pretenders; at another time He was said to be with the priests in the recesses and *secret chambers* of the Temple. These were the types of deceivers in the latter days. At one time the salvation which the world groans for is sought in the dry and *desert* places of philosophy and unsanctified human knowledge; at another in the bands of separatists and heretics. And men are led astray by the claims of superior sanctity, by the manifestation of rigour of life, or by the profession of false but seductive dogmas in religion. We shall not find Christ by merely going apart from our fellow-men, like hermits, into *desert* places. The true doctrine is not only true, but public. Nor shall we find Him in the hiding-places of sects who profess to have, and to follow Him. According to His Divinity, He is everywhere present; according to His glorified humanity, He is in the heavens; in the midst of all His people, through faith, by means of Divine grace, and in the sacraments which He has ordained. Wherever else then men say that He is, He Himself forbids that we *go forth* or *believe* their teaching; wherever, in what manner, and with whatsoever signs and wonders they may seem to prove the truth of their assertions; for these words of His, *the desert*, and the *secret chambers*, are exhaustive, forbidding us to believe or follow such prophets wherever they be, in what time or under whatsoever circumstances they may teach. The command is a simple one—*go not forth; believe it not.*

As, then, what happened at the fall of Jerusalem is a type of what shall befall the Church at the last, we have

¹ "Si ergo dixerint vobis pseudo-prophetæ aut quivis alii, Ecce in deserto, nempe Christus nolite credere: id est,

ubique nuntiaverint vobis alium Christum quam me ne credatis."—Dionysius Carthusianus.

here a declaration that such seducers shall increase in number and activity as the world nears its end;¹ and these are the marks which our Blessed Lord gives us:—

(1) They shall usurp the name and authority of Christ and His prophets, and promise deliverance and salvation in other ways than He has appointed.

2 Thess. ii.
10, 11.
1 Tim. iv. 1.
2 Tim. iv. 3.
Rev. xiv. 8.
xvii. 2;
xviii. 3.

(2) They shall claim to have the Gospel of salvation—Christ—as their own peculiar possession.

(3) They shall appeal to sensible signs and wonders as proofs of this; to the effects of their teaching, and the numbers of their followers.

(4) They shall spring up in divers places, and many shall contend they are the exclusive teachers of salvation.

(5) They shall be self-appointed, without mission, and arise of themselves.

Gerhard.

(6) They shall be successful, in seducing many to depart from the Church and the truth.

(27) *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be.*

Luke xvii. 24.

His coming, that is, will be so evident that none can doubt of it; nor will He need any preacher to tell it to the world.² He will not come, heralded by a messenger, as at His nativity; He will come not, as formerly, to one people, and in one small town, but to all people under heaven, and so come as to be seen openly and everywhere at once because of the brightness of His coming.³ As the lightning comes out of the dark cloud; so shall He come when all around is dark with sin, and gloomy because of tribulation and affliction. In the very midst of despondency and the failing of men's hearts for fear, shall come the signs of the approach of the Judge of all, who shall come unannounced, save by His own brightness. And this lighting up which shall precede His second advent shall be as a flash of lightning, seen but for a moment over the face of heaven, and then shall come the judgment.

Jansen Yp.

Chrysostom.

Stier.

Barradius.

¹ On the judgment on Jerusalem as typical of the judgment of the world at the coming of Christ, see *Bossuet in Discours sur l'Histoire Universelle*, Pars ii. § 9.

² "Non indiget fulgur demonstratore: neque Christus indigebit. In primo adventu à Baptista indicatus est, dicente: *Ecce agnus Dei*. In secundo nullus erit index, qui dicat:

Ecce leo Dei."—Barradius.

³ "Hic aliam rationem assignat, quia falsum dicant quod Christus veniet occultus, sed non est verum, immo veniet manifestus . . . Dicit: *Nolite credere quod non veniat manifestus: sicut enim fulgur exit ab oriente, et paret usque ad occidentem, ita erit adventus Filii hominis*. Ps. l. 3."—*Th. Aquinas*.

The lightning is a type of the coming of Christ at the last day—

(1) Because, as lightning is seen by all, whether in the house or in the open field, and cannot be hidden, so shall the coming of Christ be known to every one on earth.

1 Cor. iv. 5.

(2) As the lightning illumines the thickest darkness, so at the advent of Christ shall all sins, though secret and forgotten, be made manifest.

Ferns in
Matt.

(3) As the lightning shines suddenly, so shall the coming of Christ be sudden and unexpected by the world.

(4) As lightning terrifies, so shall the coming of Christ be a cause of terror to all, but especially to sinners.

(5) As lightning lasts but a moment, and then comes the thunder, so will His coming in brightness be the prelude to judgment.

(6) As lightning comes not from the earth, but out of the clouds, so shall He be seen first in the air, coming in the midst of the clouds of heaven.

Corn. & Lap.

(7) As the power of lightning is irresistible, so will be His power when He appears at His second advent.

Coster.

Gen. i. 15.

John i. 9.

2 Pet. i. 19.

Rev. ii. 28.

Mal. iv. 2.

The second coming of our Blessed Lord, who is *the Light of the world*, shall then be preceded by this created light as His messenger; thus does He use the things of earth now as symbols of His majesty and glory, and thus has He left us *great lights* in the heavens, *to give light upon the earth*, as perpetual images and prophecies of Him who is the *True Light*, the *Day or Morning Star*, the *Sun of Righteousness*.

Ps. lxxii. 6,
Prayer-Book
Version.

In this image we have the difference marked out between His first and second advent. In the first He came in secret, descending *like water into a fleece of wool*, unnoted by man. In the second He will come, seen by all. In His first advent He came on earth, in the second He will be seen in the heavens. At His first coming He abode several years on earth, His second will be but for a brief moment before the judgment. In His first coming it was with the cross of suffering, and in great humility; when He comes again it will be with the cross of splendour, in majesty and great glory.

Barradius.

Job xxxix. 30.
Luke xvii. 37.

(28) *For wheresoever the carcass is, there will the eagles be gathered together.*¹

“Proverbialem hanc esse locutionem manifestum est, sed de origine ejus variant sententie. Quidam putant eam desumptam esse ex Job xxxix. 30, ubi de aquila dicitur, *ubi occisi, ibi ipsa*, quod vulgatus Interpres reddidit:

Ubi cumque fuerit cadaver, ibi statim adest. Quidam verò statuunt esse proverbium Hebræorum, quo significare soleant, haud magno studio opus esse ad conjugenda ea, quæ naturâ suâ conjunguntur.”—*Gerhardus*.

The close resemblance between type and antitype, between the fall of Jerusalem and the end of the world, makes it probable that every image or parable of the one would have some degree at least of applicability to the other; hence commentators have traced in these words a reference to dead carnal Judaism, and the flocking of birds of prey—false Christs, false prophets, and the avenging armies of Rome—to the corrupting carcass of what was once holy. And as at the fall of Jerusalem the social corruption of the Jewish people brought upon them swift and sure punishment, so will the final punishment of an ungodly world be at the moment when mankind is most corrupt, when the tares are ripest and fittest for the burning. This is, however, but a remote and secondary sense of the words of our Lord. He is Himself the carcass referred to; and in the prophecy of the gathering together of *the eagles*, He leaves a promise of comfort to all His people.

Bengel.

Stier.

As lightning is seen by all, and in His advent He will be seen by the whole world, so under another figure He gives us a promise of the same fact. His coming will be as well known to men, as the presence of a dead body is to birds of prey. And yet in giving us a second image by which we may learn that His coming will be seen by all, the figure chosen adds additional instruction as to the future.

Sylvester.

(1) Lightning is transient, and though a lively image of the suddenness of His coming, and the terror caused by His appearing to judge mankind, yet He adds the figure of a body to show that He will not so suddenly depart, but that He will gather around Him His chosen ones.

Luca Brug.

(2) By the *lightning* He seems to symbolize His Divine nature and the unlimited character of His presence. By the *carcass* He seems to refer—

a. To His real humanity.

β. To the reality of His death on the cross; hence He says not body merely, but *carcass*, a dead body.¹

“Non omnino diversum est ab illo proverbio Latinorum: *Cujus vulturis hoc erit cadaver?*”—*Lamy*.

“Proverbium est, significans facile ea conjungi quæ naturâ suâ jungi postulant, v. g. aquila et cadaver, prædo et præda. q. d. Quando Christus veniet ad judicium, non opus erit inquisitione vel signis, ut sciatur ubi sit: nam sicut aquilæ et vultures naturali instinctu atque impetu, solo odore allecti, feruntur undique ad cadaver ut ad optatissimam escam: ita

electi mei è morte redivivi et instar aquilarum juventute renovati, simul atque in nubibus apparuerò, sentient virtutem præsentis æmæ, et mox undique ad me convolabunt, mihique *obviæ rapiuntur in aëra* (1 Thess. iv. 16).”—*Tirinus*.

¹ “He calls *Himself* here πῶμα, and He also calls Himself σῶμα in the parallel passage of St. Luke xvii. 37. The reason is, Christ *saves* us by His *death*. His body is σῶμα (ὁ σώζει), because it is πῶμα (ὁ πίπτει). The

- γ. The lowly estate of His incarnate life on earth, which was loathed by men as a dead body is.
 δ. The power and efficacy of His death, which is able to draw souls to Him, as eagles are drawn to a dead body.

The growth of His kingdom can no more be hindered, than men can hinder birds of prey from flocking to a *carcase*; and His coming will be as well known to all men as the presence of a dead body is to the eagles of the air; for as nature and instinct draw these birds to a *carcase*, so does the renewed nature of God's people draw them now in soul, as hereafter they will be drawn in body and soul, to Him.

Gerhard.

Our Blessed Lord here says *the carcase* or dead body, since it is by His precious death that He has become a fountain of life to all that are His. In these words we have the promise that His death shall be our consolation, as dead bodies are a delight to eagles; and as these come in haste to the banquet of flesh, so will His saints rejoice to come to the banquet of His body and blood. And thus He adds the promise, *Wheresoever the carcase is, there will the eagles be gathered together*; that is, wheresoever I am in My incarnate nature, there shall they also be who have mounted up on eagles' wings above the things of earth. All men indeed will be gathered together to Him, and shall stand and be judged in His presence; but these words refer especially to those who come gladly to Him, not compelled by His power, but drawn to Him by their love—not the abject spirits of earth, but those whose hope is already centred in heaven.¹

Luca Brug.

Ferus in
Matt.Gregory.
Theophylact.

His saints are imaged by the word *eagles*, those who *shall*

corn does not quicken except it *fall* into the earth and die (John xii. 24), and then it brings forth much fruit. By His *fall* we *rise*; by His *death* we *live*. Christ's *πρῶμα* is our *σῶμα*; and here is an answer to the objection which has been made to our Lord's saying, viz. that *eagles* do not feed on *dead* bodies. But to Christ's body, which is Himself, in His Church, His word, His sacraments—all who are the eagles of the Gospel will be gathered together, as the eagle hasteth to its prey (Job ix. 26); they will flock to Him with eagles' wings (Deut. xxxii. 11); and they that wait upon Him shall renew their strength, and mount up with wings as eagles (Isa.

xl. 31), even to heaven itself."—*Wordsworth*.

¹ "*Congregabuntur et aquilæ*. In sublime volant, quorum conversatio in cœlis est [Phil. iii. 20], Deum semper præ oculis habentes. Si difficultatem sentiunt sive in passionibus superandis, sive in interna, aut externa tribulatione in Petram, qui Christus est [1 Cor. x. 4], dejiciunt, qui omnia conterit et emollit. Longævi sunt (ut aquilæ) quorum mors non est mors sed transitus in vitam æternam, ubi juvenescunt, novas plumas, novum rostrum recipiunt, id est clare lucidum corpus in quo Deum incessanter laudant, ac benedicunt."—*Fran. Coster, in Dom. xxiv. post Pentecost.*

mount up with wings as eagles, and are said to renew their strength like eagles. These alone will be caught up in the sky, and come with Him in the clouds of heaven. These will hasten to His presence as eagles to their prey, longing and desiring to enter into the presence of God. And as eagles abide by the carcass so long as it exists, so will His saints abide with Him for ever, since He is the Eternal One.

Is. xl. 31.

Ps. ciii. 5.

Jans. Gand.

Gerhard.

(29) *Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.*

Is. xlii. 10.

| 13; xxxiv. 4.

Ezk. xxxii. 7.

Joel ii. 10.

31; iii. 15.

Amos v. 20;

viii. 9.

Zeph. i. 15.

Mark xiii. 24.

Luke xxi. 25.

Acts ii. 20.

Rev. vi. 12.

After the tribulation and distress of nations of which our Blessed Lord had spoken, and the persecutions of antichrist, then *immediately* will be these signs of the end. He says not how long, for the word *immediately* only implies that it will be the next great event occurring in the history of the world. How long after the other event we know not, for a thousand years are in His sight but as one day.¹

Hugo de S.
Charo.

Luca Brug.

Some have taken these portents of the darkening of the sun, the ceasing of the moon's light, and falling of the stars, to mean merely that all material light shall be obscured and fade at the approach of the uncreated light of Him who is the true light; this, however, is rejected by most commentators as inconsistent with the sequence of events in the latter days as indicated by prophecy, since the ceasing of the heavenly bodies to give light precedes the appearing of the sign of the Son of Man, and the glories of His coming. *The sun shall be turned into darkness, and the moon*

John i. 9.

Jans. Gand.

¹ "And bi and bi, after this wretched tyme be past."—Sir J. Cheke's Translation.

ἐνθὺς. "Non ad nostrum computum, sed divinum, in quo dies mille sicut unus dies," Ps. xc. 4; 2 Pet. iii. 8 (Glass, Phil. Sacr. p. 447). Hence the whole interval between the first advent and the second is called in the Scriptures the *last time* (cp. 1 John ii. 18; Acts ii. 17; 1 Cor. x. 11; Phil. iv. 5; Heb. i. 2; James v. 8; 1 Pet. iv. 7), ἐσχάτη ὥρα, and the judge is described as at the door. So it is also in the mind of the Church. For example, in the Creed, after 'He ascended into heaven, and sitteth on the right hand of God the Father Almighty,' we

say immediately, 'From thence He shall come again to judge the quick and the dead.' So the Holy Ghost writes, and we ought to read prophecy with the same mind as that with which it is written."—Wordsworth.

"Nota temporis brevitatem quæ hic per statim significatur, ubi tamen includitur totum à destructione Hierosolymitana, ad iudicium extremum usque spatium: videtur nobis longum, non modo 100 annorum, sed et vitæ nostræ tempus, licet ejus multi jam anni transierint. Magis ad salutem nostram faceret, si tempus ut vere est, fluxum ac breve diceremus."—Fran. Coster.

into blood, before the great and the terrible day of the Lord come. And this is no mere eclipse, since in nature the sun and moon cannot be eclipsed at the same time. This darkening of the sun is something above and beyond nature. As then at the death of Christ, so at His coming again, the sun in the heavens will be obscured; and yet as we are told by St. Luke there will be *signs*, and not one sign merely, it would seem as though this darkness at the last would be not by means of one eclipse, but rather through a succession of portentous darknesses. Notwithstanding however the greatness and awfulness of these signs, it is evident from Christ's words that men will be then so sunk in sin and so dead to the significance of all signs, that His coming afterwards will be as that of a thief in the night. It may be that men will seek to account for, and be able to deceive themselves as to the meaning of, these signs and wonders, by referring them to some supposed natural causes, and so be hardened against the supernatural warnings of His coming.

But though most commentators have understood these words literally, of a physical darkening of the sun, and a falling of the stars, and the overturning of the powers of nature,¹ yet almost all have at the same time seen in these words a prediction beyond this, of a general eclipse and darkening of faith before the coming of Christ; so that, however true naturally, this prophecy is more terribly true in its spiritual meaning. Then the *Sun* of righteousness, Christ, the light of the world and of the Church, will be obscured through the sinfulness of man and the waning of faith. So that there will be increasing numbers, who will then deny Him and the power of His resurrection, and fall more and more from that holiness which He enjoins. Then also the *moon*, His Church, will give but an uncertain light; and the doctrines which the Church has been appointed to preserve and teach, will be scarcely put forth, and be largely forgotten or denied; and as a consequence the *stars of heaven*, those who are in stations of authority, and are looked up to in the Church, and should have given light to others and have showed that they derived light from Him who is the *Father of lights*,² will fall away from the faith, and become

¹ "Virtutes cœlorum." — *Vulgate*. Some, as *Tostatus*, have imagined that, as at the Passion the sun was darkened from the sixth to the ninth hour, so at Christ's coming again the darkening will be for the same space of three hours. Others again, as *Sylveira* and

Barradius, conjecture that the darkness over the land of Egypt (Exod. x. 22) was the darkness which was typical of that great darkness which shall cover the whole earth at the time of Christ's coming, and endure three days.

² "Cardinal Vitalis in *Speculo Mo-*

a scandal and snare to their brethren. Others understand by the *sun* being *darkened*, that revealed religion—the religion of Christ—will be obscured; and by the *moon* as a consequence not giving *her* accustomed *light*, that the intellect of man will then suffer eclipse. All unite in understanding from these words that a great and fatal diminution of faith will have taken place, and that physical darkness will be but typical of the solar light of Christ's truth being darkened, whilst the lunar orb of the Church will be obscured by heresy and unbelief.

(30) *And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.*

Almost all take this sign to be the cross. It is spoken of as some well-known sign, such as the cross alone is. And Jesus Christ is here called *the Son of Man*, since He has gone into heaven with our body, and shall return with the flesh of man. Then, as when a king, about to enter into a city, sends forward his banner as *the sign* of his approach, so shall the banner of Christ's cross precede Him when He comes again to earth; for the cross borne before our Lord is a significant testimony to the Apostle's word, that by His submitting to the death of the cross He has obtained the power of judging all mankind. Then shall, not the Jews only, but all whose names are not written in the Lamb's book of life, but have made the world their aim, and have loved the earth more than they have followed and loved God, *mourn* at His appearance. Doubtless all shall mourn, though in various degrees; the wicked, because they have forgotten and despised God, and have followed greedily after evil; and the good even, for they also shall then see the imperfection of their thoughts, and wishes, and works,

ralium vult per stellas illas designari catholicos magis à Deo illuminatos et in officiis positos qui deberent cum Apostolo ad Philip. iii. 20 dicere: *conversatio nostra in caelis est*, at si tales semel deflectant à recta via ruunt sine limite, 'evidenter cadunt de statu perfectionis ad terram infimam.' Nimirum ut bene Chrysologus ser. xxvi., 'Quanto altius ascenderit homo, lapsus tantò profundius cadit.' Ita Saul cecidit, hic à

Deo creatus rex Israël's tam bonus fuit ut dignus fuerit dici stella paradisi, inter prophetas eluxit cum omnium admiratione 1 Sam. x. 12, *Quenam res accidit filio Cis? Nunquid et Saul inter prophetas?* At non nisi duobus annis constitit hæc bonitas, ita enim cecidit, ut Deus Samueli diceret, 1 Sam. xv. 11, *Pœnitet me quod constituerim Saul regem*, ita nimirum dolet Deo et displicet justus depravatus."—*Hartung*.

Rev. xxi. 4.
Luca Brug.

and *mourn* that they have fallen so far short of the commands of Christ. Then, however, He *shall wipe away all tears*, so that His saints may rejoice at His appearance.¹

Cant. v. 16.

Coster.

And as the coming of Christ may be in various ways and degrees a cause of mourning, so shall the seeing Christ be different to different classes of men. The just who have in this life been transformed into His image, shall then see Him as He is, in His Divine power and glory, as *altogether lovely*; but sinners, because of the blindness which their sins have brought on them, shall behold Him only in His humanity, and be unable to pierce through the clouds which shall then surround Him.

Ps. civ. 3.

Jansen Yp.

Luca Brug.

He shall come in His glorified body, attended by crowds of angels; not as once, in humility and weakness, but making *the clouds His chariot*, and walking *upon the wings of the wind*, the clouds of heaven surrounding Him as at His Transfiguration and Ascension, and adding to His glory whilst they temper the awfulness of His majesty, so that *all* may be able to behold Him. He will come *with power*—so great as to be able to raise the dead; so irresistible that no one shall refuse to obey His call when He summons mankind to His judgment bar: and with *great glory*—the glory of His body, brilliant with the uncreated glory which He had *in the beginning*.²

Matt. xiii. 41.
1 Cor. xv. 52.
1 Thes. iv. 16.

(31) *And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.*

With a great sound of a trumpet; that is, with the voice

¹ “Quod solatium, quæ lætitia electorum, qui crucem suam ferentes, secuti sunt Christum, cruci cum ipso confixi? Plangamus nunc peccata nostra ex vera sinceraque contritione, ne tunc plangamus ex desperatione: Cruci Christi nunc adhæreamus ad salutem, ne illam tunc videamus ad confusionem. Si tuleris Crucem in hac vita, si Christum crucifixum fueris imitatus, tunc ac vocem tubæ, paventibus impiis, tu gaudebis.” — *Natalis Alex.* See *Vitringa* in Isaiah xi. 10 (vol. i. p. 300). “Of this sign, the cross, there may be this good application, that when God affords thee this manifestation of His cross, in the participation of those crosses and calamities that he suffered

here, when thou hast this sign of the Son of Man upon thee, conclude to thyself that the Son of Man, Christ Jesus, is coming towards thee: and as thou hast the sign, thou shalt have the substance; as thou hast His cross, thou shalt have His glory.” — *Donne, Sermon on Acts xxviii. 6.*

² In speaking of this solemn prophecy we may well bear in mind the words of St. Augustine:—“Omnia quidem ventura esse credendum est: sed quibus modis et quo ordine hæc veniant, magis tunc docebit rerum experientia, quam nunc valet consequi ad perfectum hominem intelligentia.” — *De Civit. Dei*, lib. xx. cap. 30.

of the archangel. For as the trumpet proclaims the coming of earthly kings, so shall this *great sound of a trumpet* announce His coming who is King of kings. Our Lord seems here to recall to our mind the trumpet sounded on Sinai, as if when He shall come again the sound of the trumpet should once more be heard; then, however, not only by the Jews, but also by all the tribes of earth. For then will He give His solemn sanction to the law, when He shall judge men according to the law. Then moreover shall the angels gather together all, not only their living, but the dead also. *They shall gather together—*

Remigius.

Exod. xix. 16.

Stier.

(1) The scattered dust of our bodies, wherever their ashes may be, and shall knit together again the various parts of our bodies.

(2) *They shall gather together* again and unite the soul of every man to the body.

(3) *They shall gather together* the whole company of mankind before the one Judge, at the one place of judgment.

Barradius.

* * “Rerum itaque mundi extremarum hic videri possit futurus ordo, ut primum omnium obtenebrescant sol, luna, et stellæ, quemadmodum solet moribundi hominis facies ante omnia expalescere. Mox fulgeat in cælo signum Filii hominis, Crux. Deinde circumagantur cæli insolita velocitate Paulò post turbentur elementa omnia, præsertim aer, aqua, et terra. His succedat ignis corripiens mundum universum, et consumens omnia servientia mortalium hominum usibus, omnia, inquam, hominum manibus facta, et animalia omnia, præter hominum ipsum. Mundo hac ratione pereunte, apparebit hominibus qui remanserint vivis Jesus Christus, nube sedens, nubeque à cælis in hanc aeris infimam regionem magnificentissimè vectus, comitatus Angelis suis sanctis, quos e vestigio mittet ad

resuscitandos homines omnes mortuos, omnesque vivos et mortuos ad iudicium congregandos. Interea dum alii à morte suscitabuntur, vivi per ignem absque morte immutabuntur seu renovabuntur, vitamque mortalem cum immortali mutabunt, *non exspoliati, sed supervestiti*, seu superinduti, *absorpto quod mortale est à vita*, quemadmodum Apostolus loquitur, 2 Cor. v. 4. Omnibus, vivis inquam et mortuis, mox resuscitatis et renovatis, adductisque ad locum iudicii, imperabit Iudex mundo tranquillitatem et serenitatem, eumque renovatum restituet decori illi, quem perpetuò servaturus est, igne conflagrationis in abyssum coacto. Congruit enim tranquillitas iudicio, nec decet aut iudicem aut reos perturbari interea dum iudicium agitur.”—*Luca Brugensis.*

THE SUNDAY CALLED SEPTUAGESIMA.¹

ST. MATTHEW XX. 1—16.

Isa. v. 1.
Matt. xxi. 33.

(1) *The kingdom of heaven is like unto a man that is an householder.*

Pet. de Pa-
lode.

Matt. xix. 23,
27, 29, 30.

THIS parable was spoken by our Blessed Lord unto His disciples immediately after He had declared that a rich man could hardly enter into the kingdom of heaven, and was given in answer to the question of St. Peter, *Behold, we have forsaken all and followed Thee ; what shall we have therefore ?* To such inquiries Christ promises that they shall receive an hundredfold, and shall inherit everlasting life. He proceeds from this to reveal by parable the great laws of His kingdom, pointing out—

(1) The ineffable love and mercy of the Father, and the untiring care which He has for us, His children and servants.

(2) Our vocation in this present life.

- a. That if desirous of an eternal life of happiness, we should not stand in the market-place, but enter into His vineyard.
- β. That there we should not remain idle, but be diligent labourers.
- γ. That we should not be puffed up at the remembrance of our labours, nor murmur against God because of His bounty to others, nor be envious of our brethren because of those gifts of grace which their Father has bestowed upon them.

¹ As the Gospel for this Sunday shows us that whilst the householder calls all men into his vineyard, yet that in the end those who murmur will be rejected, so the Epistle carries on and enforces a similar truth ; that though many are entered in the lists, and are allowed to contend for the prize offered in the public games, yet all do not

obtain that which, however, is offered to all. Both parts of Scripture teaching us that at the last, through not striving, or through not striving lawfully and in the way which the Great Householder of the Church has appointed, many will fall short of and shall lose their reward.—See *Ferus in Dom.*

As a remedy to the three temptations of life—

(1) The engrossing cares of the world and temporal affairs ;

(2) Spiritual sloth, when we are within the vineyard of God ;¹

(3) Pride, because of our activity, if we are active ; and a spirit of envy and grudging at the sight of the holiness of others,—He warns us to fly from the world to the Church, the ark of salvation, and the vineyard which He has planted. In that Church He bids us labour with all diligence, so that we may not only grow in grace, but may perfect *holiness in the fear of the Lord* ; and cautions us against boasting ourselves of, or relying upon, the works which His grace alone enables us to perform.

Ferus in
Dom.

God is here significantly spoken of as *a man* and as *a householder*. *A man*, as Christ was very man, in His love and sympathy for man. *A householder*, to mark His power and authority oyer His house and family.

Jerome,
Inim. ab
Iucar.

The application of the parable is—

(1) To the Apostles ; and in it the Master warns them against the notion that because they were the first called to labour in the vineyard of the Church, they should for that reason necessarily obtain a greater reward ; whilst He comforts them by the assurance that though now *the last* in the estimation of men, they shall, if faithful, *sit upon twelve thrones, judging the twelve tribes of Israel*.

Corn. & Lap.

(2) It applies to the Jews nationally, and in it Christ rebukes that Jewish temper which the words of St. Peter exhibit, declaring that though the Jews were the first called into the vineyard of God, yet that through their sinfulness they should in the end give place to the Gentiles, who *at the eleventh hour*, or, as St. John calls it, *the last time*, had been called into the same vineyard.

1 John ii. 18.
Jans. Gand.

(3) It has also reference to individuals, teaching us that the advantages of education and reception into the fold of Christ will not alone suffice to give us possession of the reward laid up for those who serve God ; but that the aged sinner, on his repentance, may obtain a higher place in God's kingdom than the man who has been throughout his life *first* in the privileges and advantages of the kingdom of grace.

Maldonatus.

Whilst, then, this parable was spoken to the Apostles, it is equally full of lessons for all, referring not merely to those who are called to labour in the vineyard of God in any

¹ "Tempus breve est, quo laborare in vinea Domini possumus, æterna merces quam speramus. Caveamus ne servi inutiles simus. Otiosa vita, damnationis æternæ causa. Homo

lege creationis: peccator lege poenitentiae; Christianus lege redemptionis et adoptionis suæ ad laborandum pro salute sua tenetur."—*Natalis Alex.*

ministerial office, but reaching to and possessing an applicability to every disciple, however humble. In it our Lord warns us all against supposing that an early calling or superior advantages confer any special security against falling, and tells us that we can neither remain in safety outside His Church and vineyard, nor within be free from the duty of strenuous labour.

Barradius.
Olshausen.

That which happens in the kingdom of heaven—God's Church—is like that which is figured under the householder hiring and paying his servants. *The householder* of the parable is the Eternal Father, of whom Christ declares that *He is the husbandman* of the vineyard. Others interpret *the householder* to mean, the Triune God, which is in fact the same interpretation, since those operations which are external to the Trinity are the work of the whole three Persons.

Royard.

John xv. 1.
Gorranus.

Which went out¹ early in the morning to hire labourers into his vineyard.

Gregory.
Basil.

Corn. à Lap.

Ferus in
Matt.

Ps. lxxx. 15.
Isa. v. 1—7.

The vineyard of God is at the same time the Church, and the soul of every one of His children; the soul, which we are to cultivate by devotion and deeds of holiness, and the Church, which is to be cultivated by our exertion and example.² Each of these is called a kingdom, because there God should be worshipped and feared as Lord; and rule also, since He rightfully is King. Again, each is called a vineyard, because requiring culture, and unless tended and cultivated degenerating into an expanse of weeds. Under the name of a *vineyard* the Church is often spoken of in Holy Scripture. David and Isaiah speak of it under this figure of *the vineyard which Thy right hand hath planted, a vineyard in a very fruitful hill*. The same image occurs again in other parables in the New Testament, and the comparison of Christ Himself to *the True Vine* has reference to the same emblem. It is a most expressive figure, and seems chosen because of the closeness of the analogy be-

¹ "Quando scriptura Deum dicit *exire*, significat duobus modis Ipsum aliquid agere. *Primo*, ad intra, in Seipso, quod nullus cognoscit nisi cui Ipse hoc misericorditer manifestat; nimirum Filii ex Patre generationem, et S. Sancti ab Utroque processionem. Hæ operationes in Deo fuerunt ab æterno. . . . *Secundo*, operatur ad extra, cum aliqua creat extra Se, quod incipit in creatione cœli et terræ, ac

hucusque continuat, ut inquit Christus, *Pater meus usque modo operatur, et ego operor* [Joan. v. 17.] Ad hunc modum *exiit* Deus creans hominem, monens eum, docensque. . . . Duo facit Deus cum exit. *Primo*, Seipsum manifestat. *Secundo*, Se creaturis communicat."—*Fran. Coster*.

² "Each of us is his own vineyard and labourer."—*Stromata*, Book vii. Ch. 12.

tween the Church and the soul of the believer on the one hand; and on the other, because a vineyard requires far more constant care, daily attention and watchfulness, than almost any other ground. The whole earth, indeed, has been made barren to good because of sin; hence the frequent comparison of the soul to earth, in which the seed of God and the Evil One strive constantly for mastery. But beyond this, a vineyard, from the vigilance, labour, and patience which it demands, has been especially singled out as the type of the soul of man which demands like vigilance and labour. On the other hand, God has enabled us to be constant and unremitting in our labour in the culture of the soul. Thus, by fulfilling the duties of our state of life here, and by rendering ourselves capable of fulfilling them honestly, we are labouring for our sanctification. Thus it is that by God's indulgent bounty, the most indifferent actions of life may be made religious.¹ This vineyard of the Lord then is not merely without us, it is within; so that he who sins wastes not his own soul only, but God's vineyard also. He who lives well, and is doing good, cultivates his own soul, and thereby increases the fruitfulness not only of his soul but also of God's other vineyard, the Church.

Matt. Faber.

Luzerne.

Hugo de S
Charo.

God is represented as going out into the world to hire and bring in labourers to His vineyard. He goes out,² by every manifestation of power and mercy; by His words or by His works, by every way in which He reaches the hearts and consciences of men. He goes out *early in the morning*, from the beginning of the world: *early* seeking men before they seek Him, caring for them before they care for Him; not waiting for men to come to Him, for He has ever been *found of them that sought Him not*.³ And those whom He calls in are *labourers*, those, whose duty when in the vine-

Ferus in
Matt.Stier.
Rom. x. 20.

¹ "Ne croyons pas que nous devons nous livrer sans relâche aux exercices religieux. Nous travaillons réellement à notre sanctification, soit quand nous remplissons les devoirs de notre état, soit quand nous nous rendons capables de les remplir. L'occupation que nous prescrit le Père de la famille, est celle de l'état où il nous place. Telle est son indulgente bonté, que nos actions les plus indifférentes peuvent elle-mêmes devenir religieuses. L'intention dans laquelle nous les faisons, les sanctifie. Faites en vue de Dieu, elles lui sont agréables, et à nous méritoires. Il daigne accepter l'offrande de nos repas, de notre sommeil, de

nos délassemens. *Soit que vous mangiez, dit son grand Apôtre, soit que vous buviez, soit que vous fassiez tout autre chose, faites tout pour la gloire de Dieu.* Ne nous effrayons donc pas de l'obligation de travailler sans cesse à notre sanctification, puisqu'en nous l'imposant, la Providence nous en a aussi multiplié les moyens; et ne murmurons pas d'un devoir qui nous est rendu aussi facile."—Luzerne.

² "Non locum mutando sed aliquid ad extra operando."—Sylveira.

³ "*Primo mane, seu (ut Syriacus habet) summo diluculo. In quo inculcatur Dei in homines sollicitudo et vigilantia.*"—Imman. ab Incarnatione.

Jans. Gand.
1 Cor. iii. 9.

yard will be to labour and do the work which the Great Householder sets them; ¹ and not only *labourers*, above this, *labourers together with God*, if not as ministers in His vineyard the Church, yet in those other vineyards for which they are individually responsible, their own houses and hearts.

(2) *And when he had agreed with the labourers for a penny a day,² he sent them into his vineyard.*

Here we find—

(1) The fact of an agreement with the labourers thus called into the vineyard.

(2) The equality of the amount promised to every man, *a penny a day*.

Ferus in
Matt.

Whether we interpret the first labourers to refer to Adam and the whole human race in him, or to the Jews, God's covenant people, the reward that shall follow holiness of life is a compact tacit or expressed. To Adam was a promise of life made, which should be happiness to all who obeyed; and wretchedness, the consequence of sin, to all who disobeyed God. It was an equal reward which was promised, the carrying on and extension of the life which begins on earth. It is true, that anything which God gives us is of His mercy merely, since our labour is not a benefit to Him, and cannot in right demand wages; yet, inasmuch as it is a promise, it is of the nature of an agreement, a hiring. The penny is taken by many as meaning an eternal life of happiness, but this is opposed to the whole tenour of the parable. What God gives to all in His vineyard, the Church, is life, even Himself; the power of eternal happiness, though not the certainty of it.

(3) *And he went out about the third hour, and saw others standing idle in the market-place, (4) and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. (5) Again he went out about the sixth and ninth hour, and did likewise.*

¹ "Operarios conducit, non sermones."—*Albertus Magnus*.

² "Beatitudo, seu æterna vita appellatur *denarius*, quoniam est præmium bene agentis, *diurnus* verò, quoniam propter eum quotidie laboratur, et quotidie ingredientibus regnum cœleste confertur."—*Dion. Carthusia-*

nus. "Denarius est vita æterna, quæ sine cruce non tribuitur, in qua litera tua imprimitur, ubi Regis imago cognoscitur."—*Hugo de S. Charo*.

³ "Credo propterea horas tertiam, sextam et nonam frequentius nominari, quod essent horæ sacrificiorum et orationum. Et quidem has ipsas

Almost all commentators maintain that this parable, as we have seen, has a double reference :—

(1) Historically to God's dealings with the whole of mankind, Jews and Gentiles.

(2) To God's dealings with the individual man. So His going forth in the early morning, at the third, the sixth, and the ninth hours, has a twofold application. In the first place, historically : the day during which the householder goes forth to hire labourers, is the whole space of time from the creation of the world until its close, a day in God's sight, who is unfettered by time ; so that the first going forth would be in the creation of man, and Adam was the first labourer in the vineyard of God. This was wholly a manifestation of His love. Again He went forth *about the third hour* ; and this was a manifestation of anger, in the waters of the Flood, in the days of Noah. He then called Noah and his sons to be faithful labourers in His vineyard. Again, in the call of Abraham, and the setting apart the nation of the Jews to be His peculiar people, we have the going out at the sixth hour ; whilst in the call of Moses, and the deliverance from the land of Egypt, we have what would seem to answer to the going out at the ninth hour. The calling in of labourers at the eleventh hour would refer to the calling in of the Gentiles, through the preaching of the Apostles.

Gregory.

Ferus in
Matt.Jerome.
Barradius.

The whole time, however, of the world reflects itself in every period, and repeats itself in every individual life. Hence, there would seem a reference in these five goings out of the householder, to God's continued calls to every man. Some He calls to serve Him in childhood, *early in the morning* of life, as Samuel and Jeremiah, and John the Baptist, from his mother's womb ; others hear and obey the call in youth, *the third hour* of their day ; others not until mature life, mid-day, *the sixth hour* ; whilst others are by His mercy brought into His vineyard even in declining life, the ninth hour of the parable. Nor is God's mercy and patience then exhausted ; yet once again, even in extreme old age and *hoar hairs*, the eleventh hour of the parable, He goes out to bring labourers into His vineyard. In the repeated goings out of the *husbandman* our Blessed Lord would signify how much greater care the Father has for man than man has for himself, the same truth which

Stier.

Jerome.

Origen.

Isa. xlv. 4.

Coster.

horas, primam, tertiam, sextam, et dam horarum, quæ in populo Judæico orationibus erant destinatæ."—*Estius.*

He made known when He told His disciples, *Ye have not chosen Me, but I have chosen you.*¹

John xv. 16. He goes out into the *market-place*,² the world, for all without the vineyard, the Church of God, is but the market-place in which all things are bartered. But not only from the mere material world does He call labourers; wherever worldliness of heart is, there is the world, and from this, and from the disquiet of the soul, injustice, fraud, lying, and all evil works, He is ever calling men, and inviting them to enter into, and become labourers in, His vineyard. These men were *standing in the market-place*, as though ready to be hired and yet doing nothing for their Master. All who are not at work for Him are idle, whatever their occupation may be; and the busiest man in worldly things is but an idle loiterer, for in His vineyard only is there true work.³

Origen.
Coster.

Ferus in Dom.

Imm. ab Incar.

Stier.

Matt. xxv. 30. Indeed, the heaviest charge which God brings against any one is this of sloth, as the heaviest punishment is reserved for the *unprofitable servant*. God calls us to labour, and he who is doing nothing for himself, nothing for others, who is not actively serving God, not resisting temptation, not struggling against his spiritual enemies, and not bringing forth the fruits of penitence and love, is not fit for God's vineyard, and will at the last be rejected by the Great Householder.

Hugo de S. Charo.

(6) *And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?* (7) *They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.*

¹ "O Paterfamilias, de vineâ suâ mirum in modum sollicitum!"—*Imm. ab Incar.*

² "Sæpius propter hominem Deus exivit, seque et verbis et factis exhibuit, sed semper illum in foro offendit, hoc est, in peccatis et impietate. Et nos, si nunc veniret, nusquam inventurus esset, quàm in hoc foro. Adeo mundi amore tenemur. Interea vinea Dei deserta jacet, ut facilius semper decem reperias, qui mundo serviant, quàm unum qui in vinea Dei laboret. Usque adeo obliviscimur vocationis nostræ, sicque in nobis completur, quod Paulus dicit: *Omnes quæ sua sunt quærent, non quæ sunt Jesu*

Christi (Philip. ii. 21)."—*Ferus in Dom.*

³ "Vocat nos Deus ad vineam suam colendam omni hora, in pueritia, in juventute, in ætate virili, in senectute. Nisi nos gratia sua vocaret atque præveniret, salutem nostram operari non possemus. Prius agit in nobis sine nobis, ut sub sequente consensu nostro, bonum quod agimus agat nobiscum. Voluntas quam gratia Dei non prævenit, lumen non habet, sed errat in tenebris, ambages dubiarum ingressa viarum; ardorem non habet, nisi ut in vitia præceps omnimoda mobilitate ruat: vires non habet, nisi ut in vulnere surgat."—*Natalis Alex.*

Before, the Householder is said to have seen those who were standing; here, to have *found* (εὑρεν) them; implying, it may be, search on His part, indifference on theirs. He *found* them who sought Him not. *Why stand ye here in this place when ye should labour? here, while others bear the burden and heat of the day?*¹ *Why stand ye, when ye should labour and run the race that is set before you?*

Luca Brug.

Heb. xii. 1.
Imm. ab
Incar.

In this our Lord gives a lively picture of the untiring watchfulness and love of God. Yet with this there is a warning to the sinner that he neglect not God's call; we read of His calling *others*, we are not told that He called the same persons again. He calls, indeed, all at one time or another, for He says, *Come unto Me, all ye that labour and are heavy laden, and I will give you rest.* Yet the parable speaks as though His successive calls were to *others*, and not to the same *idle* ones.

Corn. à Lap.

Matt. xi. 28.
Ferus in
Matt.

In this going out at the eleventh hour,² we have on the one hand the manifestation of our Lord in the flesh, His going forth to the world in *the last time*, and the calling in of the Gentiles,³ so that the *eleventh hour* of the world would answer to the space of time from the birth of Christ until the second advent of our Lord. On the other hand, we have the assurance that even in extreme old age God is inviting the sinner into His vineyard. However true the excuse, *no man hath hired us*, was on the lips of the Gentiles, whom the Apostles and others since have called into the Church of God, and who could in some degree plead with truth that they had not the witness of the Patriarchs, the presence of the sacrifices, and the preaching of the prophets,⁴ yet they cannot be so used by Christians; all such have been admitted by Holy Baptism into His Church, and by virtue of that sacrament have been called by God to be labourers in His vineyard. Theirs is the case of men who came indeed at the first invitation of God, *early in the morning*, but are, so many of them, wasting God's gifts and grace within the vineyard.

Gregory.

Origen.

Mutt. Faber.

Luzerne.

¹ *Hic*, id est, in loco transitorio. *Mundus transit et concupiscentia ejus.* 1 Joan. ii. 17. Et *Hic*, id est, in loco incauto. *Nescit homo finem suum.* Eccl. ix. 12."—*Petrus de Palude.*

² Bengel notices the emphatic presence of the article here (τὴν ἐνδεκάτην), which is wanting before the other hours of the day, as though implying that the eleventh hour of the world was Christ's own hour, the fulness of time which He had before appointed

for His incarnation.

³ "Undecima hora vocatus est gentium populus: cui primo redditur merces, quia in crucifixum credens Dominum, difficultate fidei magnitudinem meruit præmiorum." — *St. Hieron. adv. Jovin. lib. ii. ad fin.*

⁴ "Nemo, inquit, nos conduxit. Nullus vitæ vias nobis prædicavit. Nullus quippe ad eos Patriarcha, nullus Propheta venerat."—*Nat. Alex.*

There is also this distinction to be noted in the words with which God calls labourers into His vineyard; with the first *He agreed for a penny a day*; to the latter He makes no specific promise, but says, *whatsoever is right, that shall ye receive*. To man, at the first, God made a definite promise, upon certain conditions, which at the same time He enabled him to fulfil; but after the fall of Adam, eternal life was the free gift of God, through Jesus Christ, and dependent solely upon His mercy. Hence it is that some have seen a certain fitness for the equal reward of those called later into the vineyard of the Householder, since their faith and reliance upon Him must needs have been stronger than that of those who came into it under a certain covenant; as he who comes from the midst of sloth and sinfulness into the vineyard of God, comes not so much seeking the fulfilment of a promise, as confiding in the unmerited love and mercy of God.¹

Hugo de S.
Charo.

Stier.

Titelmann.

Deut. xxiv.
15.
Tobit iv. 14.

(8) *So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.*

Imm. ab
Incar.

When the *even*, the end of the world, shall come, the Lord of the vineyard, the Father, shall commit unto the Son the right of judging the world.

Titelmann.

When Christ comes again, it will be in the evening of the world, when there shall be no time to labour, nor opportunity to repent. He will then come to reckon with all men.

Ludov. Gran.

Maldonatus.

Hugo de S.
Charo.
1 Thes. iv. 16.

To individuals, the evening when our Lord will reckon with them, is their death; to the whole world, it will be the general resurrection, and day of judgment. Some take these words, and the order of the payment, to be merely an accidental circumstance, and not to refer to the general scope of the parable; but in this reversal of the natural order of things, according to man's judgment, there may be an allusion to what St. Paul tells us shall take place at the end of the present state of things; for when Christ comes to judge the world, we are told *the dead in Christ shall rise first*.

Let us note the teaching of this part of the parable; none shall receive a reward unless they are constant in labour until the evening, that is, unless they have remained stead-

¹ "Notandum quod Paterfamilias, id est, Deus non ducit conductos operarios in vineam, sed mittit, ut scilicet liberius irent et cogi non viderentur :

semper quippe nostræ libertati Deus consulit, qui spontaneum obsequium quærit, non coactum."—Imm. ab Incarnatione.

fast until the end.¹ Whether, then, any have laboured long as the soldiers of Christ, or have only commenced their Christian warfare late in life, let them alike remember that it is not those who have begun well, and have toiled for many hours, who may claim the reward; since our Lord has declared that *he that endureth to the end shall be saved.*²

Coster.

Matt x. 22.

(9) *And when they came that were hired about the eleventh hour, they received every man a penny.*

(10) *But when the first came, they supposed that they should have received more; and they likewise received every man a penny.*

With this the real difficulty of the parable commences. It is asked, How is it that every one within the vineyard receives an equal reward, whether his labour has been long or short; and that they who murmur and are sent away still carry with them their reward? In interpreting the parable let us not forget that analogy is not identity; and that many parables, which have reference to different features and characteristics of God's kingdom, would not have been spoken had it been possible to convey to man through one picture of earth the full mystery of the kingdom of heaven. All parables fall short of the truth they present to our minds, and material things, in some respects, must needs be inapplicable to spiritual things.

The analogy between the history of the householder going out to seek labourers at different times, and paying them the same wages³ whatever the length of their service was, and God's dealings with the world, is, however, evident:—

(1) In the giving to the Gentiles who were called in at the last days the same privileges which the Jews had possessed from the time of Abraham.

2 Tim. iii. 1.

(2) In giving to every one admitted into His Church now the same promises and privileges. If, then, with most commentators, we understand by the penny eternal life, that is, God Himself, present salvation, and future reward, it is clear

Barradius.
John xvii. 3.
Origen.

¹ "*Voca operarios et redde illis mercedem. Quanto hoc verbum erit solatio! Sed solum operariis.*"—*Avancimus.*

² "*Dicitur sero, primò ideo quia sicut homines tempore serotino cessant operari, sic et in morte sive in iudicio.* Joan. ix. 4. *Secundo, quia tunc vadunt homines ad domum, aves ad nidum vulpes ad foveas suas; sic in iudicio quilibet vadit ad hospitium suum secundum meritum suum. Tertio, quia tunc*

datur merces operario, qui visa merce de obliviscitur laboris sui: sic et electi cum viderint mercedem æternæ retributionis, quia dicitur Apoc. xxi. 4, Absterget Deus omnem lachrymam ab oculis eorum, et mors ultra non erit, etc."—*Pet. de Palude.*

³ "*Unus denarius non unum est præmium, sed una vina, et una de gehenna liberatio.*" — *S. Jerome, adv. Jovin. lib. ii. ad fin.*

Remigius.

that the same gift is bestowed on all, and that the same condition, labour, is imposed on all His children; and that what is given now is the same with the gift which shall be hereafter. For that of which we have the beginning now, Divine grace, is the same which we shall have in its perfection hereafter, Divine glory. Christ is the Alpha of the Christian's life, and also the Omega; and thus, as in the parable the same penny was given to each of the labourers, so is the same Christ given as the possession of all His people—all, that is, who by baptism have been called into His vineyard.

Jerome.

The gift or reward given to those who work in God's vineyard is an equal gift, though we must not put out of sight the fact that it is in some respects unequal also. It is equal—

Heb. vii. 16.

(1) As to its duration; it is not a transitory, but an eternal gift, *an endless life*.¹

Gen. xv. 1.

(2) In its object, or end: God, who is the eternal life of the soul, the reward of all its strivings.²

Ps. xvii. 16.

(3) In the satisfaction which eternal happiness yields, of which the Psalmist speaks, *When I awake up after Thy likeness, I shall be satisfied with it*.

Dan. xii. 3.

1 Cor. xv. 41.

And yet all this is compatible with the fact of a certain inequality, for we know that those who have turned *many to righteousness* shall shine as the stars in the firmament *for ever and ever*, and that *one star differeth from another star in glory*. All shall be indeed filled with joy and Divine grace, but the fulness may be dependent upon the capacity of the soul.³

Matt. xxv. 15.

Other parables bear out the fact that the gift, the penny, or talent, which our heavenly Father gives to all His children and servants, is for the purpose of using, and that on His coming again at the close of the day He will reckon with them as to their industry and application of His gift. If we would understand the mystery of His kingdom, and the economy of grace, it must be by comparison of the various

¹ "Una æternitas concludit omnes electos: quia nullus altero diutius vivet sed simul in æternum." — S. Augustine.

² "Hæc est plena beatitudo, videre illum qui te fecit, salvavit, et glorificavit. Videbis cognoscendo, amabis fruendo, laudabis æternaliter possidendo." — S. Augustine.

³ "Quamvis autem ita sit, quod præmium erit æquale primorum et novissimorum, ut suprà audistis, erit tamen inæquale quo ad capacitatem et ful-

gorem. Unde quantò magis capaciores homines hic in terris fuerunt divinæ gratiæ tantò erunt in futuro capaciores divinæ gloriæ. In simili: sicut duo vasa plena, unum majus aliud minus, ambo sunt plena, unum tamen magis continet reliquo, sic et in electis c.r.t. Item quantò quis magis in charitate Dei arserit tantò ibi clarior erit. De quo Aug.: Quantò ardentius diligimus tantò serenius videbimus." — Petrus de Palude.

analogies which the Great Teacher has given in the whole of His parables, one dwelling on one special feature, and others fruitful in lessons as to other tokens of His kingdom.

(11) *And when they had received it, they murmured against the goodman of the house, (12) saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.*

They murmured, as the Israelites of old murmured when God, having delivered them from bondage in Egypt, led them by that way which He knew to be best for them, through trials, to the promised land of their inheritance: *they murmured* as men murmur when God sends trials and affliction to purify their hearts, and draw their affections from earth to heaven, forgetting that if earthly trials are bitter, far bitterer is that sin which lurks in our hearts, and which our Father would help us to overcome by the bitter medicine which in love to our souls He sends us, saying, *Friend, I do thee no wrong, I do but aid thee to take that thine is and to go thy way*, the way of My commandments, of eternal rest.

Hartung.

This was the temper which was continually showing itself amongst the first converts from Judaism—that Jewish spirit against which our Blessed Lord so frequently warned His Apostles. The same temper is destructive to all spiritual life in the individual. This spirit the steward calls afterwards an *evil eye*, recalling the fearful words of our Lord, *if thine eye be evil, thy whole body shall be full of darkness*. It is this class of sins, envy, grudging, malice, and hatred, which is so deadly to the Christian.¹ When we murmur at the success of others, we weaken the power of Divine grace within ourselves, and persistence in this envious spirit will at length utterly destroy all spiritual strength. This murmuring springs from a heart full of envy; and envy is the chief punishment of the damned, whilst even in this life it is a foretaste of future torment, an anticipation of the evil to come. Other sins have some compensating pleasure, however transient; this alone has none. It is here and will be in the life to come a pure and unmitigated torment.

Matt. vi. 23.

Luzerne.

In this temper these labourers magnify both their own merits and their own endurance. They complain that with them life was harder through the number and strength of

¹ Justitiæ fuit omnibus reddere sed novissimis: primum non fuit justitiæ contrarium, sed misericordiæ ostensivum. Judæi prius vocati sunt sed tamen

gentes post vocatæ non solum æquatæ sunt illis verum etiam antepositæ incredulis . . . Prius latronem quam Petrum in paradisum perducit.'—*Konyngstein*.

Jansen Yp.

Lange.

Newman.

temptation, and that the grace given to them was insufficient. Labouring in the spirit of a man who looks only to receive a fixed reward, the labour had become hard to them; so that *the burden and heat* is what they chiefly remember in looking back upon their life. The labour of the Jew and of the sinner is the same. This is truly the burden and heat of the day—to have a perfect law and an unregenerate heart, the thunders of Sinai, yet the sovereignty of the flesh; Moses with the tables of stone, and the people setting up the golden calf.

Prov. xxiii. 6.
Matt. vii. 23.
Rom. ix. 21.
James i. 18.

(13) *But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?* (14) *Take that thine is, and go thy way:*¹ *I will give unto this last, even as unto thee.* (15) *Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?*

The word *friend* is used here and on two other occasions by our Blessed Lord:—

Matt. xxii. 12.

(1) In the parable of the king who had made a marriage-supper, the guest who had come in without a wedding-garment is addressed by this name. And—

Matt. xxvi.
50.

(2) To Judas when pointing out his Master to the bands of armed men. On all three occasions it is used in reproach, and seems, at the same time, to point out that it is these men who by their actions had cut themselves off from their Lord, not their Lord who had abandoned them.² *Take*, He says, *that thine is*; for even though in respect of their origin and giver they are still God's, yet He has so given His gifts of grace that they become a man's own. *Take that thine is*, for however small it may seem, it suffices for thee, and for that only shalt thou be called to give account.³ But,

¹ “Id est, ut S. Basilius exponit, Eas maledicte in ignem æternum: nulam habebis aliam post hanc vitam mercedem, accepisti enim eam plenam in vita tua. Dicitur hoc de istis, qui in vinea tota vita laboraverunt, sed non cum convenienti diligentia, et non sine invidia, aut murmuratione.”—*Fran. Coster*. It may be that the point which our Blessed Lord here intended to impress upon us, is the deadly nature of envy and malice, and the power which these passions have of overthrowing and utterly destroying

the moral nature of those who have begun well, and have even long laboured successfully in God's vineyard. The words, *go thy way*, would seem to indicate that the first were sent out of the vineyard, allowed to take their own way, which is not said of the last. This interpretation harmonizes with the concluding words of the parable, *many are called, but few chosen*.

² “Amice per fidem non amice per operationem.”—*Hugo de S. Charo*.

³ *Tolle quod tuum est et vade*: bastiti il dono della grazia che io t'ha

these gifts are God's, and hence He says emphatically, *what I will*, since all that man has is of God's mercy and absolute bounty; they are man's, and therefore He says, *thine own*. God is the *good* one in this especially, that He gives not merely what He has agreed to give, and in accordance with strict justice, but far more than this.¹

Stier.

Bengel.

(16) *So the last shall be first, and the first last : for many be called, but few chosen.*

Matt. xix. 30;
xxii. 14.
Mark x. 31.
Luke xiii. 30.

The same declaration commences and concludes this parable, pointing out to us the central teaching of the whole. It is used elsewhere by our Blessed Lord in reference to the nation of the Jews; and in its application embraces, as we have seen, the whole scope of the parable—

Hammond.

Luke xiii. 30.

- (1) The law of God's dealings with mankind.
- (2) His conduct with reference to the calling of the Jews and Gentiles into—

a. His militant Church. And—

β. Into His kingdom of glory at the last.

Ferus in Dom.

- (3) His dealings with the soul of every individual.

He says not that all the *first shall be last*, and all the *last first*; but specifically *the first* who are here spoken of, the nation of the Jews. According to the solemn prediction which Moses had uttered, *All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. . . . And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God . . . that all these curses shall come upon thee. . . . The stranger that is within thee shall get up above thee very high: and thou shalt come down very low. . . . He shall be the head, and thou shalt be the tail.*

Deut. xxviii.
2, 13, 15,
43, 44.
Barradius.

These words, however, like the whole parable, had not only a national reference, but were also a solemn warning to him who had asked in the spirit of old Judaism, *Behold, we*

dato, perchè quantunque minimo sia, vale più che tutto il mondo.”—*Savonarola*.

“*Vade*. Non est hoc verbum repellentis, sed potiùs blandientis; ut est illud ad Mariam, Luc. vii. 50, *Vade in pace*.”—*Imm. ab Incarnatione*.

¹ “Deus coronat dona sua, non merita nostra.”—*St. Augustine*.

“That God calls, it is His mercy;

that thou comest at His call, it is His mercy; that thou dost labour when thou art come, it is His mercy; that thou art rewarded for thy labour, it is His mercy. *By the grace of God I am what I am, and His grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace which was with me* (1 Cor. xv. 10).”—*Dean Boys*.

have forsaken all, and followed Thee ; what shall we have therefore ? The answer in effect is, Thou, Peter, art called to be an Apostle, and to labour abundantly in my vineyard, and may take thy hire, and yet miss of thine eternal reward ; whilst the *last* called, those who are brought in through thy teaching, may enter in and possess the good land which I shall give to all who persevere in the grace given unto them ; for many now first in the estimation of men and of the Church, and highly exalted in dignity and seeming sanctity, shall be last in the kingdom of glory or be even rejected, as Judas was from the number of the Apostles and from his standing in the kingdom of grace, whilst Saul, the persecutor, was called in, and made *not a whit behind the very chiefest Apostles*. As then, so is it ever in God's kingdom and vineyard. Of the many called in this life few will be chosen at the last day.¹ But just as the whole nation of the Jews was called, and yet few were chosen into the Christian Church ; so shall many be admitted into that Church now who shall in the end be cast out. Many who, in the first fervour of their call and conversion, glow with the fire of Divine love, will grow cold, and cast off their first faith, whilst only the few who endure unto the end shall be saved.

These words and the facts of daily life are at once a warning to those who are working and striving within the vineyard, and an encouragement to the penitent all but overwhelmed at the sight and remembrance of his sinfulness. To the one class it cries, be not *high-minded*, but *fear*, since those now exalted may through sin be cast down. To the other it declares that there are none so cast down at the present but may hope by God's grace to rise and stand upright, and be reckoned amongst the most faithful labourers in the vineyard of God. Thus in another parable it is the same seed which God sows, but falling part by the way side, part on stony soil, part amidst thorns, and a small part on good ground, only the latter portion brings forth fruit to perfection ; so it is the same call by the same *householder* into the same vineyard, and yet, because of the murmuring of a part of those who had been hired, whilst *many be called, few are chosen*.

By the word *many* our Lord means, not a portion of mankind merely, but the many—all ; for all He invites in

Stier.

Estius.

2 Cor. xi. 5.

Lamy.

Titelmann.

Ludolph.

Ferus in
Dom.Ferus in
Matt.

¹ "*Multi vocati, pauci electi. Incipere plurimorum est, perseverare paucorum.*"—*St. Hieron. adv. Jovin. lib. i.*

"*Quia ad fidem multi veniunt, et ad cœleste regnum pauci perducuntur.*"—

Greg. Hom. xix. in Evan.

"*Multi sunt vocati per fidem, pauci verò electi per operationem.*"—*Zacharias Episcop.*

"*Multi recipiunt fidem, sed opere dissentiunt.*"—*Isidore.*

one way or another. And yet again by the word *so*—*So the last shall be first*—He teaches us this solemn truth, that one thing alone shall be the cause of the final rejection of any man. For as these servants were rejected because of their murmuring, so because of the evil within them shall men be rejected and cast out from the presence of God at the last.¹

Maldonatus.

Stier.

¹ “In hac sententia Christi, verbum ultimo primus, scilicet, vivendo et faciendo, sicut primi et ultimi faciebant.”
—*Fran. Coster.*

* * * “Deus qui nos vineam Tuam vocare, nobisque sanctos operarios mittere dignatus es; Ipse nos tuâ gratiâ digneris excolere, ut denario vitæ perennis munerare non abnuas; Per Filium Tuum Dominum Nostrum Jesum Christum. Amen.” — *Missale Cathalaunense.*

THE SUNDAY CALLED SEXAGESIMA.

ST. LUKE VIII. 4—15.

Matt. xiii. 2.
Mark iv. 1.

(4) *When much people were gathered together,¹ and were come to Him out of every city, He spake by a parable.*

Stella.

THUS it was throughout our Blessed Lord's life on earth;—the many followed Him, not the rich and learned, who were in general hardened against His teaching and busied with other pursuits. On this occasion He began to speak to the multitude in parables. Amongst other reasons for choosing this mode of instruction, there seems to be the following advantages in this manner of conveying truth:—

Augustine.

(1) Figurative language engages the attention and excites the mind more than simple narrative.

Chrysostom.

(2) It retains a longer hold on the memory: the mind is naturally tenacious of parabolic expressions.

Hugo de S.
Victore.

(3) Those forms of speech which require search and examination in order to make their meaning apparent, and are the more difficult to understand at the first, increase the appetite of man for knowledge more than simpler forms do.

(4) The teaching by parables was used by the prophets

¹ "Notandum est quod congregabantur ad Eum turbæ; in quo significatur, quod colligantur omnes, qui veniunt ad Christum. Doctrina enim Christi unit, sicut mundus negotiis, ac opinionibus distrahit. *Qui non colligit mecum spargit*, inquit Christus. Mundani sibi mutuo obsunt, in iis, quæ ambiunt, ac quærunt, ut posterius Noe, cum ædificare vellent turrim Babyloniam: linguarum enim diversitate, impediebant structuras. Qui in mundo ambiunt dignitates, à competitoribus arcentur, aut invidia, aut avaritia. Bona temporalia infinita non sunt, nec à

quolibet possideri possunt, atque ideo pro viribus unusquisque illa ad se dum rapit, proximo eripit. In ecclesia Christi magna est unitas, quamvis disparis naturæ, diversarum regionum, conditionumque sint homines. *Hic habitat lupus eum agno, vitulus eum leone accubat*: inquit Isaias. *Hic nec Judæus, nec Græcus*: inquit B. Apostolus. Omnes in eandem fidem convenimus, et quo Christi doctrina servatur melius, eo et unitas crescit magis, ob perfectiorem charitatem."—*Fran. Coster.*

of old, and the method of instruction, therefore, which was familiar to the people of Syria and Palestine. Jerome.

(5) The mind of man in general has a clearer insight into those truths which are made known by means of corporeal images.¹ Cyril.
Sylvieira.

Nature is a parable of heavenly things, and has been made fruitful by its Creator in analogies of spiritual truths, *for the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made.* The Great Teacher spoke in parables to the multitudes gathered together;² in order to implant truth more deeply, and that, by affixing a heavenly doctrine to an earthly image, the sight of common events might recall to the mind of the hearer spiritual lessons. Rom. i. 20.

By the lively images which nature always presents to the eye God makes the truths of the unseen clearly understood, so that those who see these earthly types may advance from material things to the hidden truths of the Spirit, and rise from that which is known to the unknown. Stella.
Alb. Magnus.

(5) *A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.*

A sower went out to sow his seed. It was in his own field that the sower sowed. It was *his own seed* that he sowed. It was this seed which so largely failed, it was in his *field* that it brought forth no fruit. It is amongst God's children, amongst those whom He has called, so little fruit is found, so much good seed utterly fails. This parable therefore is one of solemn warning to those who have received abundantly of the grace given by God. Acosta.

Throughout this parable our Lord speaks significantly of the seed falling, some by the *way side*, some on a *rock*, and some *among thorns*; not that the sower casts it intentionally in these places, but that it falls there through the lavishness of his sowing;³ so is it also as to the failure of Divine grace. The indifference of many who hear Christ's word,

¹ On parables and parabolic teaching, compare Trench's Introduction to his *Notes on the Parables*, with the note of Alford on St. Matthew xiii. 3, in his edition of the Greek Testament.

² "Where Christ seeth multitudes of men ready to hear He will present Himself ready to teach: as here, He

saw the willingness and diligence of the people, out of all cities, and He spake unto them."—*Taylor's Parable of the Sower and of the Seed.*

³ "Non ex intentione sator jacit semen secus viam et in petrosa: sed hoc contingit ex concomitantia actus seminandi per agrum universum."—*Cajetan.*

Acts xvii. 30.

and the loss of sacramental blessings in multitudes of those who have received them, are proofs not only of the hardness of man's heart which prevents his receiving the word, but also of the abundance of God's mercies, who *commandeth all men everywhere to repent*.

Nat. Alex.

There are three kinds of ground on which the seed falls, all three of which are naturally capable of receiving the seed. *The wayside*, ploughed once, but now hard and unapt to receive the seed because of the feet of men passing over it; and here the seed is—

(1) Trodden under-foot of the passers-by.

(2) It is carried off from the field by the birds.¹

Jans. Gand.

This ground could indeed receive the seed, but could not retain it.

(6) *And some fell upon a rock ;² and as soon as it was sprung up, it withered away, because it lacked moisture.*

That is, some of the seed *fell upon* a rocky ground, covered by a thin soil only. Here the seed is not only received, but is retained and quickly springs up. The plant, however, is unable to thrust its roots deeply into the earth, and hence quickly perishes.³ It fails—

(1) Because there is but little depth of earth.

(2) Because the hard stratum of rock beneath the surface does not yield any supply of moisture for the growth and nourishment of the stalk.

Jans. Gand.

(7) *And some fell among thorns; and the thorns sprang up with it, and choked it.*

Some of the seed *fell upon* ground which had been ploughed, was untrodden, and possessed sufficient depth for the seed to thrust its root downward. This third soil, however, was ground which was foul with the roots of *thorns* and poisonous weeds. These sprang up with the good seed, and growing more rapidly, overtopped, and thus deprived the plants of the sun's light and the air, and at length destroyed them.

"As birds follow the sower to pick up the seeds and grains that lie uncovered, so the devil haunts the assemblies of the saints to steal away the word preached where it is carelessly heard."—*Taylor*.

² τὴν πέτραν—the rock, or, as in St. Matthew, the stony places in the

field.

³ *Supra petram*, id est, in homines duos, in quibus tamen aliqua est, sed exigua terra et humor, id est, gratia Spiritus Sancti, seu amor justitiæ et verbi; et quia exiguus est, facile perit atque evanescit exurgente tentatione." —*Adr. Mangotius*.

(8) *And other fell on good ground, and sprang up, and bare fruit an hundredfold.*¹

Some of the seed, that is, *fell* on a soil not only good by nature, but which had been ploughed well, and had not been trodden down by the feet of men—on a ground which had depth of good earth, and had been well cleared of *thorns* and weeds. Here are three gradations of ground, as the parable refers to three causes for the failure of the seed which God casts into the world :—

(1) That ground which, because of its hardness, cannot receive the seed.

(2) That which does not afford nourishment for the plant when grown.

(3) That which is so full of other and destructive plants that the good seed cannot grow up to maturity. One part alone springs up, grows, and bears fruit ; the sower is indeed the same, the seed the same, the sowing at the same time and in one field, and yet with such widely differing results. Tostatus.

*And when He had said these things, He cried, He that hath ears to hear, let him hear.*² (9) *And His disciples asked Him, saying, What might this parable be?* (10) *And He said, Unto you it is given to know the mysteries of the kingdom of God :*³ *but to others in parables ; that seeing they might not see, and hearing they might not*⁴ *understand.*

Isa. vi. 9.
Ezek. xii. 2.
Matt. xi. 25,
26; xiii. 11,
14; xvi. 17.
Mark iv. 11.
John xii. 40.
Acts xxviii.
26, 27.
Rom. xi. 8.
1 Cor. ii. 10.
2 Cor. iii. 14.
1 John ii. 27.

God has given us ears for this end, that with them we might hear—that is, with our outward ears might receive the

¹ See Sir Thomas Browne's Observations upon Planets mentioned in Scripture, § 31 (*Works*, vol. iv. p. 145, edit. Wilkins), and Warnekros' *Dissertation on the Fertility of Palestine*.

² "Ter ita Christus exclamasse in Evangelii invenitur. Primum in hac parabola, sicuti referunt tres Evangelistæ, Matt. xiii. cap., Marc. iv., et Luc. viii. Deinde eadem exclamazione usus est in Marco, ubi inquit: Nihil est extra hominem introiens in eum, quod possit eum coinquinare, sed quæ de homine procedunt, illa sunt quæ coinquant hominem. Et tertio, cum in Luca Christus dicit, sal si evanescat,

neque in terram, neque in sterquilinum utile est, sed foras mitti, subjecit: *Qui habet aures audiendi, audiat*. Atque in omnibus tribus hisce locis gravissima causa ostenditur, qua Christus ad exclamandum adductus fuit, ne quis frustra aut temerè hoc eum fecisse existimet." — *Ferus in Dom.*

³ "The secret [*mysterium*] of the Lord is among them that fear Him, and He will show them His covenant." Ps. xxv. 13. See Schoettgen on St. Matt. xiii. 11 (*Horæ Hebr. et Talmud.*).

⁴ "Non causale sed consecutivum." — *Gorranus*.

Alb. Magnus word into our hearts. For there are these three gradations of hearing, which the different kinds of ground typify :—

- (1) The word spoken must be received by the outward ears.
- (2) It must be accepted by the understanding; *for with the heart man believeth unto righteousness.*
- (3) It must be believed in by the heart.

Bonaventura,
Rom. x. 10.

James i. 5.

Luke xi. 9.

Augustine.

Gorranus.

Bede.

Royard.

The words of Christ were spoken to all; and to all who, like His disciples, draw near to Him and seek to know His will, He unfolds the full meaning of His words. The obscurity of Holy Scripture, as here of God's spoken word, is no excuse for our not applying ourselves to understand it. The promise left to us is ample :—*If any of you lack wisdom, let him ask of God, that giveth to all men liberally . . . and it shall be given him. Ask, and it shall be given you; seek, and ye shall find.* Faith, the knowledge of mysteries, obedience, and all other gifts of God, are given to those who ask, and increase daily in all those who use them aright. Whilst, then, Christ speaks to all alike, those only who draw near to Him see and understand the meaning and comfort of His words; whilst others, *seeing* with the outward eyes only, perceive not the vision of faith, and hearing with the outward ears merely, without rightly receiving or believing, are not able to *understand* :—not that God hinders, but that their own indifference prevents. This is given as one reason why our Blessed Lord made use of this mode of teaching, since parabolic doctrine, whilst it is more available than any other mode of instruction in the illumination of the simple and sincere, has a less hardening effect on those sinners who reject it.

This, then, is the meaning of these words. All that the Messiah did whilst on earth—all His miracles and the actions of His life, were full of teaching to all who care to see. Those who saw by the natural light within, but were too indifferent to regard anything beyond, though they saw the weakness of the humanity of Christ, yet *might not see* the greatness of the Divinity, for which they were unprepared.¹ God indeed gives to all men a sufficiency of grace. Eyes to see His works; ears to hear His words; hearts to understand—the lights of intellect and of reason. If men see not, and hear not, and do not understand, it is not because God

¹ “*Quamvis multi habeant aures ad audiendum, non tamen habent aures ad audiendum verbum Dei: similes magnis canibus, qui habent aures demissas à parte superiori ne cœlestia percipiant, à parte tamen inferiori apertas, cum etiam minimos rugitus animadvertunt. Vacant enim*

fabulis et vaniloquiis, et libenter audiunt amatoria, turpiaque cantica; sed verbum Dei, resque divinas audire nolunt. Hos etiam vocat et invitat Christus ad audiendum, quia quamvis habent aures, non tamen ad audiendum, ea scilicet, quæ recta sunt et cœlestia.”—*Stella.*

sends blindness and deafness to them, but because *men have loved darkness rather than light.* John iii. 19. Ferus in Dom.

As now, so was it then, every one from amongst the *multitudes* who thronged around our Lord saw the symbols, though all saw not the unveiled truth and mystery; all heard the parable, though all were not able, because of their indifference and hardness of heart, to penetrate to the spiritual meaning hidden beneath the analogies of earth. Alb. Magnus.

To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the Word of the Lord is unto them a reproach: they have no delight in it. Ears filled with lascivious stories, of shameful deeds, with the sneers and suggestions of infidelity,—such cannot hear the Truth of God. Again, His message of peace and love fails to reach the hearts of those who take pleasure in listening to slanders against others—who are ready with harsh and rash judgment upon others; whilst even those who, though not delighting in these forms of evil, yet *spend their time in nothing else, but either to tell, or to hear some new thing*, are rendered thereby incapable of rightly receiving, of understanding, and profiting by the words of Eternal Wisdom. Jer. vi. 10. Ludov. Granat.

Hardness of heart is at once the effect, the cause, and the penalty of sin:—

(1) It is the *effect* of sin, since it comes from doing sin.

(2) It is the *cause* of sin in us, since many sins are done from hardness and obstinacy of heart.

(3) It is the *penalty* of sin, since hardness of heart becomes the punishment of the sinner, as God punished Pharaoh for his wilful obstinacy by increased hardness of heart. Augustine. Coster.

(11) *Now the parable is this: The seed is¹ the Word of God.* Matt. xiii. 18. Mark iv. 14. James i. 21.

Our Lord fully explains the meaning of this His first parable, the introduction, as it would seem, to His other parables. Some of these He explained, others He leaves in their half-obscurity, trying our earnestness, and inflaming us with desire to know His truth, by not unfolding the full meaning of all; whilst, by explaining some of His parables,

¹ "Quum loquutus est Dominus de suo Adventu in carne, loquutus est per verbum præteriti temporis, dicens Exiit (ἐξῆλθεν), quia jam semel incarnatus est, venit et passus est: sed dum ait de prædicatione, dicit, qui seminat [vide S. Marc. iv. 14; S. Luc. viii. 11,

ὁ σπόρος ἵσθιν], loquens per verbum præsentis, quia semper seminat, quotidie et omni tempore, nunquam cessat seminare, prædicando, inspirando, vocando, et multis magnisque beneficiis alliciendo."—*Stella*.

Ferus in
Dom.

He teaches us the true method by which all are to be explained.

At the outset of His ministry amongst men, He prepares us for what has been made—so marvellous is man in the fashion of his unbelief—an objection against the whole mission of Christ. This parable tells us that so great is the love of the Saviour to mankind, that though He knows that much of what He does and teaches will perish, yet, in order that all men might come unto Him and find rest, He does not withhold His hand, but going *out* scatters seed on all sides.¹ He offers salvation to all; so would He teach His apostles and their successors not to neglect the preaching of His word, the scattering of His seed, from any fear lest some of it should perish. And thus Christ prepares His servants for that which has often happened, notwithstanding the manifestation of His Church; and teaches us that this loss arises not from the failure of the seed, but from the sin of those who hear.

Alb. Magnus.

There are two things for us to note—the sower and the seed. *A sower went out to sow.* As in other parables our Blessed Lord is spoken of as the master of a vineyard or as a husbandman, so here He is set before us as the sower. These words describe His person and His office. As to His person—

(1) He is the Eternal Word of the Father, who from the first was *the Light of men*, and who was ever going out into the world, not, indeed, locally, but by the operation of Divine grace.

Nat. Alex.

(2) He is the Incarnate Word of God, who *went out* as man from the bosom of the Father, and was brought near to us by the act of taking unto Him our flesh,² as He Himself says, *I came forth from the Father, and am come into the world; and*

Chrysostom.

John xvi. 28.

¹ "Dicitur exire non per illum motum loci, qui Filio Dei competere non potest, sed per novam operationem Incarnationis, qua indutus processit tanquam agricola, aptam pluviam, soli et frigori vestem assumens, cum tamen Rex esset."—*Salmeron*.

² "*Exibat*, inquit S. Bernardus, cum exinanivit Semetipsum, formam servi accipiens (Phil. ii. 7). Docens facto Suo, omnes concionatores, quod etiam ipsi *exire* debeant, ac deserere inclinationes malas, ambitionem maximè, ac superbiam; si per divina semina fructum velint facere. . . . Optabile esset ut omnes Catholici

doctores, antequam Dei verbum seminent, etiam extra se exirent, corda sursum levarent in cælum, ac ipsimet in se sentirent illarum rerum gustum, quas aliis proponere decreverunt. Cum vocatus esset Balaam à rege Balac, ut malediceret populo Israel, antequam quidquam loqueretur, quærebat Deum, ac Ejus discebat voluntatem. Si idem factitarent concionatores omnes, nihil nisi Dei docerent doctrinam, omnia essent seria, nulla vana, nova, ludicra, atque ambigua; cogitarent enim Deum ad singula vigilantissime attendere, quæ populo ex nomine Ipsius proponuntur."—*Fran. Coster*.

as St. Paul tells us, *He took upon Him the form of a servant, and was made in the likeness of men.* Phillip, ii. 7.

As to our Blessed Lord's office. He went out from the Father at His first advent to sow the seed of life, but not to judge mankind nor to punish, as when of old He came down to destroy Sodom; for He has two advents:—

(1) That in which He came to sow the seed, even Himself.

(2) That in which He will yet come, in order to reap the harvest. For He is at once the Sower and the seed, which is the word. For the Eternal Son is the uncreated Word, who sows the created word, the declaration of the Father's will, which He, the Divine Word, communicates to us.¹ *He went out* and came to us, who were rebels against God, and stood without the fold of God self-exiled from the home of the Father. He came, not called by us, but moved only by the knowledge of man's misery and His great love for us. Chrysostom.
Ferus in
Dom.

Of Him alone could it be truly said that *He went out to sow His seed.* Angels are continually going out from the presence of God, not, however, to sow their seed, but *sent forth to minister for them who shall be heirs of salvation.* Beaux Amis.
Royard.
Nat. Alex. Moses and the prophets were sent forth to till the ground, not to sow their seed. The one and only Sower, the Word of God, *went out*, moved by His own love, to sow the new seed of the Gospel, His own seed, the mysteries of the kingdom of heaven. This seed He has been ever sowing:— Heb. i. 14.

(1) By that natural law which He sowed in man's heart from the first.

(2) By revelations which from time to time He made to special messengers before His incarnation.

(3) By the written law which He gave to Moses.

(4) By the Gospel since His incarnation. And this going forth to sow is manifested in the preaching of the Word, either by Himself whilst on earth, or by His ministers and messengers since. Eusebius.
Ludolph.
Stier.

The Gospel teaching is *His seed.* *His*, for He does not receive the word from another as though He borrowed it, for He is by nature the eternal Word of the living God. The fruit which He sows in the heart of man will attest the quality of the seed from which it sprang by its purity, that is, by its being like Him. And His word is compared to seed— Titus Bost.
Alb. Magnus.

(1) Because it has in itself the property of germinating ;

¹ "Quemadmodum Christus Medicus est et medicina, Sacerdos et hostia, Redemptor et redemptio, Legislator et lex, Janitor et ostium, ita Sator et semen. Nec enim est aliud Evangelium

ipsum, quam Christus incarnatus, natus, predicans, moriens, resurgens, mittens Spiritum Sanctum, congregans Ecclesiam, illamque sanctificans et gubernans."—*Salmeron.*

Alb. Magnus. the spoken word hath this power because it is of the Word
1 Cor. xv. 45. which is a *quickenings Spirit*.

(2) As the seed includes both plant and fruit virtually in itself, so the Divine word is the principle of spiritual life; and being received and attended to, contains in itself future blessedness; for the *faith cometh to a man by hearing, and hearing by the Word of God*; so the Divine seed, being received into the heart of man, grows and first bears fruit here, and is perfected to the glory of the *Husbandman* in eternal glory.

(3) As the seed, in order to fructify, must first fall into the earth; so the truths of God, in order to bring forth their proper fruit, must first be received into the heart of man.

(4) As the seed when in the earth resolves itself into its element, for *if it die it bringeth forth much fruit*; so the word received into the heart does not abide as seed, but penetrates the whole soil of the heart, and shows itself by its germination.

(5) As earth, unless good seed is cast into it, remains sterile or bears only useless weeds; so the heart of man, unless it receives God's word, remains barren or becomes noxious.

(6) As the seed requires a preparation of the ground, by ploughing, harrowing, &c., for its reception and successful growth; so does the heart require preparation first, and then watchful care, in order that it may receive the word, and bring forth fruit to the praise and glory of God.¹

(7) As beyond the goodness of the ground, seed requires other auxiliaries, as rain and sun; so unless the heart of man is warmed by Divine grace, and watered by the influence of the Holy Spirit, the seed will not become fruitful.

(8) As seed is cast into the earth for no other purpose than to produce fruit, so the word of God is sent into man's heart for this end only, that it may bring forth the fruits of holiness.

(9) As the grain which is produced from seed is of the same kind as that which was cast in the earth; so must it be with those who receive the word of God; in whose lives

¹ "Palladius, lib. i. de Re rustica, tit. 35, ne semina à talpis, muribus, formicis, campis, locustis rodantur, remedium suggerit, ut semina prius rebus austeris et amaris macerentur. Pari modo, ut semen verbi et gratiæ Dei, in corde à voluptatum corrosione

intactum servemus, macerandum est sobrietate, jejuniis, pœnitentiis, cætera-que vitæ austeritate: hæc enim à mente omnem putredinem et corruptionem deliciarum arceat." — *Corn. à Lap. in Matt. xiii. 18.*

must purity and holiness be manifested, since the Word is pure and holy.

1 Pet. i. 22,
23.
Taylor.

As in the production of the fruits of the earth, there is required the soil and seed, as well as the sun and rain and winds to nourish them; so also in the spiritual husbandry are required—the seed of God's word preached or written, the free will of the hearer, the soil in which it is cast, the sun of God's prevenient and illumining grace making that will fruitful, and also the dew and rain of God's preserving grace. Temptations in the heart are as the winds to the tender herb. And man cannot gain his moral perfection without similar patience and like watchfulness to that which the husbandman of earth bestows upon his field.

Corn. & Lap.

Christ not only sows the seed by His own incarnation, but He commissions every minister of His to sow the same seed throughout the world.¹ Let, however, the preacher who professes to sow God's seed, remember, that he who sows the seed must go forth to his work: must not let the comforts and pleasures of home, the cares of life, hinder his work. Again, he who is commissioned to sow the seed of Divine truth must go forth, not to seek honour and preferments, or the applause of men, but faithfully to do his Master's work, and sow the good seed in all hearts:² and that he may do so let him remember whilst sowing that seed, he will also sow his own seed; his own unbelief, if an unbeliever; his own impurity, if impure.³ Let him then—

Acosta.

(1) Make the truth of God his own by the practice of his life before he teaches it to others.

(2) As the floor where the seed is garnered must be clean, or else the seed will be impure, let him see that his heart, and thoughts, and words are free from the pollution of sin, and that God really opens his lips.

(3) Let him also remember that as he who is fruitful in holiness will sow holy seed, and he who is fruitful in true knowledge will sow right doctrine, so he who is unholy, even in his inmost heart, will sow unholy seed, and he who is

¹ "Sator Christus est et omnis Ejus vicarius prædicator."—*Alb. Mag.*

² "Seminare super omnes aquas est cunctis populis fructuosa vitæ verba prædicare."—*Greg. Mag. Mor. lib. xxv. c. 11.*

³ "Advertere debet prudens et pius concionator, ne, sicut loquaces aviculæ facere solent, quæ caveis additæ humanas discunt voces imitari, sic ille verba non sua sed ementita proferat, id est, ne ea prædicet populo, quæ ipse

prius non egerit. Hoc est quod ait Evangelium, seminare semen suum. Itaque, castus, humilis, abstinens, patiens, religiosusque concionator rectè harum virtutum præco existet, quia semen suum seminat. Seminatore manu seminat, itaque tu manu et opere optimè prædicabis Christus prius dixit apostolis: Vos estis sal terræ, et postea, vos estis lux mundi, quia virtus, quæ per salem ostenditur, lucem doctrinæ præcedat esse necesse."—*Stella.*

ignorant will pervert the truth and sow the seeds of error. He that has only tares can sow nothing save tares, he that has only cockle will sow nothing but cockle.¹

Stella.

The sower sowed *his seed* over the whole field, though a great part yields no increase; a lesson to all whom He sends forth to sow not to despair nor be discouraged at the little fruit which seems to reward their labours. He must scatter the seed of truth in the wild places of the world as well as in the most cultivated, amongst the unlearned as well as amongst the learned. If He, the Incarnate Word, who came to sow the seed of Eternal life, saw much of what He sowed fail by reason of the stony ground into which it fell, or perishing by the hard-trodden wayside, or falling amongst thorns, and only springing up to be choked before it could bring forth fruit, who shall be discouraged if the sowing of the servant is not more successful than that of his Lord. The parable calls upon the minister of Christ to be assiduous in his labours, and to leave the result in the hands of God, calmly to do his Master's work, even if, like his Master, he seem to fail of full success.²

Acosta.

(12) *Those by the way side are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved.*

Chemnitz.

Nat. Alex.

Rabanus.

Luca Brug.

The soil by the wayside resembles a heart hardened by long practice and continuance in wickedness, till it has become utterly indifferent to the voice of God, trodden down like a pathway by the continued passage of evil thoughts, and rendered hard by frivolity and dissipation, as well as by sinful and degrading lusts. In such a heart almost all marks and traces of the love of God are obliterated by sin, as the

¹ "La moisson des fruits de pénitence est réservée aux ouvriers qui dispensent au peuple de Dieu sa parole toute pure, sans altérations, sans mélange; comme un aliment naturel, et non pas comme un ragoust. Cette parole est du pain pour les forts, du lait pour les enfans, du miel pour les foibles: l'art n'y doit avoir que la moindre part; la nature seule, et la rosée du ciel, en font les délices. C'est la manne du désert. Si elle est insipide aux Israélites charnels, les fidèles y trouvent le goust des viandes les plus exquises, et s'en nourrissent avec

plaisir dans les ennuyes de leur voyage vers la terre de promission."—*Père de la Rue*, Pref. to his Advent Sermons, § vi.

² "Probandi in doctores minimè sunt qui nisi frequenti ac lectissima concione docere non inducunt in animum. Curias, academias, civitates præclaras plerique amant concionatores: oppida angustiora, vicos pagosque contemnunt. Cum eruditus cum nobilibus agere juvat: rusticanos, plebeios, docere tædet; at noster agricola copiosam sementem facit neque inculca et horrida dedignatur."—*Acosta*.

marks of the ploughshare from the hard-trodden pathway by the foot of man. This part of the field is an image of the state of heart of the negligent, careless, and thoughtless sinner, bent only on frivolity and pleasure. He neglects the seed of God who walks constantly in the way of the world. For he who loves the world loves not God, and he who loves Him not will not retain His word in his heart.¹

Alb. Magnus.

Ferus in
Dom.

Nat. Alex.

And the seed on this kind of ground is represented as—

(1) Trodden under-foot, and

(2) Carried off by the Evil One, whose emissaries and ministers are compared to the *fowls of the air* in their avidity to seize the good seed.²

There is in such hearts a contempt for the Divine Word, for the things we tread under our feet we account vile, and not worthy to be taken up from the ground. And the Evil One—or the devil—is described as *coming*, for he is without us and he has no power over us save by our willingness to listen to him. Nor can he take from our hearts anything that we receive and cherish, and of which we desire to retain possession.³ He snatches away this neglected seed, as from every heart he takes away all faint, unearnest desires, lest at any time they should become real and earnest; for just as the seed which falls on the wayside is carried off by the birds of the air which follow the steps of the sower, so does Satan carry off the word of God from such careless hearts.⁴ And

Whitby.

Sylveira.

Stella.

Barradius.

¹ The heart is not only hardened by sinful thoughts; the passive reception of religious knowledge has a deadening influence upon the heart. "Going over the theory of virtue in one's thoughts, talking well and drawing fine pictures of it, this is so far from necessarily or certainly conducing to form a habit of it in him who thus employs himself, that it may harden the mind in a contrary course, and render it gradually more insensible, *i. e.* form a habit of insensibility to all moral considerations; for, from our very faculties of habits, passive impressions, by being repeated, grow weaker. Thoughts, by often passing through the mind, are less sensibly felt. . . . Radical habits are formed and strengthened by repeated acts, whilst passive impressions grow weaker by being repeated before us,"—*Butler's Analogy*, part i. chap. v.

lent."—*Acosta*.

³ "Why out of the heart? Because he knows that the heart is the right furrow, in which the word can become fruitful, therefore he useth all his skill to keep it thence or to fetch it thence. He cares not how much of the seed lie in the head, or on the tongue, so he can keep it from the heart."—*Taylor on the Parable of the Seed*.

⁴ On this Vieyra says, "*Venit diabolus et tollet verbum corde eorum*—Why did not Satan destroy the seed which fell among thorns, or that which fell on stony ground, but only that which fell by the wayside? Because this latter was trodden under-foot of men; and the doctrine which men tread under-foot, the doctrine which men despise, this the devil fears. Of other fancies, of other devices, of other subtilities esteemed and prized by men he takes no heed, because he knows that these are not the words which deprive him of souls. But that doctrine which falls

² "Vocantur demones volucres quod tanquam aves rapti viventes agant ac celeritate incredibili ad prædam advo-

this he does by means of his ministers, the light, frivolous, winged thoughts and pleasures and pursuits of the idle heart—these effectually drive away and dissipate all words that lie as it were on the surface of the heart, and are unable to find a lodgment within. Such *fowls of the air* are all evil suggestions, sophisms against the truth, and the blaspheming and depraved conversation of evil companions. These so utterly harden the heart that the truth perishes from the heart and memory of the sinner.¹

As the wayside is not hard by reason of any natural quality of the soil, so our Blessed Lord teaches us that the seed of the Gospel is taken away from the heart of all those in whom it does not spring up, not from any natural defect in the heart itself, but from the wilful hardness caused by habits of sin, by tampering with conscience, and by the passage and the abidance of foolish or defiling thoughts.²

(13) *They on the rock are they, which, when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away.*

A common temper of mind is here represented, that of men who have a certain amount of religion, which, however, never reaches below the surface; they have no faith within the heart, but only the outward form, as though it were enough to possess the nakedness of words merely; such faith is without root.³ Men of this disposition have a desire

by the *wayside*, that doctrine which seems common *wayside* truth, that doctrine which seems trivial *wayside* truth, that teaching which is commonplace, mere *wayside* truth, that doctrine which puts us on the road and highway of our salvation, and on which men trample in their contempt, this Satan fears, and against this he arms himself, and endeavours to destroy, and this he would take away from our hearts."

¹ "Istius generis auditores ego esse plurimos puto, qui nihil pene aliud ad concionem afferunt quam aures et oculos: mentem atque animum minime afferunt, sed in re familiari aut in negotio vel etiam in meris nugis defixum reliquerunt."—*Acosta*.

² "Diligenter hic attende, an forte terra sis in via sita, in qua Dei verbum non fructificet. Si talem te senties,

cura ut muteris. Via duplici modo mollescit, aratro videlicet, ac imbribus. Ora Deum, gratiæ suæ fluentis, cum Maria Magdalena, cor tuum emolliat; aut (si adeo durus es ut suavitas tibi non prosit) ut timore, tribulatione, ac formidine te conscindat, ac perfodiatur: ut S. Paulo aliisque fecit compluribus, et cum mollis et subacta fueris terra, cave ne diabolicis aditum des volucris. Custodi sollicitè sensuum tuorum portas, per quas irripere solent cogitationes malæ."—*Fran. Coster*.

³ "Bad hearers compared to stones or stony ground—(1) For their natural hardness, which cannot be broken nor softened. (2) For their coldness, not warmed with the heat of the Sun of righteousness, nor the Spirit of God, but abide cold as stones. (3) For their heaviness: a stone will not easily

Matt. xlii. 20.
Mark iv. 16.
Isa. lviii. 2.
Ezek. xxxiii.
31.
John v. 35.
2 Tim. i. 15.

Cyrril.

after good, and are alive to transient and passive impressions of holiness; ¹ when they hear denunciations against avarice, they resolve to break away from their sin, or when smitten by remorse because of sins of impurity, they make promises of repentance; like Balaam, who desired to die the death of the righteous and yet had no earnestness, so that when tempted by avarice he forgot all resolutions of returning to God, and rushed more greedily into sin than before: this temper of mind is especially seen in those who, whilst making outward manifestation of religion, yield themselves up to fleshly lusts, which harden the heart like a rock.

Gregory.

Royard.

Such men when they hear the threatenings of God against sin are quickly moved, and seem suddenly to possess all the warmth and zeal of the saints of God—they *receive the Word with joy*, are delighted by the majesty, the sanctity, the beauty and future expectation which belong to God's kingdom. These persons break forth at once in praise of religion, but having little earth—scarcely any soil fit for the seed—and much of a hard rocky nature beneath, their feelings pass away, and their desire for holiness perishes. The religion which springs up under the false heat of momentary excitement, having no root going down into the depths of man's nature, endures only *for a while*; as soon as trial comes from without or temptation arises from within, that which would strengthen and forward the growth of real and earnest devotion withers and destroys that which is but superficial.²

Corn. & Lap.

Alford.

But the parable speaks of this portion of the seed perishing because the ground *lacked moisture*, and here the man is spoken of as receiving *the word with joy*. The moisture at the root of the seed is the same as what is spoken of in another parable as the oil with which to fill the lamps of the virgins, Divine grace and steadfast virtue. That which begins without this grace, and manifests itself first in joy, quickly

Bede.

be removed out of his place; his proper centre is the earth; cast him by main strength as high as may be imagined, and let him alone, he will fall to the earth again."—*Taylor*.

¹ "Quod citò fit, citò perit."—*Corn. & Lap*.

² "They receive it with joy; it worketh not only upon their judgment, but it seemeth also to rejoice, yea, after a sort, to ravish their hearts, so as they feel a kind of tickling pleasure and delight in it which the Apostle calleth, *tasting of the heavenly gift, and the good word of God, and the powers of*

the world to come. (Heb. vi. 4, 5.)

And as they receive the seed joyfully, so it appeareth quickly; it springeth up anon in the likeness of repentance, and faith, and obedience, and newness of life. They may be touched with a deep feeling of their sins, and with heavy hearts and many tears confess and bewail them, and not only promise, but also purpose amendment. . . All this they may do, and yet all the while be rotten at the heart—wholly carnal and unrenewed."—*Sanderson's 1st Sermon. ad Populum*.

Ps. cxxvi. 6.

passes away ; whilst on the other hand the promise is made that *they who sow in tears shall reap in joy*. But such hearts as are here referred to are unable to receive and retain the seed of God's Word, since they are neither broken by fear nor contrition, neither shaken by threatening nor the memory of past sins, but are the rather hardened through the unreality of their religious affections.

Nat. Alex.

Matt. xlii. 22 ;

xix. 23.

Mark iv. 18 ;

x. 23.

Luke xlii. 24.

1 Tim. vi. 9.

2 Tim. iv. 10,

16.

(14) *And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.*

The same three classes of hindrances to the growth and fruitfulness of the plant are spoken of in the parable of the king who made a marriage for his son, as the things which kept some from the wedding feast.

(1) The *cares* in this parable seem to agree with the yoke of oxen in the other.

(2) The new possession of the farm there, seems to be the same with the *riches* here.

(3) And the newly married wife of the other parable seems to mean the same with the *pleasures*, the domestic comforts of *life*, here. These are the things which grow up, and are represented as engrossing the heart and choking the good seed. They are not seen until the plant from the good seed is growing up ; men seem to be left alone so long as they follow the evil inclinations of their heart or the fashion of the world, but no sooner does the plant of goodness show itself than thorns also shoot forth. Those who have heard the word and have received the seed of Divine grace within, yet make no progress in holiness, but let the cares of the world take possession of their hearts, these turn even their natural goodness into a means for quickening the growth of evil.

Beaux Amis.

Sylvetra.

Bengel.

We have even in the Apostles of our Blessed Lord an instance of the way in which the cares of this life, the ambitions of earth, hinder men from receiving the good seed into their hearts, and bringing it to perfection. They understood not the teaching of their Divine Master, because their hearts were pre-occupied with the thoughts of earthly honour, and by the incidents of a mere earthly kingdom.

Levit. xix. 19.

Deut. xxii. 9.

The Jews of old were forbidden to sow *mingled seed* in their fields. Let us watch lest with the Divine seed Satan sows the *divers seeds* of worldliness in our hearts.¹ The

¹ "Is agrum diverso serit semine, minet manus idem quod lingua seminat. qui aliud semen ore, aliud exemplo at."—Barradius.
seminat, ore bonum, manu malum. Se-

same people were commanded not to *plant a grove of any trees near unto the altar of God*. Let us fear lest we plant around our heart, the true altar of God, that which shall overshadow it, and prevent the rays of Divine grace from reaching it. As thorns in a field, so these three—the cares, and riches, and the pleasures of life, *the lust of the flesh, and the lust of the eyes, and the pride of life*—hold and pierce a man's soul, tormenting his heart, wounding his conscience, and filling him with disquietude.¹ They pierce him now, they will burn hereafter, and will be the means by which the soul which has been overcharged and choked with them in this life will find its torment in the life to come.²

Deut. xvi. 21.

Barradius.

1 John ii. 16.

Ferus in Dom.

Royard.

Three classes of men in whom the seed of life *brings no fruit to perfection* are here set before us; three kinds of evil ground, for evil is not one, but multiform. The first description of ground typifies those whom the Word of God does not at all awaken from indifference and sin. The second kind of ground represents those who are indeed awakened and receive the Divine Word, but having neither steadfastness nor root, speedily lose that which they have received. The third kind of ground images those who are awakened and receive the Word, and have steadfastness, so that they grow in grace and holiness of life; but though the plant springs up and remains in them, it is overtopped by the cares and business of life, and they continue year after year without progress in the Christian life, without real fruit to God's glory.

Alb. Magnus.

Stier.

(15) *But that on the good ground are they, which in an honest and good heart,³ having heard the word, keep it, and bring forth fruit with patience.*

The class of hearers pictured by the good ground are they who—

(1) Hear the word not only with their outward ears, but with those of the heart—who receive it within.

(2) They keep what they have heard—hold it fast in an earnest and pure heart, one that has depth of soil and is not barren through the pursuit of frivolous pleasures, nor cor-

¹ "In mundo triplex est punctura, scilicet laboris in acquisitione, timoris in possessione et doloris in amissione."
—Ludolph.

² "Cupiditas venenum charitatis."—*Natalis Alex.* "Solæ veræ divitiæ sunt, quæ nos divites virtutibus faciunt."—Royard.

³ "Significatur cor honestum à mo-

rali virtute, bonum autem ab exercitio utili."—Cajetan.

⁴ "Porter du fruit en patience, signifie le porter avec persévérance sans se rebuter des maux qui nous arrivent, ni des contradictions que nous souffrons, ni des délais qu'il nous faut essayer."—Calmet.

rupt through love of sensual lusts, nor covered over with the cares, and anxieties, and comforts of this life.

Gal. v. 22, 23.
Rom. vi. 22.
Chemnitz.

Barradius.

Stier.

(3) They labour diligently, as *fellow-workers with God*, to bring forth fruits of righteousness—*love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, the end and reward of which is everlasting life*. As seed to fructify must fall into the earth, and not into the air or water, so it suffices not if the Divine seed, the word of God, falls upon the ears only, or His wonders are seen by the eyes merely—they must reach the heart. And as good ground is soft on the surface, has depth of soil, and is free from weeds and thorns, so the *honest and good heart* is susceptible for receiving; solid to retain what is received; and sincere in its desire after the things of God—decided, self-denying, and earnest.

Again, the disposition of heart in him who brings forth good seed contrasts with the defects of those who fail to do so.

(1) The faithful hearer of the word is opposed to the *way-side* heart, which does not even hear so as to ponder on the meaning of God's word.

(2) *He keeps it*, his heart is unlike that soil in which the roots of faith cannot lay firm hold because of the want of depth.

(3) *He brings forth fruit with patience*, not as others who suffer the rising desire after holiness to be choked by cares of the world before they can ripen into fruit.¹ Again, let us note that the three descriptions of ground which in one

¹ "Those soils which are the most productive are called vegetable, to distinguish them from sandy and clayey soils; and as their name imports, they are produced from the decay of a succession of vegetable productions. It is by much bearing in a lower kind that they attain their fertility in a higher; for everything is so created and constituted of God as to be able to fructify the seeds of some one plant or another. The very rock, when exposed to the heat of the sun, you will find covered with a moss, then with a lichen, and then perhaps with a grass. And when the plant, of whatever kind it is, hath come to perfection, and yielded its stem, and leaves, and fruit, and seed,—all these, except the seed, decay and resolve themselves into earth again, whereby another coating is furnished

to the ground; and so, by much bearing, a good and deep soil is at length produced, fit for the seed of the husbandman. In like manner is it in man, that by much bearing of fruit in the lower degrees of instinct and knowledge, of kindly feelings and honest practices, a soil in due time is prepared, which will receive and fructify the seed of the Word of God, and bring forth the fruits of the Spirit."—*Ed. Irving, Sermons*, vol. ii. p. 617-8. *Nicole* in the same spirit remarks, "Il y a des semences qui servent de préparation à d'autres semences, des vérités qui préparent à d'autres vérités, des vertus qui disposent à d'autres vertus. Il y a même des défauts qui affoiblissent d'autres défauts."—*Sur les Epîtres et Evangiles*.

way or another frustrate the intentions of the sower, are so not by any quality inherent in the ground itself, but by neglect and evil qualities superadded, as though to teach us that the active and voluntary presence of evil hinders Divine grace from operating in the heart of man.

The characteristic of those who bear fruit to the glory of their Father is, that they do so *with patience*—not only believe in Christ, but so believe as to be ready to endure all things for Him, whether trials and persecutions from without, or the keener trials and temptations of Satan and their hearts within. Such persons are not impatient to make a show of progress, nor distressed and angry when things, even the things of God, go seemingly wrong. They are patient in their trust that He careth for them, and that He doeth *all things well*. Such *patience* in bringing forth fruit is necessary :—

Chrysostom.

1 Pet. v. 7.

Mark vii. 37.

(1) In all our prayers.

(2) In our activity in holiness, that we may persevere in every good work unto the end.

(3) In all distress, trial, persecution, and doubt.¹

Nat. Alex.

Not only *through faith*, but also *through patience*, we are to *inherit the promises*; for *ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.*

Heb. vi. 12.

Heb. x. 36.

James v. 7, 8.

Briefly, then, this parable teaches—

(1) That Divine grace is given to all, and that if not received aright, this is from no fault of the Giver, but from the corrupted state of the heart of man.²

(2) That the Giver of Divine grace is our Blessed Lord, the One Sower of the One Seed.

Ferus in
Dom.

¹ “Semper orandum Christiano. Sine intermissione orate (1 Thess. v. 17). Semper certandum: *Usque ad mortem certa pro justitia* (Eccles. iv. 33). Semper laborandum et in bonis operibus proficiendum. *Deus enim reddet unicuique secundum opera ejus: iis quidem qui secundum patientiam boni operis gloriam et honorem et incorruptionem quærunt, vitam æternam* (Rom. ii. 7).”

—Nat. Alex.

² “Adverte multos agros sic esse steriles, ut ferre segetes non possint, quamvis excolantur. Attamen semini

de quo loquimur, nullus ager, hoc est nullus animus, sic ineptus est, ut, si velit, Deo colente atque auxiliante, fructum non possit ferre. Fructum ferre potest is, qui juxta viam situs est, si velit à via recedere: is quoque qui saxosus est, et is qui spinas habet, si modo saxa et spinas repellat. Est noster ager voluntarius, ex bono et fertili, in malum, et sterilem: contraque ex malo et sterili in bonum ac fecundum, Deo opitulante potest commutari.”

—Barradius.

(3) As to ourselves it teaches us—

- a.* That all who hear the Gospel do not receive and believe it.
- β.* Of those who do believe it, many do so only for a time, but have no perseverance, and fall away under temptation.
- γ.* In many who so far persevere as to retain Divine grace in their hearts, it is rendered fruitless through the occupations, the anxieties, and pleasures of life.

Corn. & Lap.

* * “Domine, Jesu Christe, fac me de veteri vita exire, ne semen verbi tui quod in meo intellectu boni propositi, quod in meo affectu boni operis, quod in meo actu seminasti, comedatur à volucris inanis gloriæ, ne conculcetur in via assiduitatis, ne areat in petra dura obstinationis, et ne suffoce-

tur in spinis solitudinis, sed potius in terra bona et optima cordis humilis compatiens et hilaris, centesimum fructum afferat in patientia: fac etiam me hæc omnia in parabolis dicta intelligere et facere, ac verbo vel saltem exemplo alios docere. Amen.”—*Ludolph.*

THE SUNDAY CALLED QUINQUAGESIMA.¹

ST. LUKE XVIII. 31—43.

(31) *Then Jesus took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished.*

Matt. xvi. 21;
xvii. 22;
xx. 17—19.
Mark viii. 31
ix. 31; x.
32.
Luke ix. 22;
xxiv. 7.
Ps. xxii. 7.
Isa. liii. 7.

Then—when St. Peter had asked His Divine Master, Behold, we have forsaken all, and followed Thee; what shall we have therefore? and the mother of James and John was seeking for them places of honour in Christ's kingdom;—*then* He began to speak *unto them* of persecution and death, teaching as fundamental principles of His kingdom that the road to true glory lies through suffering; that in serving we acquire the power to rule; and that in humility alone is true and abiding greatness. He spake these words on His last journey to Jerusalem. He had remained at Ephraim a short time, after the raising of Lazarus; and now, when His earthly mission was drawing near its completion, He went before towards the holy city, whither His disciples accompanied Him tremblingly, as though conscious of the perils and trials of their fidelity and strength which awaited them. The whole twelve were with Him, and Judas among them, to whom these words were a warning against that sin of covetousness which however went on increasing until he sold his Divine Master.

Matt. xix. 27.

Matt. xx. 21.

Stier.

Corn. à Lis.

Mark x. 32.

Luzerni.

Gorranu.

¹ "The Gospel and Epistle well agree; for in the Epistle Saint Paul above all other virtues extolleth love—'Now, greater love than this hath no man, than to bestow his life for his friend' [St. John xv. 13]. And yet Christ, as St. Luke reports in the Gospel, was betrayed, and mocked, and spitted on, and scourged, and put to death, even for us His enemies [Rom. v. 30]. Again: Saint Paul, in the

Epistle, next to love commends in a Christian, faith and hope; both which (as the Gospel intimates) are eminent in blind Bartimæus, unfeignedly believing that Christ could, and in his greatest discouragement hoping against hope that Christ would, have mercy on him; insomuch that Truth itself gives this testimony, Receive thy sight; thy faith hath saved thee."—*Dean Boys.*

Mark ix. 9.

Stella.

When our Blessed Lord was to be transfigured with glory, He chose three of the twelve as witnesses of His exaltation; and charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead. Now, when about to suffer, He speaks to all, and with the twelve went up to a city full of inhabitants, and at a time when it was thronged with strangers from all parts of the world. When His mission on earth drew towards its close, we find Christ often speaking to His Apostles of that death which He should die, and so preparing them for this great trial of their faith. It is recorded of Him—

Matt. xvi. 16,
21.

(1) After the confession of St. Peter, *Thou art the Christ, the Son of the living God From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed.*

Mark ix. 9, 10.

(2) After the transfiguration, the manifestation of His Divinity, He again spake of the sufferings of His humanity.

Matt. xvii. 22.

(3) After the healing of the lunatic we read that, *while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men.*

Ludolph.

(4) Again on this occasion of His going up to Jerusalem for the last time. And—

(5) When He was with them on the Mount of Olives.

And these predictions of their Divine Master's approaching sufferings and death specially referred to His Apostles.

Cyril.

(1) By these predictions He taught them that all He was about to suffer was in accordance with His own will.¹

Chrysostom.

(2) He proved His own foreknowledge, and by forewarning them, removed from their minds a great occasion of scandal. But for this they might have supposed that He who had done such mighty works in healing the sick and in raising the dead, knew not what should happen to Himself.

(3) He weaned their minds from the earthly honours which they sought, by pointing out that these were not the sources of Christian greatness.

(4) He willed that to His sufferings and death they and we also should trace our own redemption and glory.

(5) He gave them what should have been a sure ground of consolation amidst their mourning for His death, since

¹ "Christus cum discipulis trans Jordanem concessit donec veniret tempus passioni ejus, à Patre definitum. Non enim solummodo quid, sed quando, quidque in vita agere deberet, sciebat Salvator. Cum itaque hora ea

advenisset, assumptis iterum, Ierosolymam adiit, discipulis; quasi pro consuetudine festum Paschæ celebraturus: sed revera passurus, et novi Testamenti Pascha noviter consecraturus."—*Fran. Coster.*

He had beforehand predicted not only that He should die, but also that He should rise again from the dead. Lyserus.

All perfection comes from the incarnation of Christ and His sufferings in His incarnate body; as all entrance into the kingdom of glory is through Him who is *the door*, by which alone we can enter into eternal life. Hence He uses the words *the Son of Man*, teaching us that we can only enter into heaven *through the veil, that is to say, His flesh*, who so far forth as He was flesh was *the Son of Man*. Thus by the use of these words He points out this truth—that all those sufferings of which He was about to speak were sufferings of the human nature of Christ, *the Son of Man*, and not of the Divine nature, *the Son of God*. Alb. Magnus.
Heb. x. 20.
Coster.

But He went not alone. He says, *Behold,¹ we go up*. They were to share in the dangers which awaited Him at Jerusalem, and be made partakers of His sufferings. When they were to preach the Gospel of the kingdom, He sent them before Him; now, when they were shortly to suffer for His name, He goes before, and leaves an example of endurance of suffering, teaching them that before they can have grace and strength to suffer, He must precede and sanctify their sufferings. Stier.
Ferus in Doin.

When Jesus spoke to His disciples of these sufferings He took them *apart in the way*, not telling them of these trials before the multitude; so when Christ speaks to the soul, He takes that soul apart from the din and tumult of the world, drawing it to Himself, and then speaking; and when He speaks He tells us of our sins, and of that sacrifice for sin which He has offered up; pointing at once to His death at Jerusalem, and to the greatness of our sins which needed such a redemption. Let the Christian remember from this that the way to *Jerusalem which is above* lies through trials and sufferings which must be overcome in the earthly Jerusalem. The glimpse of eternal peace is given us here Matt. xx. 17.
Gal. iv. 26.
Ferus in Doin.

¹ "*Ecce semper aliquid singulare denotat; tam in scripturis, quam in profanis scriptoribus: at nusquam majorem habet vim, quam in hoc loco, ubi non tantum significat subsequendum aliquid mirabile, sed excitat nos etiam ad considerationem rerum, admiratione, confessione et gratiarum actione dignissimarum, ut ad illa vitam nostram componamus. Significat enim, primo, Ecce jam propinquat redemptio vestra. Hactenus verbis vos instruxi, jam vero sanguine meo vado vos liberare. Secundo, Ecce, Ego Deus ultionum, pro*

inimicis meis vado passurus. Tertio, Ecce, sciens volensque in eorum manus venio, qui quærunt animam meam, ut vicissim vos mei amore nec molestias, nec pericula respiciatis. Quarto, Ecce, ab illo patiar homine, cui optime quoque præstiti. Quinto, Ecce, eo patiar loco, quem cultui meo consecravi. Ecce hic hominum nequitiam qui pessima optimis rependunt, nec locorum respiciunt sanctitatem, ut suæ satisfaciant perversitati. Omnia hæc stupenda sunt et bene considerata."—*Fran. Coster.*

in Jerusalem—the city of peace—since all peace to the soul comes through the peace wrought within us by His cross and passion.

Alb. Magnus.

Matt. xvii. 22.
Luke xxiii. 1.
John xviii.
28.
Acts iii. 13.

(32) *For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; (33) and they shall scourge Him, and put Him to death: and the third day He shall rise again.*

The word of God, which is Holy Scripture, is the rule of all things which shall be hereafter, even of the things which shall come to pass in the life eternal.

Bengel.

In speaking of His passion, Christ teaches us to expect suffering in this present world; and by telling of His resurrection, points out that which should be our hope and confidence in the midst of tribulation; joining these two, that we, as well as His personal followers in the time of His dwelling on earth, might in the bitterness of the one learn the certainty of the other. He predicted His delivery to the Gentiles as the old prophets had foretold; for whilst *He came unto His own, His own received Him not*, but delivered Him into the hands of the Gentiles. He was *mocked*, and His kingly honour and power were made, by those who *gaped upon Him with their mouths*, the ground of contempt and ignominy. Holy Scripture in express words had pointed out the successive stages of His passion. Whilst in the brazen serpent we have a type of His cross, His resurrection after three days had been also declared both by type and express prophecy.

Augustine.

Ludolph.

John i. 11.

Estius.

Ps. xxii. 13.
Stier.

Isa. i. 6; liii.
3—5.
Ps. xvi. 10.
Jonah i. 17.
Zecl. xi. 12,
13.

Mark ix. 32.
Luke ix. 45.
John x. 6;
xii. 16.

(34) *And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.*¹

Their blindness of mind arose from the fact that they were full of belief in the carnal glory of Christ's kingdom, and insensible to its spiritual reality. Hence though our Lord spake repeatedly and clearly of His sufferings and death, they understood not even the obvious meaning of His words. Still less did they understand the mystery of His death, that He should die for the salvation of mankind, and that the fruit of His death should be the redemption of the

Luzerne.

Nat. Alex.

Maldonatus.

¹ "Non intelligebant quæ dicebantur. Ter repetit Evangelista non fuisse hæc intellecta ab apostolis; innuere volens,

rudem ignorantiam, quæ ejusdem rei repetitione signari solet.' — *Fran. Coster.*

human race from slavery to sin. Though they were accus-
tomed to the words, they knew not what the writings of
the prophets really foretold. It was only after He had *ex-*
pounded unto them in all the Scriptures the things concerning
Himself, and the Holy Ghost had been given, that they fully
understood the meaning of His words, and of the predic-
tions of the prophets. Jansen Yp.
Luke xxiv.
27.
Cyril.

In order that He might show them and us how spiritual
blindness is cured, He wrought a miracle on a blind man—
whose defect of sight was a type of the sinner's mental
blindness. Nicole.

(35) *And it came to pass, that as He was come*
nigh¹ unto Jericho, a certain blind man sat by the
way side begging: (36) and hearing the multitude
pass by, he asked what it meant.² Matt. xx. 29.
Mark x. 46.

To strengthen their faith in Him notwithstanding His
prediction of approaching suffering and death was one
reason, it may be, why He worked this miracle. As the
good Samaritan in this very place found and took compas-
sion on the wounded man, who had been stripped and left
half dead by thieves, so did He, the antitype of the Samari-
tan, not only heal, but give light to the soul of man; a type
of the effect of His mission to the world who came for this
end, *to give light to them that sit in darkness and in the*
shadow of death. Gregory.
Luke x. 30.
Ferus in
Matt.
Luke i. 79.

Here also note that blending of the operations of God
and man which we find in almost all actions of the Saviour.
Having spoken to His disciples of those sufferings which as
man He was to undergo, lest they should forget the other
fact of His nature, that He was also God who could not
suffer, He gave them the proof of His Divinity in the cure
of this blind man. No one can in any way understand the Coster.

¹ "Was nigh, not was come nigh."
—Whitby. "Viri Eruditi observant,
τὸ *appropinquare* non semper motum
ad locum, sed sæpe distantiam tantum
significat; ut Lucæ xix. 29, *Cum ap-*
propinquasset Bethphage et Bethaniam :
et tamen Bethaniam *jam transierat.
Sensus ergo est : cum Jesus non procul
distaret ab oppido Jericho, *cæcus qui-*
dam sedebat *secus viam mendicans.*"—
Natalis Alex., in Matt. xx. 18.

² "Primi cæci illuminati à Christo,
fuère duo illi de quibus egit Matthæus
cap. ix. 27. Secundus fuit dæmonia-

cus et mutus, de quo egit Matth. xii.
22. Tertius fuit cæcus à Christo cura-
tus in Bethsaïda, dicens : *video homi-*
nes sicut arbores ambulantes, Marci
viii. 24. Quartus fuit cæcus ille à
nativitate, quem Christus curavit, Joan.
ix. Quinti fuère duo hi de quibus
Matth. xx. 30. [Luc. xviii. 18.] Sexti
fuère illi, qui paulò pòst à Christi
sanati sunt in templo, Matth. xxi. 14."
—Corn. à Lap. The *Seventh* are those
whom Christ calls from the blindness
of sin into His marvellous light, of
whom all these are but so many types.

Creed of St.
Athanasius,
Gregory.

Gospel of Christ, or comprehend Christ Himself, who forgets either of these truths, that whilst He is *God, of the substance of the Father, begotten before the world*, He is yet *man, of the substance of His mother, born in the world*.

Isa. xliv. 9.

Zeph. i. 17.

Exod. xxiii. 8.

Gen. xix. 11.

Royard.

Isa. xxx. 20.

The blind man is a type of the human race, which had lost the sense of sight, and was unable to see Him who is the Great Enlightener. Sin blinds the eyes of the soul, so that men *see not, nor know, that they may be ashamed, but they walk like blind men, because they have sinned against the Lord*. Avarice is spoken of in Scripture as having this effect on the heart of man, hence Moses commanded the judge of the people, *thou shalt take no gift: for the gift blindeth the wise*. Again, of fleshly lusts, we read the men of Sodom were struck by the angels *with blindness*; and generally of all sin, it deadens the soul, hardens the heart, and blinds the eyes of the spirit, so that one effect of the restoration to God's love is pointed out in the promise *Thine eyes shall see thy teachers*.

Acosta.

Lycerus,
Ephes. ii. 1.

When, therefore, the human race was thus blinded by sin and error, and had been deprived of those riches of grace which once it possessed, and was ignorant of truth, and destitute of spiritual riches was sitting longing for one to succour it in its misery and seeking by the wayside of the world help from the doctors and teachers of philosophy and seeking in vain, since none drew nigh who could satisfy the needs of man's nature and cure that blindness which hindered it from seeing God,¹ then Christ, who alone could give light and lift the poor from the dunghill, came, and by His incarnation restored sight to the blind, and gave life to those *dead in trespasses and sins*.

Let us learn from this miracle the exceeding mercifulness of Christ:—

(1) Jesus came to him who could never have come to the Saviour, unless He had passed by that way in order to have mercy upon him in his blindness, and to give him an opportunity of coming to God, as now He begins to draw us by His prevenient grace even before we listen to Him.

Ferns in
Dom.

(2) He stood to hear his prayer, as He who is ever passing by is ready to stay at the prayer of those who cry to Him. If then we are still blind in our sins, still seated, inactive for good, *by the wayside* of the world, it is not because Christ has not spoken, and done many mighty works in our streets, but because men wilfully abide in their sins,

¹ "Cæcus sedebat secus viam mendicans: omnes præteribant, lucem nemo tribuebat. Neque enim transeuntium creaturarum aliqua cæco homini oculos

aperire potest. Solius est Christi id præstare, qui est lux vera et illuminat omnem hominem. *Dominus illuminat cæcos* [Ps. cxlvi. 7].—Acosta.

deaf to His voice and insensible to His gracious touch.¹

(37) *And they told him, that Jesus of Nazareth passeth by.* (38) *And he cried, saying, Jesus, thou Son of David, have mercy on me.*

The blind man's faith in Christ is not offended because the multitude call Him *Jesus of Nazareth*, out of which city, as the proverb said, *ariseth no prophet*. He had been accustomed to hear in the synagogue that when Christ came *the eyes of the blind shall be opened*. And now, as one who already believed that the Word, being God, had by His own will submitted to be born of the flesh of man, he draws near to Christ as God. Confessing Him to be very God in that he prayed to Him, *have mercy*; declaring Him very man in that he called Him *Son of David*; and acknowledging Him by His name and office, *Jesus*—the Saviour—as One who should *save His people from their sins*, as One in whom *is the well of life*; and in whose light he hoped to see light.

Bengel.
John vii. 52.
Lyserus.
Isa. xxxv. 5.

Cyril.
Alb. Magnus.
Matt. i. 21.
Ps. xxxvi. 9.

The blind man was told one thing—that *Jesus of Nazareth passeth by*; but he cried to Him not as *Jesus of Nazareth*, but as the *Son of David*. If men ask, Whence did he know that this was Christ, the true light of the world? we can but answer, God revealed it to him; for the Lord, and the Lord alone, *giveth sight unto the spiritually blind*, as well as to those whose bodily sight is lost.

Augustine.

(39) *And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.*

This rebuke of the crowd is apparently the expression of impatience at what they considered the unseemly cry of the blind man, and thus rather the expression of their anxiety to save Christ from interruption than of anger at the man who was crying to Him. It may be our Blessed Lord was teaching them as He went on His way, and they sought to save Him from being interrupted by these untimely cries. To the blind man, they may have suggested he was of so little account, so poor, he should not disturb the Holy Man in His passage, as now Satan often suggests to the sinner that he is so great a sinner, so sordid by sin, so

Lamy.

¹ "Quemadmodum homini assueto peccatis diabolus offert semper occasionum peccandi, ut nefanda possit sua explere desideria, ita volenti facere bonum, Deus materiam objicit qua bonam voluntatem possit perficere."—*Stella*.

long time outcast from God, that it is useless to cry to Him for succour.

Lyserus.

Many things concur to tempt the sinner to *hold his peace*, such as the number of his sins, the dread of evil companions, and Satan with manifold suggestions. All these would hinder us from coming to Christ, and making known our wants to Him, and praying to be released from the burden of sin. It is these, the crowd of evil passions, the importunity of carnal desires, and the tumultuous force of our sins, which, before Christ comes to us, seek to make us silent, by driving from our hearts the thought of Him, and disturbing us in our prayers: nor these only; for when we pray, we are often distressed by the multitude of distracting thoughts, not only about evil things, but about things in themselves good or laudable, which then rise up of themselves or are injected by the Evil One, to distract and hinder our prayer.¹

Ludolph.

Gregory.

When the conscience of the sinner would silence him, and the remembrance of his sins hinder him from coming to Christ, let him turn away from these suggestions with their importunate call to *hold his peace*, and take example from this blind man, and pray the more mightily to God for help. He prayed the louder because of the clamour raised to prevent his prayers. So let our prayers exceed the importunity of our sins, and the enticements of companions, and rise above every obstacle in our earnest calling on Christ. *So much the more* we are oppressed by the crowd of evil and the multitude of hindrances, *so much the more* earnest should we be in our prayers. Let us imitate the importunity of the blind man, as well as the earnestness of those who are sick in body, and desire to be healed. Surely their care, and the zeal they show for mere bodily cure, is a lesson and reproof to those who suffer from the more terrible sickness of the soul.

Ferus in
Dom.

Corn. & Lap.

Ludolph.

Quesnel.

Here note the hindrances to the blind man came from those of his own town, his friends, it may be; so do hindrances oftentimes happen to penitents from those who think themselves their friends, and are even the professed followers of Christ.

Augustine.

¹ "Quod in curam corporis egit cæcus, agendum est tibi in curam animæ. (1) Captat primam occasionem: tu quot præteristi? quæ hodie dabitur, fortè ultima est. (2) Increpatus à turba, magis clamat: *Jesu Fili David, miserere mei*. Non placebis mundo,

tumulabuntur passiones; perseverandum est, quia contra sensum eundem est. (3) *Projecto vestimento suo exilit*, Projicienda est larva simulatæ vitæ, quæ te tegit et in candore animi ambulandum."—*Avancinus*.

(40) *And Jesus stood,¹ and commanded him to be brought unto Him: and when he was come near, He asked him, (41) saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight.* Mark x. 49.

According to the truth of that nature which was human and transitory, He came and had compassion on the blind man; according to the truth of that which is Divine and not transitory, He *stood* and healed him. So, when we pray earnestly to Christ, He stays and makes His abode with us. Hugo de S.
Charo.
Jans. Gand.

He *commanded him to be brought*; for no man cometh to the Father save by Him, and no man can come to Him unless He Himself draw him, as He draweth all men. And then, *when he was come near*, that they who stood by should know it was not money which the blind man sought, but healing; that he desired a Divine act, and one that belonged to a nature which transcends all; our Blessed Lord asked him, *what wilt thou?* He was not ignorant of the wants and desires of this suppliant, but would have all men ask for that which they desire to have granted them; for though He knows all our wants, He wills that we also should know them, and ask Him to supply all our needs.² Let us adore the mercy of God, whilst we wonder at His great humility in laying aside His dignity and stopping on His way to listen to the prayer of this poor man. He does more than this; though the Master of the universe, He asks to be informed of the *will* of His creature, in order that, as a servant, He may execute it. Sylveira.

Cyril.

Jans. Gand.

Ludolph.

He who created thee without thine aid, will yet not justify thee without thy concurrence. He wills, indeed, that all shall be saved, but only when they draw nigh to Him; for He wills not that the unwilling, but the willing shall be saved. Augustine.
Ambrose.

It sufficed to say, *Son of David, have mercy on me*; for the son of David could *have mercy*, yet had our Blessed Lord been only the Son of David, He could not have healed

¹ "Stat Deus cum ad auxiliandum se parat. Sic protomartyr Stephanus vidit Jesus stantem, id est, ad subveniendum paratum."—*Stella*.

² "Nihil opus erat interrogare in re manifesta ei, præsertim qui etiam abdita et occulta cognoscit, sed amat Deus confessionem nostram, ut inopes nos et infirmos esse noverimus, neque misericordiam impertit ei, qui suam

minimè agnoscit miseriam: nam qui ægrotat et valere se existimat, frustra ei medicamentum adhibeas. . Ergo et miseriam nostram agnoscamus necesse est et divinum beneficium expetamus. Nulla est enim gravior et desperatior cæcitas quam cum videre sibi homines egregiè videntur, in quibus errant."—*Acosta*.

Stella.
Sylveira.

the sick and given sight to the blind ; hence the poor man prays, *Lord, that I may receive my sight* ; asking Him who was *Lord* for that of which he felt most the want.¹ Let us learn from this blind man not to ask of God silver and gold, or fugitive things, but that He the true Light would enlighten us with His Light. Our prayer should be—

Ludolph.

(1) That God would give us the Light of true faith, that we may see and acknowledge Him the only God, and Jesus Christ whom He has sent.

Lyserus.

(2) That He would make us see the vanity of all things in this world, that we may turn from them ; that whilst we deplore the sins which separate us from God, we may see ourselves as we are, our sins, our infirmities, and our need of God.

Ps. xvii. 16.

(3) That we may so receive sight here, as that, after this life, we may see God as He is ; that we may *behold His presence in righteousness, and when we awake up after His likeness we may be satisfied with it.*

Luke xvii. 19.

(42) *And Jesus said unto him, Receive thy sight : thy faith hath saved thee.*

Gen. i. 3.

Nat. Alex.

Heb. iv. 12.

Ambrose.

Cyril.

He who of old had said, *Let there be light : and there was light*, manifests Himself the same God by giving sight to the blind, creating both the light and power to see light ; and He does both with the selfsame power, for *the Word of God is quick and powerful* at all times. As at the first He created by a word, so with a word alone He can restore what He has created. There is here no prayer to another that He would enable Christ to do that which the blind man entreated, but He does it Himself as very God.

The sole condition of the man's power to receive what he prayed for, was the sincerity of his faith ; hence our Lord adds, *thy faith hath saved thee.*² When faith is willing to accept, then God's grace abounds, and works that which faith renders us meet to receive. His grace is the same to all ; but as from the same fountain of water some in small vessels draw but little water, and others with greater vessels

¹ "La première lumière que Dieu donne à une âme pour la ramener à lui, est celle qui la convainc de son aveuglement et de sa misère, et qui lui fait désirer d'en sortir ; et c'est ce qui est marqué dans cet Evangile par cette demande, que Jésus-Christ fit à cet aveugle, *Que voulez-vous que je vous fasse ?* et par la réponse de l'aveugle :

Seigneur, faites que je voie." — Nicole.

² "Quid vis, inquit, ut faciam tibi ? Non querit quid des : non seiscitatur quid habeas : nulla de pretio interrogatio : voluntatem solam exigit, ad eam veram atque integram. *Quid vis ut faciam tibi ? Tuum est velle, meum est facere, quicquid tu velle potes boni, Ego amplius facere possum.*" — Acosta.

draw more water, and as according to the size of the window that is opened there is more or less air admitted to a room, so according to the measure of a man's faith in God does he draw down supplies of grace from God.

Pseudo-
Chrysostom.

(43) *And immediately¹ he received his sight,² and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God.*

Luke v. 26.
Acts iii. 7;
xi. 18.

In following Christ, the blind man showed he had at the same time been released from double blindness, that of the body, as well as that of the soul. And the reality of his gratitude, and the self-denying character of his earnestness in following our Lord, is pointed out by the Evangelist when he tells us, that though poor, and compelled to beg for support, yet he gave up this, the *all that he had*, to follow Christ.

Cyril.

Jans. Gand.

In this, too, is he an example to us; if we, like him, have known our blindness—if, longing to be healed, we have seated ourselves by the wayside, desiring His help who is the true and living Way—if we have prayed earnestly to Him because, having *walked in darkness*, we have received light from Him, the communication of Himself who is *the Light*, there is still one other duty and blessedness for us: we must follow Him. He sees and follows Christ, who, having been made to understand the way of God's law, does what God commands. He sees and follows not who knows, indeed, the will of God, but does not guide his daily practice by God's requirements. Many there are who, when healed, when they have received pardon for past sins, return again to their old seats, and do not rise and follow Him, who is not only their Redeemer from past sins, but would be their Guide all their life through. These are they who, receiving the seed, the Eternal Word, on a rocky soil, spring up, indeed, but with the first coming of temptation wither away, or receiving the seed into their heart, suffer it to be choked by the cares, and pleasures, and lusts of this evil world.

Ludolph

Gregory.

Ferus in
Matt.

When Christ has answered our prayers, and has stretched forth His hand and healed us, let us beware that we fall not back into our former sins, but see that we go on the way with Him, following closely His footsteps.

Jans. Gand.

Though this blind man was not called to preach, yet his example was an effectual declaration of the Gospel, and,

Lyserus.

¹ "Natura paulatim, Deus momento producit opus."—*Luca Brugensis*.

² "Habet hoc Evangelium partes duas, admodum bene copulatas. Prior enim Christi passionem, ac tormenta: medicinas utique morborum nostrorum

continet, quale fel piscis, Tobias oculis [Tob. xi. 13]. Altera curationem habet cæci, id est applicationem medicamentorum; sicut Tobias junior fel piscis paternis oculis illeivit."—*Fran. Coster*.

Bengel. through him, *all the people, when they saw it, gave praise unto God.*¹ They saw both the miracle, and the holy joy of the man who was cured, and they glorified God as well—

Bede. (1) For the greatness of the blind man's faith, by which this gift was obtained.

(2) For the gift of light, by which he saw.

(3) For the manifestation of that glory, by which they also saw God's light.

Ferus in Matt. Let us learn from this miracle the gracious lessons which Christ gives us :—

(1) He who was not able to come to Christ, to him Christ went; an image of His love who, *whilst we were yet sinners, died for us.*

Ps. xci. 15. (2) He stayed on His way, and stood to listen to the prayer of this poor blind man, to remind us of His promise, *Call upon Me, and I will hear thee: yea, I am with thee in trouble.*

Matt. xi. 28. (3) He called this poor man to Him as He calls the whole race of mankind, *Come unto Me, all ye that labour and are heavy laden, and I will give you rest.*

John xvi. 23. (4) He asked him, *What wilt thou?* as He encourages us to make known all our wants by the words of comforting assurance, *Whatsoever ye shall ask the Father in My name, He will give it you;* so that we may therefore come boldly
Heb. iv. 16. *unto the throne of grace.*

¹ "Cæcus dum Christum transeuntem audiret, Ejus adjutorium magnâ voce implorare cepit, sed turba illum impediabat et increpabat ut taceret, ipse tamen constanter *multò magis clamabat*; unde Christus illum ad se vocari jussit, et tunc omnes ipsum adhortabantur, dicentes: *Animi æquior esto, Magister vocat te* [Mark x.

49]: consolabantur eum et adjuvabant: numquid iidem erant, qui priùs ipsum increpaverant, ut taceret? Quomodo ergò nunc adjuvant? Idem in mundo accidere solet, qui antea bonum dissuadere volebant, et viam virtutis impedire, si constanter aliquem progredi cernunt, ipsum adhortantur, ut inceptum bonum prosequatur."—Aresius.

* * * "O Benignissime Jesu, non personâs hominum respicis: omnes expectas Creator, omnium misereris Redemptor, omnibus indulges Salvator. Quis igitur nisi suæ salutis immemor tardabit ad te converti sic benignissime expectantem: sic ad ostium pulsantem et per gratiam introire volentem. Da

ergo, Domine Deus meus, mihi cæco et misero, ut a te vocatus aperiâ tibi cor meum, peccatum inde expellendo et te per gratiam recipiendo: ut illuminatus te sequar nunc in operibus virtuosis, et post hæc de tua visione semper gaudere merear in cælis. Amen."—Ludolph.

THE FIRST DAY OF LENT, COMMONLY CALLED
ASH-WEDNESDAY.

ST. MATTHEW VI. 16—21.

(16) *When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast.¹ Verily I say unto you, they have their reward.*

Isa. lviii. 5.
Joel ii. 12, 13.
Matt. ix. 14.
Luke xviii.
12, 14.

In the previous words our Blessed Lord taught His disciples and us the great duty of prayer, as well as the way in which we ought to pray: now, because prayer without fasting is languid, He teaches the way in which this duty is to be performed; and since fasting is regarded by Him as an aid to prayer, and not prayer as an assistance in fasting, He gives us first directions how to pray, and then afterwards that which concerns the right way of fasting. Prayer, indeed, offered in a humble spirit and with a contrite heart, shows that the heart is already strong and disciplined, since a man sunk in self-indulgence and undisciplined cannot possess a humble spirit and a contrite heart. It is plain, therefore, that without fasting our prayers will be weak and transient; and hence the need we all have to join these two duties of fasting and prayer, if we would pray aright. Apart from its obvious benefit, fasting ought to be of great account with us, since it is not so much a part of the Jewish ceremonial law² as of the older law of nature, and thus a

Corn. & Lap.

Hugo de S.
Charo.

Pseudo-
Chrysostom.

Bengel.

¹ See on the subject of the Pharisaic fast, Buxtorf Syn. Judaica, cap. xxv.

² “Primus omnium jejunasse legitur Moyses. Nam ex quo primus homo continentiae legem transgressus est, non obaudiens ut ab uno se ligno contineret, nullus recogitasse legitur, ut per jejunium faciem Domini utcunque complacaret, quam ille per cibum vetitum inobediens offenderat. Nam ille jam dictus Moyses, jussus esse non legitur,

ut jejunaret sed spontè jejunavit, ut sermonem ex ore Dei procedentem, in quo vivit homo accipere atque conscribere dignus existeret. Rursus jejunavit, ut dimissionem peccati populo impetraret (Deut. ix. 9, 18). Est ergo jejunium divinæ autoritatis res, non quod Deus illud præceperit, aut digitus Ejus in tabulis scripserit, sed quia non sine virtute Dei mortalis homo 40 diebus et 40 noctibus semel et iterum

Luke ii. 37.

Luca Brug.

Hugo de S.
Charo.

Alb. Magnus.

Ludov.
Granat.

Stier.

Leo.

Chemnitz.

Joel ii. 12.
Jonah iii. 7.

part of the service which all men owe to God; for in this way it is spoken of by God Himself, since it is said of Anna that she continued *serving* (λατρεύουσα) God *with fastings and prayers night and day*. And the Great Teacher of His Church in saying *when ye fast*, implies—

(1) That we are to have fixed and definite times of fasting; showing us at the same time that He is not speaking of any general rule for temperance in the use of food.

(2) The word *when* shows that His words have a special application in this place to times of voluntary fasting, and not so much to seasons of public and prescribed fasting.

The objects of fasting are—

(1) The disciplining and strengthening the soul, so as to give it power to resist temptations when they come.¹

(2) The humbling the soul, by the taming and reducing the body as an aid to prayer and to repentance for past sin.

(3) To excite, assist, and increase the devotion of the mind, which is impeded and disturbed by fulness and by too great nicety of food.

Fasting is a means by which we may govern the body and make it obedient to the true motions of the spirit, since it strengthens the soul against sin, enables us the better to bridle the desires of the flesh, and repel temptation; at the same time, provided it be done with a single desire of conformity to God's will, it abases the natural pride of the heart, mitigates the disposition to wrath, and is the nourishment of all virtue.² We find in Holy Scripture that it is enjoyed and practised—

(1) In times of public penitence after national chastisement.

jejunare potuit; et jejundo multum Deo appropinquavit, à quo primus homo manducando nimis longè recessit.”—*Rupertus*.

¹ “Arma ante pugnam, non in pugna præparanda.”—*Ludov. Granat*.

² “There be three ends, whereunto if our fast be directed, it is then a work profitable to us and accepted of God. The first is to tame the flesh, that it be not too wanton, but tamed and brought into subjection to the spirit (1 Cor. ix. 27). The second is, that the spirit may be more fervent and earnest in prayer (Acts xiii. 2, xiv. 23). The third, that our fast be a testimony and witness with us, before God, of our humble submission to His High Majesty, when we confess our sins.”—*Homilies of the*

Church: Of Fasting.

“Operæ pretium est hoc loco notare illud discrimen, cujus mentionem facit Paulus inter ipsam pietatem, et inter exercitia corporalia, 1 Tim. iv. 7, 8. Sunt enim quædam opera, quæ per se et suo genere bona sunt, ut oratio, elemosyna, &c. Quædam vero, quæ per se et suo genera sunt Adiaphora: fiunt autem bona opera, quando ordinantur et referuntur ad excitandam, alendam et promovendam veram pietatem, utque impedimenta veræ pietatis removeantur, et eatenus pertinent ad mandata Dei. Tale est jejunium, et reliqua exercitia, quæ Paulus vocat corporalia. Ita Hieronymus rectè dicit, Jejunium non esse virtutem, sed gradum ad virtutem.”—*Chemnitz*.

- (2) In seasons of grief and great calamity to individuals. Matt. ix. 15.
 (3) In periods of solemn and unusual public prayer. 2 Sam. xii. 16.
 (4) At the ordination of ministers for Christ's Church. Joel i. 14.
 (5) At the time of the solemn assemblies of the Church. 2 Chron. xx. 3.
 (6) At seasons of sharp conflict with the great enemy of God and man. Acts xiii. 3;
 xiv. 23;
 Joel i. 13; ii. 15.
 Matt. xvii. 21.

The grace of the new covenant does not diminish the utility of fasting; for so long as the precept to *worship the Lord our God, and to serve Him only*, remains in force, and we are bidden to love our neighbour as ourselves, so long is this precept obligatory upon us.

Against avarice our Blessed Lord prescribes almsgiving; against vain-glory, secret prayer; against gluttony and all excess He commands fasting; and not only fasting, but even in the practice of that duty, lest the thorns of vain-glory spring up and choke the good seed, so that it produce no fruit, He bids us be careful to avoid display;¹ not in this forbidding that sadness of countenance which springs naturally from true sorrow of heart, but forbidding that appearance of sorrow which is put on to attract the notice of men. And in this He condemns the attempt to bring our good works under the notice of our fellow-men; but not the care which we ought to exercise that all we do may be well-pleasing to God, who alone has the right to judge us, and possesses the power lastingly to reward us.

Matt. iv. 10.
 Nat. Alex.

Beaux Amis.

Pseudo-Chrysostom.

Jans. Gand.

Alb. Magnus.

In these words our Saviour points out three things:—

(1) That Christians are not only forbidden to do as the hypocrites do, but are not even to wish to copy them in any of their actions.

(2) That such men in their fastings put on the appearance of fasting to be seen of men.

(3) They obtain what they seek; *they have their reward* in being seen of men. Sylveira.

(17) *But thou,² when thou fastest, anoint thine head, and wash thy face; (18) that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.³*

Ruth iii. 3.
 Dan. x. 3.

¹ "In the original it is not, Do not be sad, but, Do not become sad ($\mu\eta$ γίνεσθαι), do not make thyself what thou art not.—Gorranus.

² "Si quaeratur, quare dixit in plurali, *cum jejunatis*, et statim subdit in singulari *tu autem cum jejunas*? Dicendum, quod superius exclusit jejuni-

um malorum, qui sunt multi, sed postea suadet jejunium bonorum, qui pauci sunt."—Gorranus. "De justorum jejunio in singulari, de hypocritarum verò in plurali, justus rarus, iniqui multi."—Sylveira.

³ "Parallelus est huic locus ex Breschith rabba, sect. 74, fol. 73, 1, ubi

Jerome.

Ruth iii. 3.
2 Sam. xii. 20.
Judith x. 3.

De Saci.

Corn. à Lap.

2 Cor. ix. 7.

Jansen Yp.
Heb. x. 34.

That is, as in Palestine it was the custom to anoint the head on days¹ of festivity, so should we seem rather to joy than to be sad during the time of our fasting. And as the ancients in times of feasting and rejoicing showed their joy by anointing themselves with perfumes, so our Blessed Lord commands us to strive after and to manifest in our fasts real gladness of heart, and to be joyful and cheerful² as those who anoint themselves for a feast. This alacrity and joy He requires indeed in all good works, not in fasting only: in our alms-deeds He tells us He *loveth a cheerful giver*, and in all trouble of the body and soul which comes from Him, He gives us the same rule, and commends those who take their afflictions *joyfully*.

Our Blessed Lord lays down this comprehensive direction, that in all our doings we are to regard God,³ not the opinion of man, since the glory and esteem of the world are not things which a Christian may aim at, because the end of all his actions is to be the glory of God, and with and through that *the answer of a good conscience before God*. Let us remember Satan has no objection to such works as these, fastings, prayers, almsgivings, hospitality, and self-denial, so long as he can interfere with them, and they are directed to him rather than to God, as that fast was which Ahab prescribed when he would destroy Naboth; what the devil hates are works that are done to the glory of God, and to His glory alone. Not that good works are forbidden to be done in the sight of men, for Christ Himself has given us this injunction, *Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven*. What is forbidden is—

(1) That we should do good works in order to be seen by men.

(2) That in doing them we should seem to be that which really we are not.⁴

de Isaaco Josephum lugente sermo est: R. Levi et R. Simeon dixerunt: Quod domi suæ fleverit: quando vero in publicum prodiit, se laverit, unxerit, ederit et biberit. Cur autem id non fecit palam? Respondet Deus S. B. Quamvis ipse rem non manifestaverit, ego tamen eandem manifestabo. Id quod per sacrum Scriptorem factum est.”—*Schoettgen, Hor. Heb.*

¹ “The Essenes never anointed themselves, which may be mentioned in contradiction to the old folly that would make Jesus an Essene.”—*Note in Stier.*

² “Id est, festivum et hilarem te exhibe.”—*Gorranus.*

³ “Sufficit ut Qui est inspector conscientiae sit remunerator.”—*Romigius.*

⁴ “Solebant Orientales Populi in lætitiâ et in diebus festis caput ungere ut advertit S. Hieronymus. Sed in tristitiâ ab hac unctione abstinebant. Ad hunc morem alludens Christus præcipit jejunantibus hilaritatem vultûs, tanquam indicium operis, pro justitiâ Dei offensi placandâ, cum lætitiâ suscepti; ad fugiendam jejunii ostentationem, ungant et caput cinereum et incultum. Solusque Deus sit pœni-

The rule in its literal sense and its present connection is only laid down for actual bodily fasting in the ordinary sense of the word; such as a man, for the restraint of his body and for better and fuller obedience to the Divine precepts, imposes upon his flesh. It is, of course, otherwise when God appoints us a day of fasting and mourning at times of public calamity and in periods of great national sinfulness, when the Bridegroom is withdrawn from us.

Titelmann.

Stier.
Ps. lxxix. 10,
11.

In all fastings two things are to be remembered:—

(1) That the command *to fast* is not fulfilled in abstinence from food merely, but much more in putting away and refraining from sin; for when we submit to this discipline in order to withdraw that which is the stimulant of carnal desires, then especially must we seek to keep ourselves sober from an unjust will, and abstain from unholy actions.

Leo.

(2) Fasting is unreal unless it makes us more charitable to others, less censorious, less prone to believe in another's sin, unless it makes us more humble and brings our whole nature more under the control of our higher will, which ought to act in conformity to God's will. And this is implied in the words, *Anoint thine head, and wash thy face*. Do all, that is, to the glory of God; for *the head of every man is Christ*, and Christ is God. He that lives to God's glory, keeps perpetual festival in his heart, and joys with a joy of which the anointing of the head is but a faint and imperfect shadow. To do this we are to wash our face, that is, to cleanse our conscience from all evil; for as the face is the index of a man's heart with his fellow-men, so ought the conscience of man to be the index of God's will.¹

Gros.

1 Cor. xi. 3.

(19) *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where*

Prov. xxiii. 4.
Matt. xix. 21.
Luke xii. 33,
34; xviii. 22.

tentiæ tuæ testis et remunerator. Omnem itaque Christus studiosam ostentationem eliminat ab omnibus nostris bonis operibus, sive elemosynis, sive ab orationibus, sive à jejuniis, hæc unice ad Dei gloriam faciendâ.”—*Piconio*.

¹ “Unguere caput, ad lætitiâ pertinet; lavare autem faciem, ad munditiâ: et ideo caput unguis, qui lætatur interius mente atque ratione. Hoc enim recte accipimus caput, quod in anima præeminet, et quo cætera hominis regi et gubernari manifestum est. Et hoc facit qui non foris querit lætitiâ, ut de laudibus hominum carnaliter gaudeat. Interius ergo

gaudeat in jejunio suo, eo ipso quo sic se jejunando avertit a voluptate sæculi ut sit subditus Christo, qui secundum hoc præceptum caput unctum habere desiderat. Ita enim et faciem lavabit, id est, cor mundabit, quo visurus est Deum non interposito velamine propter infirmitatem contractam de sordibus; sed firmus et stabilis, quoniam mundus et simplex. *Lavamini, inquit, mundi estote, auferte nequitias ab animis vestris, atque a conspectu oculorum meorum* (Is. i. 16). Ab his igitur sordibus facies nostra lavanda est, quibus Dei aspectus offenditur.”—*S. Augustine*.

1 Tim. vi. 6,
9, 17, 19.
Heb. xiii. 5.
James v. 1.
1 Peter i. 4.

*thieves break through and steal: (20) but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.*¹

The first portion of the Gospel is directed against seeking outward glory; the latter, against avarice and sins of the heart; commanding us to be free from vanity and to despise earthly riches; warning us at the same time of that sin which many fall into, who deny themselves indeed and are temperate that they may gratify the covetousness of the heart. In these words Christ teaches us—

(1) That alms-deeds are to be done; hence He says, *When thou doest thine alms.*

(2) The benefit of alms-giving, in weaning our heart from earthly possessions, and in giving us *treasure in heaven.*

(3) That fear of poverty should be no hindrance to our alms. Christ's words, however, reach beyond any one earthly passion; it forbids them all. The god of the glutton is his belly. The god of the lascivious man is sensual delights. The god of the ambitious man is the world.

These are their treasures, there are their hearts. Our Blessed Lord warns us against these, in whatever shape they present themselves. If we doubt where our heart is, and what is our treasure, let us examine what comes most frequently into our mind, what our heart naturally turns to

at leisure moments, and we shall know what our treasure is. Whatever we love and desire, there will be the heart and affections; so that if we would have our hearts in heaven let us pray and strive that our desires may be fixed on the things of heaven. If we desire that our life hereafter should be spent in the presence of God; thither let us send our treasure, there let us fix our desires. If we place them on grovelling and temporary riches of earth, there will our heart be hereafter, whilst those things which we desire will then have no existence, so that our heart will be full of the torment of vain desires. Our treasure is not to be placed in the midst of danger such as there is upon earth, where *moth and rust and thieves* destroy or bear it away; therefore our Lord warns us against bestowing our heart and treasure on that which not only destroys all things entrusted to its keeping, but which itself has no endurance. And this warning is not merely directed against heaping up possessions

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¹ "Utitur Christus duobus vocabulis, κλέπτειν, διορύσσειν; et Græci interpretes, Exod. xxii. 2, his vocabulis distinguunt furem nocturnum et

diurnum, hoc est, qui vel clam furatur, vel manifesta violentia crassatur. Ita et Atticis differunt κλέπτειν et τοιχώρυνται."—Chennitz.

upon earth, but also against doing the works of earth. He who does good lays up a sure *treasure in heaven*; he who does evil buries his heart and treasure in the earth. It is not, then, the mere possession of riches and lands which is forbidden to the Christian, the love of riches is condemned. Christ calls men from the pursuit of riches for these reasons:—

Rupertus.

Nat. Alex.

(1) Because in themselves they are perishable and transitory, the *moth and rust doth corrupt* and *thieves break through and steal* them. Earthly possessions decay and perish—

a. By the lapse and waste of time, the rust which they generate.

β. By the luxury and intemperance of the owners, which destroy as *a moth fretting a garment*.

γ. By the wrong and dishonesty of others, the *thieves, who break through and steal*.

Chrysologus.

(2) The desire of riches darkens and blinds the soul.

Matt. vi. 22.

(3) They fill up and occupy the heart of man, so as to hinder the service of God, *for ye cannot serve God and mammon*. Hence He calls us from these perishable and corrupting possessions, and bids us *lay up treasures in heaven*;

Matt. vi. 24.

and *set our affections on things above, and not on things on the earth*.¹ He calls the deeds of our life a treasure, and speaks of our laying them up, since the fulness of love for God and growth in holiness come from daily amassings,

Col. iii. 2.

daily acts of mercy, daily acts of self-denial, and daily exercise of love to God.

Gros.

Our Blessed Lord here warns us against three vices of the heart:—

(1) Against all sensuality and luxury,—the *moth*.

(2) Against avarice, which consumes and corrupts the whole heart of man, as *the rust and mildew* destroy the grain.

(3) Against pride and self-sufficiency, the special characteristic of the devil, whose work it is to labour to *break through and steal* away the heart and inheritance of man.

Gorranus.
Rupertus.

In the selection of these causes of decay there seems to be a special reference to the three forms of earthly possessions most common in ancient times,—the store of garments

¹ Thesaurus cœli est manus pauperis: quod suscipit, ne in terra pereat, reponit in cœlum: Manus pauperis est gazophylacium Christi; quia quicquid pauper accipit, Christus acceptat. Da ergo homo pauperi terram, ut accipias cœlum: Da nummum, ut accipias Regnum: Da micam, ut accipias totum. Da pauperi, ut des tibi: quia quicquid pauperi dederis,

tu habebis: quod pauperi non dederis, habebit alter. Clamat Deus, *misericordiam volo*. Qui, quod vult Deus, Deo negat, a Deo sibi quod desiderat, vult negari. *Misericordiam volo*. Homo, petit Deus, sed tibi non Sibi. *Misericordiam volo*. Humanam misericordiam petit ut largiatur divinam.”—*Chrysologus*.

Rabanus.
Hammond.

which *the moth* destroys; the heaps of grain and food of all kinds¹ which *the rust* consumes; and the hoard of gold, silver, and precious stones which the thief watches to carry away.

Even laying up earthly possessions has its special snares, though we may believe our heart free from desire after riches.

(1) Since in this world it is difficult to become rich without injustice and wrong.

Heb. x. 34.

(2) Because riches are a hindrance and temptation at all times, more especially in seasons of trial and suffering.

Luke xii. 34.

(21) *For where your treasure is, there will your heart be also.*

Augustine.

By the heart is meant the desires and affections of man. Where these are, there shall we ourselves be. Our real abiding-place is not where we are, but where our affections are.²

Nicole.

As we must die in the world, so let us separate ourselves from the world by denying our affections when they fasten upon it. In death we shall be deprived of pleasure in perishable riches and in the creature, save such as may result from love to the Creator. Let us now detach ourselves from such affections as we are unable to carry away with us. Unhappy they whom death shall surprise with their *treasure* laid up in the things of earth. Every affection which cannot be gratified in the next life will become a torment to us.

¹ Hammond and others take *βρῶσις* to mean, not *ærugo*, the rust on metal, but *rubigo*, that which destroys corn, and which is called *smut* by our farmers, so that this refers to the common Eastern practice of hoarding up corn.

Kuinoel says, "per *βρῶσιν* intellex-
erim *curculionem*, den Kornwurm."

² "Amor meus pondus meum: ubi amo eò feror. Anima veriùs est ubi amat, quàm ubi animat."—*S. Augustine.*

* * * "Domine Deus noster, qui of-
fensione nostra non vinceris, sed pro-
pitius peccato propter nomen tuum;
respice, quæsumus, ad nos famulos
tuos, qui se tibi graviter peccasse con-
fitemur; tuum est enim absolutionem
criminum dare et veniam præstare

peccantibus, qui dixisti poenitentiam te
malle peccatoris quam mortem. Concede
ergo, Domine, hoc, ut tibi poenitentiae
excubias celebrent; et correctis actibus
suis, conferri sibi à te sempiterna
gaudia gratulentur; Per Christum Je-
sum. Amen."—*Miss. Parisiense*

THE FIRST SUNDAY IN LENT.

ST. MATTHEW IV. 1—11.

(1) *Then was Jesus led up of the Spirit into the wilderness to be tempted¹ of the devil.*

No sooner was our Blessed Lord baptized with water by John, than He was led up to be baptized anew with the fire of temptation. All baptism is a sacramental consecration by which we are separated to God's service, and called upon to fight against our spiritual foes. It is not, as some have imagined, a deliverance from the assaults of our enemies. All those, then, who have been baptized are here taught these weighty and practical truths:—

(1) That they who have received this grace must give themselves up to the guidance of God's Spirit; *for as many as are led by the Spirit of God, they are the sons of God.*

(2) That when by baptism we have been consecrated to God's service, the devil will then exert his strength to draw us from the faith. Hence, the wise man has said, *My son, if thou come to serve the Lord, prepare thy soul for temptation.* It was so with our Saviour, and *the disciple is not above his master, nor the servant above his lord.*

(3) But it is not only that Satan exerts his malice most against the earnest servant of God;² even temptations which happen to all men alike are felt more keenly, and afflict the soul that has received Divine grace more deeply than they do the unrenewed heart.

¹ “*Ut tentaretur a Diabolo* — Non dicit, ut diabolus tentaret. Malus enim Angelus homini datur ad exercitium, ut exerceatur homo, non ut diabolus exerceat. Tentatio enim passiva placet Deo, ut scilicet homo exerceatur.”—*Hugo de S. Charo.*

² “*Cum janua domus aperta fuerit, et exit atque intrat quicumque velit; non auditur sonitus pulsantis, sed solum quum clausa fuerit: sic omnino si*

aditus cordis patet vitiorum affectibus, nullas eorum percipit suggestiones, nullas tentationes adversas: non pulsant animum, non vexant, non colaphizant (2 Corinth. xii. 7), *sed ut in suum habitaculum liberè veniunt, quia locum sibi semper paratum inveniunt. Carnis libido luxuriosum non molestat, sed delectat. Pecuniæ cupiditas avaro non est ingrata, sed jucunda.* — *Thom. Stapletonus in Prompt. Morale.*

Mark i. 12.
Luke iv. 1.
1 Kings xviii.
12.
Ezek. iii. 14;
viii. 3; xi.
1, 24; xl.
2; xliii. 5.
Ecclus. ii. 1.
Acts viii. 39.
2 Tim. iii. 12.
Pseudo-
Chrysostom.

Jackson.

Barradius.
Rom. viii. 14.

Theophylact.
Ecclus. ii. 1.
Matt. x. 21.

Stapleton.

*Led up of the Spirit.*¹ He was led, not against His will, as a prisoner, but by desire for the conflict with the great enemy of God and man. That we may know St. Matthew is here speaking of the work of our Saviour as man, and that the temptation was a manifestation of the reality of His human nature, he says, *then was Jesus led up of the Spirit*. Had he been speaking of Christ as the Eternal Son, he would not have said *led up of the Spirit*, since God cannot be led by any one. He was *led up* of the Holy Spirit which was in Him, and in His baptism rested upon Him; led up, not by His human will, but by that Divine will which at His incarnation was united to the will and flesh of man; and so He went willingly, for where the spirit of man is, thither does he go freely, and with alacrity. He who knew all things was not in ignorance of that conflict that awaited Him, and not compelled by any power beyond Himself.

In this event of our Blessed Lord's life we are taught—

(1) That we are separated from the world by our baptism, and are called upon to depart from the tumult of carnal desires, and obey the directions of the Holy Spirit.

(2) That we are not to stand in the way of danger, nor seek temptations for ourselves; those trials only we may hope will be hallowed to us which befall us whilst *led up of the Spirit*.

(3) We cannot be tempted in any way unless by the same Divine permission which gave Satan the opportunity to tempt our Saviour.

(4) We are taught that the state of a man regenerate in baptism is not standing still; we are bidden to go forward, since the kingdom of God consists not in mere words, but in power, and because we must go, not by natural motion, and influenced by natural desires, but led by His Spirit.

The whole course of a Christian life is marked out by what happened to Christ—¹

¹ Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον (S. Matt. iv. 1). Καὶ ἐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον (S. Mark i. 12). Καὶ ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον (Luke iv. 1). "In quo ostenditur, quod indivisa sunt opera Trinitatis. Expulsus enim est potestate Patris, ductus sapientiâ Filii, agebatur benignitate Spiritus Sancti." — *Hugo de S. Charo*. "Opus hoc totius fuit Trinitatis, Patris scilicet, in efficacie expulsiōe: Filii, in sapienti deductione: Spiritus Sancti, in amoris vi et raptu. Ora Trinitatem, ut in omnis actus initio, tibi adsit sapi-

entia ad discernendum; et amore, ne alterius ullius gloriam quæras,"—*Cos-ter*. "Nam Pater in Filio manens ejus opera facit, sapientia quæ est Ipse, per semitas æquitatis eum duxit, Spiritus vero Sanctus qui super eum requievit, divinitus Ipsum egit. Unde ex Ipso Patre tanquam à principio movente, per Ipsum Filium tanquam sapientiam regulantem, secundum Dei voluntatem, et in Ipso Spiritu Sancto tanquam in fine quietante, sunt omnia opera Ejus facta,"—*Stella*. See also Arents, in *Historiam Tentationis Christi*, p. 6.

² "Facta Christi consolationem præ-

Jerome.

Luca Brug.
Luke iv. 1.
Corn. à Lap.

Sylveira.

Ferus in
Matt.
Jans. Gand.
Gorranus.

Sylveira.

Dean Boys.

Andrewes.

(1) He was baptized.

(2) He withdrew Himself from the world ; giving us an example of humility in quitting the company of man, when in the presence of men the Holy Spirit had marked Him out for honour as the beloved Son of God.

Jans. Gand.
Ludolph.

(3) He submitted Himself to mortification and self-denial.

(4) He resisted the whole force of temptation, teaching us by His example how to resist the assaults of Satan, and preserve our faith unshaken.

He went into the wilderness, as Isaiah had prophesied, *alone*. This conflict with the devil is supposed to have taken place in the desert, between Jerusalem and Jericho,¹ where the man in the parable was wounded. There is a certain appropriateness in the scene of the temptation, a certain fitness that Christ should overcome the devil in the same place in which the devil is represented in the parable to have overcome man, *leaving him half dead*.

Isa. lxiii. 3.

Luke x. 30.

Anselm.

Our Saviour willed that He should be tempted in the desert after forty days of fasting and prayer, thereby teaching us that no place is so apparently free from temptation, no estate and condition of life so safe, nor any occupation so pure, as to free us from the necessity of watchfulness, or to exempt us from the danger of the assaults of Satan. If, indeed, we would struggle with any hope of success against the attacks of the devil, we must give up the world, since those who love the world are already possessed by it and conquered. But yet, let us not think when we have gone away from the world that we have therefore gone out of the reach of temptation. Every state of life and every place has its own temptations ; and what experience tells us, this history assures us, that we are especially to expect temptation when in solitude, and that as Satan came to Christ when in *the wilderness* and *an hundred*, so will he be active to overthrow our faith in God when we are surrounded by trials and perplexities out of which we can see no way of deliverance.²

Rainssant.

Stella.

Beaux Amis.

Theophylact.

But in going *into the wilderness* before commencing His work of teaching, our Lord has left an example to all His

bent, sunt enim nostra. Nativitas Ejus regeneratio nostra : victoria Ejus, triumphus noster : oratio Ejus, reconciliatio nostra. Et quod nostra opera minùs habent, id suppleant opera Christi. Imo sola opera Christi, merita nostra : omnes enim justitiæ nostræ, sine merito Christi, quasi *pannus menstruatus*."—*Ferus in Matt.*

¹ "Prima tentatio fuit in deserto inter Jerusalem et Jericho, juxta aquas

sanatas ab Eliseo."—*Hugo de S. Charo.*

² "In desertum. Ut gratiam in baptismo datam disceremus ; nempe mundi fugam, et pomparum abrenuntiationem, ac requiem in Christo : de qua jam olim David, *Quis dabit mihi pennas sicut columbæ, et volabo et requiescam ?* hinc fit ut multi Christianorum ante delibatas mundi voluptates, Deo ferventius inhæreant, quam postquam eas degustarint."—*Fran. Coster.*

ministers, bidding them have their seasons of retirement, and lead a life of separation from the world, not only before the commencement of their work, but also during the time of their ministry. Such a practice is necessary :—

(1) That the authority of God's word may not be diminished. If the preacher live wholly in the midst of the people, they will grow to esteem lightly the word which he preaches ; so that he who would guard the word of God from being dishonoured must avoid familiarity with those whom he is appointed to instruct.

(2) Whosoever mingles much and freely with the world, soon takes the tone of worldliness around. It is far easier for the minister of God to sink to this, than to raise others to the level of his own office.

(3) The duties of a preacher require that his life should be partly active, partly contemplative ; and the latter requires its appointed seasons of retirement.

(4) The law of God, which the preacher is bound to declare in its integrity, demands daily and nightly meditation and prayer, and therefore much withdrawal from the world. The life which our Divine Master led on earth, and which He left as an example to be imitated by all His ministers, consisted of these two points, much meditation alone, and much activity in going from city to city doing good.¹

In the mysterious question of our Blessed Lord's temptation by Satan, it will be convenient to inquire—

(1) How he was tempted.

(2) The reasons, so far as we can gather them from Holy Scripture, which led the devil to tempt Christ.

(3) Why, so far as we can understand, He permitted Himself to be tempted.

(4) The practical lessons which are left for our learning in this history of His temptation, which are an epitome of the temptations with which Satan has from the beginning tried the faith of mankind.

Temptation is used in Holy Scripture generally in one of three senses—

(1) To tempt means to incite mankind to sin. In this sense Satan, and men, the instruments of Satan, are accustomed to act.

¹ "He was led by the good Spirit to be tempted by the evil ; whither also He was pleased to retire, to make demonstration, that even in an active life, such as He was designed to and intended, some recesses and temporary dismissions of the world are most expedient, for such persons especially

whose office is prophetic and for instruction of others, that by such vacancies in prayer and contemplation they may be better enabled to teach others, when they have in such retirements conversed with God."—*Bishop Jeremy Taylor, in Life of Christ, part i. sect. ix.*

Tostatus.

Barradius.

Bengel.

(2) It means to try or inquire, for the sake of finding out for oneself, or for making evident to others that which they see not: and in this way God, man, and the devil, in different ways, are spoken of as tempting—man and Satan, in order to find out that of which they are ignorant; and God, in order to make manifest that which He indeed knows, but of which man is ignorant.

(3) Man, through distrust, whether practically or theologically, of the Almighty's power and goodness, is said to tempt God. Maldonatus.

The temptation to sin comes either in the shape—

(1) Of the inward suggestions of the flesh.

(2) Of the outward suggestions of the Evil One, who often uses and inflames the natural desires, and makes them instruments of evil to us. In the first way our Blessed Lord could not be tempted.¹ The successive steps of all temptation are— Royard.

(1) Suggestion.

(2) Delight in the thoughts of evil.

(3) Consent to that which is evil. The first may be wholly from without, and is not necessarily sinful in the tempted, but only in the tempter. The suggestion of evil is only a sin in us when we have put ourselves voluntarily in the way of evil.² The two latter, however they may differ in their degree of sinfulness, are always sinful. We, when tempted by the suggestion of evil, often go on to delight in and to consent to that which is evil; but God who was incarnate in the Virgin's womb, and came into the world without sin, carried with Him nothing of a contrary nature, and so, though He could be tempted by way of suggestion, yet was wholly free from either delight in the thought of evil or consent of the will. The temptation of the devil, therefore, remained wholly without Him, and entered not within. Alb. Magnus.

The devil's temptations, even when he seeks to discover what he knows not, are never without a direct purpose of leading men into sin; and though, in thus tempting our

¹ P. Lomb. in Sent. lib. ii. dist. xxi. Thos. Aquin. i. p. q. 41, et ii. 2 q. 165. Estius in Magist. t. ii. p. 187. [Paris, 1696.]

² "Ho detto che la tentazione, ossia la suggestione, per sè e d'ordinario non è peccato; e ciò per avvertirvi che lo può essere, poichè molte volte anche nella semplice tentazione non siamo senza colpa. Ciò accade quando non è la tentazione che viene in cerca di noi,

ma noi che andiamo in cerca di lei, come quando andiamo di propria volontà, per genio di piacere e di trastullo a'ridotti, a'passeggi, a'diporti, a conversazioni in cui tutto è inciampo e pericolo, ove il tentatore ci sta aspettando per sorprenderci. In tal caso la tentazione essendo volontaria, è anche colpevole." — *Branca, Spiegazioni del Vangelo*. See also sermons by *Archbp. Sharp* on 2 Cor. ii. 11 and Prov. iv. 23. Greg. Mag. Stella.

Titelmann.
Coster.
Ignat. ep. viii.
ad Philip.

Cajetan.

Barradius.

Alb. Magnus.
Royard.

Alford.

Saviour, it would seem that his primary object was to know who He was, and of what nature, yet secondarily he tempted Him to direct acts of sin. He knew not that Jesus was the Christ, and so tried Him, that he might discover who He was. Passion and sin, which darken the intellect of man, obscure the knowledge even of Satan. Moreover, the hypostatic union of God with man in the person of Christ Jesus was a supernatural fact which at this time it would seem Satan could not have known. He doubted as to His Divine nature, since, though the star at His nativity, and the voice from heaven at His baptism, the angels' message to the shepherds, and the words of Simeon in the Temple, seemed to proclaim Him God, yet the flight into Egypt, the long subjection to Mary and Joseph at Nazareth, and now His hunger and the signs of man's infirmity, declared Him really man; hence Satan might well doubt whether He were not merely man. After the temptation was over, and Satan had retired, he recognized in our Blessed Lord the Eternal God, and devils departed henceforth from the bodies of men at His sole word.

But our Saviour offered Himself to be tempted, that—

(1) He might, like all His brethren, be subject to the temptations of Satan.¹

(2) To teach us that, whilst the child of God is exposed to the assaults of Satan, yet no temptation is insurmountable, but every one may be overcome by Divine grace, and by means of prayer, of fasting, and reliance upon the promises of Holy Scripture.

(3) That, standing between us and Satan, He might be our Mediator in vanquishing temptations, and our pattern in resistance, as well as the bestower of sacramental strength from His own temptations; for, as He vanquished death to destroy its power by His own death, so he submitted to be tempted in order to overcome the might of the tempter; going down first into the water of tribulation that He might give us strength, and encourage all men in the same tribulations.²

Augustine.

Josh. iii. 11,
13, 16.
Gregory.

¹ "Sicut natura humana victa in Adamo vicit iterum in Christo. Sicut pro inobedientia Adæ Christus satisfecit plenissimâ suâ satisfactione, pro Adæ debito suâ passione, ac mortem sustulit suâ morte: ita quoque necessarium erat ut Diabolum vinceret à quo Adamus erat victus. 'Victoria hujus Dominus est triumphus servorum,' ait Hieron. in cap. 4. Matth. Sicut Davidis victoria, quem ex Goliatho repor-

tavit, toti populo Israëlítico fuit salutaris. 1 Sam. xvii. 52."—*Gerhard in Hom.*

² "In Christo tu tentabaris, quia Christus de te sibi habebat carnem, de se tibi salutem; de te sibi mortem, de se tibi vitam; de te sibi contumelias, de se tibi honores: ergo de te sibi tentationem, de se tibi victoriam. Si in Illo nos tentatissimus, in Illo nos diabolum superamus. Agnosce te in Illo tentatum, et te in Illo agnosce vin-

(4) To teach us He has power over Satan and can overcome him, and thus encourage us in all trials to rely upon Him who knows what our temptations are, since He has known and tried their force, and has overcome them as He gives us power also to overcome.

Heb. iv. 15,
16.

(5) As a warning to us not to rely upon baptism as though that would save us from being tempted; for since He was tempted, the Divine grace which is given to us, and the holiness wrought in us, are no security against our being tried, but rather a promise to us that Satan will in like manner tempt us.

Nat. Alex.
Tirinus.
Corn. à Lap.
Jansen. Gand.

(6) To teach the ministers and rulers of His Church that they shall be exposed to temptation, and to set them an example for imitation before entering upon and during the continuance of their ministerial office; pointing out that they are to seek from Him strength against evil, and assistance in their work in the midst of temptations, by means of fasting, prayer, and meditation upon Holy Scripture.

Beaux Amis.

But some may ask, How could the devil, who is weaker than God, tempt Him who, though man, was also God? To this it is sufficient to answer, that though man is weaker than the devil, yet we find that even man had power to crucify and put to death *the Holy One of God*.

Gros.

Quesnel.

Though Christ needed not thus to be tempted, yet we needed that He should set us an example of overcoming temptation; and since the devil uses the strength and desires of the body as a means of tempting us to sin, we needed also that our Blessed Lord, in the self-same flesh in and by which we are tempted, should vanquish Satan.

God permits us, the members of Christ, to be tempted—

(1) In order that by the practice of holiness¹ we might strengthen the faith which is in us.

(2) In order to prove and to manifest the faith which we have.

(3) In order that we may know and remember our weakness,² and the need we have of Divine strength.

Ps. xxxiv. 19.
Isa. xliii. 2.

ceritem.”—*S. Augustine, Enarr. in Psalm. lx.*

¹ “L’âme ne résiste fortement que lorsqu’elle se sent fortement pressée. Ses actions deviennent languissantes, par le repos, par le calme, et par l’uniformité; l’habitude et la coutume prennent la place de la raison. Si l’âme n’était donc réveillée par la nécessité de résister aux tentations, elle tomberait par le poids de la nature, dans la plus dangereuse des tentations,

qui est celle de faire ses actions sans mouvement intérieur et par une pure coutume. Bien loin de se fortifier par cette paix, elle contracterait une faiblesse, qui la rendrait incapable de toutes les actions chrétiennes tant soit peu pénibles.”—*Nicole*.

² “Custos est virtutis infirmitas. Tunc quippe bene interiùs custodimur, cum per dispensationem Dei tolerabiliter tentamur exteriùs.”—*S. Greg. Mag. Mor. lib. xix. c. vi. § 12.*

(4) In order to assure us that strength and illumining grace have been given us, for without these neither should we be tempted by Satan, nor when tempted could we know whether this sprang from our own corruption, or came to us by his malice.

And yet let us remember the distinction between our Blessed Lord's temptations and those which happen to us. He could not be tempted without the consent of His Divine will; it is not in our own power, who are only human, either to will to be tempted, or not. Moreover, the approach of Satan differs in His members; in the approach to Christ there was no coming, save outwardly; in us, who are corrupt by sin, the devil approaches by means of the sympathy between the sin to which he entices us and the motion of our own appetites; but, except in this, Christ was *tempted like as we are*.

Let us not despair at our trials after baptism, since in that sacrament we receive arms for this very purpose, to enable us to fight against coming trials, not that we may sit idle. Nor again let any one be shaken from his faith by the temptations with which he is tried, even when they are clearly from the hand of Satan, since his snares are chiefly spread for those who have been sanctified, because he esteems victory over the saints of God greater than all other. Temptation is no sign that God has abandoned us, nor that he who is tempted is not God's son, *well beloved* by Him. It was not by the Father's forsaking Him, but by the Holy Spirit's leading Him, that our Blessed Lord went up *into the wilderness* to be tried by the strength of the devil's temptations and to overcome them.

(2) *And when he had fasted forty days and forty nights, he was afterward an hungred.*

Exod xxxiv.
28.
Deut. ix. 9,
18.
1 Kings
xix. 8.

¹ "Observarunt veteres auctores mysticum hunc esse numerum, ut Basil, in homilia in quadraginta Martyr.; Ambr. Serm. 34 de quadagesima, et lib. iv. in Luc. c. 2; Hieron. in c. 3 Jonæ; Aug. libr. de Genes. ad literam, c. 169, et lib. ii. de Consensu Evang. c. 4. Quod non ab illis excogitatum, sed à Deo declaratum fuisse multis sacrarum literarum exemplis perspicuum est. Nam non solum Christus, Moyses, et Elias, quasi numeratis ad calculum quadraginta diebus jejunarunt, quod ipsum erat satis, ut aliquod inesse hinc numero mysterium intel-

ligeremus; sed multa etiam alia hoc numero videmus facta, quæ casu facta esse non possunt. Quadraginta dies ac noctes pluit, cum aquarum inundatione mundum Deus purgare voluit (Gen. vii. 12). Quadraginta dies mortui aromatibus conditi asservantur, antequam sepulturæ mandentur (Gen. i. 3). Quadraginta dies exploratores illi à Moyso missi Chanaan promissam à Deo terram perlustrant (Num. xiii. 25). Quadraginta dies Goliath, diabolus adversarium nostrum significans, stat exprobrans contra populum Dei (1 Sam. xvii. 16). Quadraginta annos filii

Moses and Elias had before fasted for the same period of time—Elias in the strength of the meat given unto him by God, and Moses, when God gave to him the law on Mount Sinai, through the power of the Almighty's presence. Our Blessed Lord, being about to announce to man the gospel of the new law, fasted for the like period of time. He, indeed, appears not to have been sustained in the same way as they were, since of Him only we read that He *fasted*, and *was afterwards an hungred*. And that we may understand His fasting was not mere abstinence from food during certain hours, as with us, nor even like the more rigid fastings of the Jews, who abstained from food at certain times during the day, and only partook of food during the night, we are told expressly that *He fasted forty days and forty nights*. Only, that is, as long as Moses and Elias did, lest it should give occasion to any to doubt whether His body was really that of man. Christ fasted not by the natural strength which He had as man, but by supernatural virtue; not, however, received from another, like that which sustained Moses and Elias, but by His own intrinsic strength which He had as God.

Fonseça.

Maldonatus.

Jansen. Yp.

Chrysostom.

Corn. & Lap.

The fasting of Christ was not—

(1) In order to chasten the flesh because of sin, for He *knew no sin*; nor was it— 2 Cor. v. 21.

(2) To enable Him to restrain the appetites and motions of the flesh, for He needed not this: nor again was it—

(3) In order to ascend more easily in His meditations to the Father; but He fasted for us, as He suffered and died for us; giving us not merely a proof of the reality of His human nature¹ and an example of obedience and self-denial, but also giving us by submission to these temptations the very armour in which we are to fight; for He came from heaven not to make *peace on earth* between us and the devil, but to give us a shield wherewith we might ward off all the *fiery darts* of the Evil One.

Royard.

Yungas.
Eph. vi. 16.

He, then, who needed none of these restraints against sin, nor aids to devotion, fasted—

(1) For our example, and to teach us that by fasting and

Israel in deserto morantur (Exod. xvi. 35). Quadraginta dies Ezechiel jubetur in dextrum latus cubare, ut portet iniquitates domus Juda (Ezec. iv. 6). Quadraginta annos Ægyptus deserta cogitur quodammodo agere pœnitentiam (Ezec. xxix. 11, 12). Quadraginta dies Christus post resurrectionem, antequam in cœlum ascendat, in terris versatur. Non potest fortuito fieri quod

tam sæpe fit."—*Maldonatus*.

¹ *Postea esuriit*. Non legitur hoc de Moyse et Elia, qui homines erant. Sed Christus esurire voluit ut suam humanitatem demonstraret: quia aliter diabolus ausus non fuisset accedere ad tentandum Eum. Phil. ii. 7, *In similitudinem hominum factus, et habitu inventus ut homo*."—*Th. Aquinas*.

prayer we should prepare ourselves against the assaults of Satan.

(2) That as He sanctified baptism for our cleansing, going before us into the water, and hallowing it for us, so would He go before us in this and sanctify fasting also.

Corn. à Lap. (3) That He might teach us to spurn bodily comfort for spiritual food.

Matt. ii. 12. (4) As sin was brought into the world through the desire
Ferus in Dom. of Eve to gratify her appetite, so now he would teach us by the restraint and mortification of our appetite¹ to return to our *own country another way* than that by which we had departed from it—

Our Blessed Lord was tempted whilst He fasted, for it was not at the end of the forty days that His temptation began. He was tempted by the messengers of Satan during that whole time, and by Satan himself in person at the end of that time. In this He shows us—

Chemnitz. (1) That in the midst of our fastings Satan may yet tempt us.

Nat. Alex. (2) He would remind us, that, after fasting, we need especially to be upon the watch lest Satan surprise us and we fall into temptation.

Ferus in Dom. (3) That even in our good works undertaken for God's glory we still need to watch, to fast, and pray against the threefold temptations of Satan.

Let us remember that He fasted, that by His fast He might destroy our intemperance. He remained in solitude that He might give us strength to quit the companionship of all that is evil. He prayed that He might purge away our sins. For us He prayed and fasted, and every fasting and prayer of His brought victory to us. He fasted in private; He ate and drank amongst men, not as sinners who sin in private, and before men but too commonly wear the mask of propriety. He fasted now, not as He had before fasted in obedience to that law which He came not to destroy but to fulfil, but for our example, and that He might give us grace to overcome temptation as He was about to overcome.²

Stella.

Imm. ab Incar.

¹ "At in his rebus non ad æqualitatem; sed ad facultatem nostram imitatur. Nec in jejunio; nam Ille quadraginta dies nec edit nec bibit, nec esurivit aut sitivit; nos et edimus et bibimus, et tamen esurimus ac sitimus. Imitatur, quia sequimur, quamvis non assequamur. Sequimur autem quam proxime possumus, homines Deum.

Nam satis est, ut eandem teneamus viam. Non facimus Illi injuriam, quia non comitem, sed ducem facimus."—*Maldonatus*.

² "Queres cur Christus jejunaverit? Ante hoc jejunium, Christum sæpe jejunasse, benè observat Salmeron. Nam in lege veteri, quam Ille non venit solvere, sed adimplere, erant multa je-

Having fasted by His own supernatural strength, He hungers now through His natural weakness, sustaining for forty days the infirmity of the flesh by the power of Divinity, hungering afterwards that He might prove the reality of His humanity; that so He who is at once God and man might be recognized as such in one and the same person; both as superior to us in His Divine nature, and in His human nature as our equal.

Luca Brug.

He was *an hungred*. The devil fills the soul of the holiest of God's children with evil suggestions, but bends his strength mainly in that direction to which He sees any one inclined, and turns the infirmities of nature into weapons by which he would destroy it, arming us against ourselves.

(3) *And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread.*

Christ was tempted for a time by the invisible suggestions of the Evil One or by his ministers; when these failed to draw Him into sin, then by *the tempter* himself in person. Satan is here called *the tempter*, not as the sole tempter of man, but as the first and chief. Some temptations, indeed, arise from our nature, not from him; though those temptations from within he uses and inflames. In all temptations, in one way or another, he is present. To us he comes in the likeness of suggestions to evil, or through means of his servants; here he came to Christ by local motion, drawing near in visible shape, and showing himself as he appeared visibly to Eve in paradise; not, however, now in the shape of a serpent, but, as it seems likely, coming to our Lord under human form.

Mark i. 13.
Luke iv. 2.
Lightfoot.

Corn. à Lap.

Alb. Magnus.
Gorranus.

The temptation has two aspects: in the first place Satan tempted Him,—tried, that is, to discover whether He were indeed the Eternal One. Almost all commentators agree in supposing he was ignorant whether Christ were God or not. He saw that our Lord was indeed man in all human weakness, and that for the space of thirty years He had lived as other men; hence he seems to have imagined He was some mere created or adopted son; some being very highly exalted, yet not very God of very God.¹ In the second

Jansen Yp.

Corn. à Lap.

junia præscripta, ut constat ex illo (Zachar. viii. 19), *Hæc dicit Dominus exercituum: Jejunium quarti et jejunium quinti et jejunium septimi et jejunium decimi erit domui Judæ in gaudium.* Evangelistæ tamen solum

mentionem faciunt de jejuniis quadragenario; quia alia jejunia pertinebant ad observationem legis veteris; hoc vero ad initium legis gratiæ.—*Immanuel ab Incarnatione.*

¹ "Le démon voyant que Jesus

Tirinus.

place, supposing Him mere man, he seeks to make Him fall through distrust of God. That he may know whether He were indeed God or no, the devil says, *command that these stones be made bread*. Not that the miracle alone would prove Him to be *the Son of God*, since others had by God's power wrought miracles; but the changing *stones* into *bread* to show that He was God's Son would be a proof that He really was so, since otherwise God would have granted the power of working miracles to attest an untruth. Again, the devil's temptation was, *command*, not *pray* that this may be done; do it by Thine own power, and so manifest that Thou art Divine.

Barradius.
Nat. Alex.

But if our Blessed Lord should prove to be mere man, however exalted by office, Satan seeks to make Him fall into sin through distrust of God's care and regard. His hunger, the devil says, is a proof that He is abandoned by the Father, and he tries to make Him despair of being satisfied unless by His own power. In this way he tempts us when he urges us to seek the enjoyment or nourishment of life without reference to the will of God, and independently of His gifts; to make for ourselves bread by the misuse of the power which God entrusts to us over His creatures and our own lower nature. And as with our great High Priest, so the devil often tempts us, not with luxuries and delicacies, but by pleading the necessities of nature, urging us to regard the motions of the flesh before the longings of the spirit, and striving to induce us to make the desires of the flesh, not the aspirations of our higher nature, the motive and cause of our actions.

Stier.

Alb. Magnus.

Dent. viii. 3.
Wisdom xvi.
26.

(4) *But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

Alford.

To have said, I am the Son of God, would have been to have yielded in some way to the temptation of the devil, just as making stones into bread would have been. Again, whenever He worked a miracle it was for the benefit of some

Christ avait prolongé son jeûne jusqu'au terme de quarante jours et qu'il avait égalé par cet effort la ferveur de Moïse et d'Elie : le regarda plus que jamais comme un homme extraordinaire, choisi de Dieu pour de sublimes desseins ; et se confirma dans le soupçon que ce pouvait être le Messie. Il se sert pour s'en éclaircir de la faim dont il le voit pressé."—*De la Rue*.

"As Goliath when he saw David coming towards him so poorly provided, naked and unarmed ; he made no question he should soon master him : so the Devil looking upon our Saviour's humanity, but not perceiving His Godhead and Divinity, entered the lists and by Him was vanquished."—*Bp. Brownrigg's Sermons*.

one, either for the sick or for those who were witnesses of His mighty deeds, and believed on Him; as, when He changed the water into wine at Cana of Galilee. Here, however, there were none to benefit, for the devil would not have believed on Him with saving faith though He had wrought many miracles. He refused, therefore, to do this miracle which Satan suggested; and in the refusal He teaches us this lesson,—not to do good works for the mere purpose of being seen by others, but to do them under the eye of God and in privacy.

Fonseca.

Augustine.

Hugo de S.
Chiaro.

We may note that our Lord refutes the devil from Holy Scripture; not by exercise of Divine power, but by the use, as man, of the Divine word. In His temptations, it is as man He is tried, not as God; and as man He overcomes the Evil One, conquering him not by power but by humility, and teaching us to overcome by the same means.

Jerome.

Man lives not by bread alone. In the natural course of life it is not nature and the creature which have the means of giving or sustaining life, but God alone, who works through nature.¹ For in the use of bread, man lives not by bread, but by the direct gift of God, who makes it able to sustain life; so that whatever has in any degree the power of nourishing the body of man has it not from any inherent virtue, but by the appointment of God, who can make any other substance as capable of sustaining the life and strength of man as bread itself. But the higher nature of man,—that which really makes him man,—derives no nourishment whatever from bread, but is fed and strengthened directly from God Himself, in whom and from whom *alone* is man's true life; so that by His appointment bread would be as able to nourish the soul as to give sustenance to the body, and is as incapable of doing the one as of doing the other without His special gift.

Nat. Alex.

Stier.

Royard.

Man is in no wise sustained as to bodily nor as to spiritual life by any virtue inherent in bread, but by the appointment of the Divine will, *by every word that proceedeth out of the mouth of God,*² through converse with

¹ "Docet nos hoc verbum Christi, non in cura rerum temporalium vivetis: imò contra, si primum quæritis regnum Dei, et ejus justitiam, hæc omnia adjicientur vobis. Si vultis panem corpori, non eum præcipuè quæritis sed quærite primum panem animæ et erit Deo cura de vobis. Vive Deo et vives etiam tibi."—*Paulus de Palacio.*

² "*Os Domini*, Onkelos (Paraphrastes Deut. viii. 3), notat, mandatum et

constitutionem Domini, ut Deut. xxxiv. 5, Jerem. xlv. 17, Thren. iii. 38."—*Schoettgen, Horæ Heb. et Talmud.* "Non aluit te Deus usitato hominum cibo, sed mannâ cælesti, ut scias quod non solo pane nutritur homo, sed in omni verbo, id est, jussu Dei, hoc est, in eâ re, quam Deus ore præcipiens, ad hominem miserit, ut illâ pascatur, quemadmodum misit ad te manna."—*Immanuel ab Incarnatione.*

Royard.

whom it was Moses was fed during his forty days' abiding with God on the mount. Neither nature nor natural forces of themselves uphold the life of man, but God Himself. And He does this by His word:—

Ps. xxxiii. 9.

(1) By every provision of His,—the manna in the desert, the quails by which Israel were fed, the food ministered by the hands of angels to our Lord in the wilderness; for all things in the world are only variously embodied *words* of the Creator, inasmuch as *He spake and* it was done at the first, and by His mighty Word alone are they now upheld in being.

Paulus de
Paacio.

(2) By the word of God, the commands and laws of God, the words of Holy Scripture, the rule of the new life which God has given us, and by keeping of which our souls are sustained and nourished. This food, let us bear in mind, is not one word or another, one doctrine or another, but *every word*, the whole revealed will of God.

Salmeron.
Stier.
Barradius.
Cyril.

(3) By prayer, since this is an inspiration from God, a drawing of the soul to Him who is its natural good.

(4) But above all, by Christ, the Eternal Word proceeding from the Father, do men live,¹ since Christ was the Word which at the first gave power to bread to nourish the body, and Holy Scripture to guide and sustain man's life.

Bredembach.

Rabanus.

Beaux Amis.

Whosoever feeds not on the Word of God, both the life-giving Word from whom all words of Holy Scripture derive their efficacy, and also from the written word proceeding from Him, lives not; for as the body cannot live without earthly food, neither can the soul of man without the life-giving and sustaining Word of God. When God's chosen ones suffer poverty, and lack even the necessities of life, as their Lord did, even then God still feeds and makes them joyful with His Living Word.

Neh. xi. 1, 18.
Isa. xlviii. 2;
iii. 1.
Dan. ix. 16.
Ecclus.
xxxvi. 13.
Matt. v. 35;
xxviii. 53.
Rev. xi. 2;
xxi. 2.
Ps. xci. 11,
12.

(5) *Then² the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, (6) and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash thy foot against a stone.*³

¹ "Ubi Christus est, ibi vivit homo, etiam in morte: ubi non est Christus, ibi vivens mortuus est."—*Ferus in Matt.*

² "In hisce Christi tentationibus notandum est: illas eo ordine contigisse, quo Matthæus recenset, non quo Lucas, qui tentationem præcipitii ponit tertiam. Nam Matth. utitur particulis

ordinem indicantibus iterum et tunc reliquit eum: et ipse ordo tentationum diaboli talis esse solet, ut levioribus graviore succedant; iisque verbis, *Vade Satana*, verisimile est diabolum discessisse, quæ tamen non nisi in monte dicta sunt."—*Jansen Yprensis.*

³ Much discussion has arisen as to the scene of this temptation, whether

As to man, so in our Blessed Lord, the Son of man, the first temptation is through the body. When we yield to this then are we more open to other and subtle forms of temptation. No sooner was Satan foiled in one temptation, than he tries another. It would seem, like Balak with Balaam, he too thought he should be more successful in one place than in another. His first temptation was that of distrust of God's love, because of the want in which he found our Lord; now he tempts to presumption and false confidence. Then it was, *God has forsaken thee*: now, *Do what thou wilt, He will assist thee. The devil taketh Him*, that is, leads Him, from the desert to the holy city. Such a power was given to the devil over the body of Jesus, by the Divine will, as before over the body of Job. Here, however, his power ends, he cannot control the spirit, which amidst all temptations remains free to obey the truth.

Numb. xxiii.
13, 27.

Ps. xxii. 1.

Luke iv. 9.

Stier.

Though Satan tries to tempt Christ to sin by the use of Scripture, he not only perverts it, but leaves out one essential portion of the text which he quotes: the *charge* which the angels receive from God *concerning* man is to keep him *in all his ways*. God's promise is limited to this, that in the ways appointed for man to go in, there will He keep him. There is here no promise to the presumptuous man.

Remigius.

Jerome.

As the devil tempted our Lord, so he continues to tempt us His members. He lies in wait now as he did then, even in the most sacred places, the *holy city* of God.¹ And if he makes men believe they are on the *pinnacle* of spiritual greatness, it is only that he may make them fall the lower. We cannot in anything obey the devil without casting ourselves *down* from the height of that nature which God has

the pinnacle were a part of the Temple or some detached building, or wing of it. *Alford*, who thinks that the top of Herod's royal portico is meant, says, "The argument that it was on the side of the Temple next the court is grounded on the perfectly gratuitous assumption that an exhibition to the people was intended. There is no authority for this in the text; the temptation being not one of ambition, but of *presumption*." — *Lightfoot* remarks (*Horæ Heb. et Talmud.*), "Whether he placed Him upon the Temple itself, or upon some building within the holy circuit, it is in vain to seek, because it cannot be found. If it were upon the Temple itself, I should reflect upon the top of the *איכלים*, *porch of the Temple*: if upon some other building, I should reflect upon the *Στοὰν βασιλικήν*, the

royal gallery; . . . if ἐπὶ στοὰν βασιλικήν . . . look upon it thus pointed out by Josephus: 'On the south part [of the court of the Gentiles] was the στοὰ βασιλική, the king's gallery, that deserves to be mentioned among the most magnificent things under the sun: for upon a huge depth of a valley, scarcely to be fathomed by the eye of him that stands above, Herod erected a gallery of a vast height; from the top of which if any looked down, σκοτοδινηῶν οὐκ ἐξικουμένης τῆς ὀψεως εἰς ἀμέτρητον τὸν βυθόν, he would grow dizzy, his eyes not being able to reach to so vast a depth.' — *Antiq. lib. xv. cap. 14.*"

¹ "Jerusalem dicitur *sancta*, non propter civium mores, sed propter Dei templum et cultum." — *Le Roux in Concordia.*

given us. Satan puffs men up with a false confidence in God, only in order to their greater fall, and makes them despair at finding themselves, as they think, abandoned by God when they are only deceived by their own presumptuous spirit.¹ We may here note for our comfort, that Satan has no power over man: if man be *cast down*, it is because he has chosen to follow the suggestion and persuasion of the devil, who has no power to compel. Man falls by his own will and actions.²

The Holy Spirit often leads us to solitude, forces us to meditate, and makes us see the evil of our ways. The evil spirit takes us to places of dignity, and imperils us by raising us to a height in God's Church. In such heights there are special temptations, and danger of our casting ourselves down; and as with our Saviour so with us, if he leads us to the height of the temple, it is a height outside that temple, filling us and tempting us with merely the outward things of God's law, instead of inward and silent communings of the heart with Him; all the while deceiving us with the belief that we are given up in heart and soul to God's will because we are busied with the outward affairs of His Church.³

When, however, the tempter tempts us with his common sophistry, *It is written*, and for his purpose falsifies the word of God, Christ shows us we are to repel this assault by the shield of truth, and the right use of Holy Scripture.

(7) *Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.*

One place of Scripture enables us truly to understand another, hence to the devil's fragment from Scripture our Blessed Lord replies, not in contradiction, but in explanation, by another text, *It is written*; teaching us the right way of using Holy Scripture, not by resting on a portion of a sentence, but on the whole body of revelation.

¹ "God's manner is, when He meaneth to exalt a man, He will first humble him and make him low. The devil's manner is, we see, clean contrary; to lift them up to 'the clouds' that he may bring them down to the grave, yea, to the *lowest grave*. He carrieth them the higher, to throw them down with the greater violence. He lifteth up Adam with a conceit to be like God, to the very top of perfection, to the intent he might be like the beast that perisheth."—*Andrewes*.

"Growth in grace is unlike the growth of nature. In nature, the more

a thing grows, the higher it is; in grace, the lower; the further thou growest, the more humble thou art."—*Taylor on the Parable of the Sower*.

² "Persuadere potest, præcipitare non potest."—*S. Jerome*.

³ "Vide quis portavit Jesum in Jerusalem et in Egyptum et in desertum, et quis in montem et in pinnaculum. Certe Maria et Joseph tulerunt illum in Jerusalem et in Egyptum. . . . Spiritus autem sanctus duxit Eum in desertum. In montem verò et super pinnaculum tulit eum diabolus."—*Hugo de S. Charo*.

Quesnel.

Eaux Amis.

Stella.

Luca Brug.

Deut. vi. 16.

Stier.

Chemnitz.

We tempt God in these various ways—

(1) When we despise or overlook the natural means¹ which He has appointed, and ask Him to give us supernatural assistance; as when we neglect the use of the intellect and reason which He has given us, and demand that He should lead us by some other influence; or as when we refuse to be nourished by bread, and to walk in the way He has determined for us, and seek supernatural means, and so abandon the road He has appointed for us to walk in, and yet expect Him by miracle to bring us to the same end by other means. This way of tempting God they try who live ill, and yet hope to die well.²

Stapleton.

Barradius.

(2) When in times of difficulty and distress we refuse to trust ourselves to His power, but seek by unlawful ways to procure our safety.

Jans, Gand.

(3) When we try experiments, in order to test the greatness of His power, wisdom, or goodness, and are not satisfied with the declaration of His Word.

Augustine,
De Vera
Relig. § 38.

(4) When we put ourselves in peril of body or soul, in expectation that God will interfere to save us by miracle.

Alb. Magnus.

(5) Again, we tempt God when we deny that the promises or threatenings which He gives us in His Word have reference to our state and are applicable to ourselves.

Chemnitz.

(6) This history of our Blessed Lord's temptation reminds us also, that they who without preparation think to be able to overcome the assaults of the devil, tempt God.

(7) They also tempt Him who, without knowledge of His word and will, set themselves up to guide others in the way to eternal life.

Stapleton.

God has promised His help not to those who tempt Him, but to those who trust in Him. Yet even here let us remember that he who trusts in the mercy of God, and in that trust remains in sin, tempts God, and falls from his sonship. The heart that presumes on the mercy of God is not humble and contrite, but presumptuous and impenitent.³

Royard.

Stapleton.

(8) *Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; (9) and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.*

¹ "Tempting God is distrusting His ordinary care and providence, and prescribing to Him our own ways."—*Baxter in loco.*

benè moriatur.—*Stapleton.*

³ Donne, Sermon ii. Barrow on the Creed, Sermon. xx. § 1. Hugo de S. Victore in 1 Cor. x. 9. Maimonides,

² "Miraculum est ut qui malè vixit ירד החוקה cap. x.

The first temptation of Satan was to doubt or despair of God's love. The second was to presumptuous reliance upon His mercy. The third temptation is that of worldly ambition. Thus Satan advances from the lighter temptation to the greater, since the solicitations of hunger and poverty are far easier to ward off than the enticements of spiritual pride and ostentation, and these again are easier to repel than those temptations which come to us from the side of worldly power. When the devil saw that our Blessed Lord did not appeal to His Sonship, nor make use of any Divine power to repel his assaults, then, growing more confident that He was merely man, He solicited Him to *fall down and worship* him.

Jans. Gand.

And here he tempts our Lord, as he is always tempting man; he shows the glory of the world, he conceals the vanity of the world's glory. He shows the magnificence, but does not manifest the cares, the anxieties, and sins which the love of this glory draws after it.¹

Jerome.

There has been much discussion amongst commentators as to the manner in which Satan was able to show Christ *all the kingdoms of the world and the glory of them*; many have supposed it was not so much the places themselves he pointed out, as the quarter of the heavens where they were situated; and that he recounted in words the greatness of each kingdom, since what is presented to the understanding is said to be shown to any one. It is argued that he had not the power to extend his vision, but only to set forth in speech the excellency and pleasure of that vain pomp in which he himself delighted, and show to the eye of our Lord those things which the horizon inclosed, whilst he pointed out the rest by enumeration and indication. Others have supposed that *all the kingdoms of the world* might mean only the Roman Empire; but such speculations and interpretations seem uncalled for, and based on forgetfulness of the whole circumstances of the temptation, for the same power which enabled the devil to assume a human or corporeal shape at one time, and that of a serpent at another, or sufficed him to place our Saviour at one moment on a pinnacle of the Temple, and at another on this high mountain, would enable him to show even to His bodily eyes all the kingdoms of the world; indeed, the words which St Luke makes use of, when he tells us that this manifestation was made *in a moment of time*, is opposed to the notion that the devil pointed out consecutively, with

Pseudo-
Chrysostom.
Alb. Magnus.

Rabanus.

Bengel.

¹ "Diabolus ostendit quidem Christo omnia regna mundi et gloriam illorum, sed non ostendit omnia regna mundi, et molestias eorum, curas, difficultates et anxietates adjunctas. Hæc per-

petua diaboli fraus est, et hæc perpetua peccatorum deceptio est, quod voluptates peccato conjunctæ clarissimè cernuntur, tristitiæ et dolores non cogitantur."—Stapleton, *Prompt. Mor.*

his finger, the various cities and regions of the earth. Rather we may believe that as God permitted the devil to try our Blessed Lord with his whole power, so He permitted Him to exert this supernatural power, and show Him all the kingdoms of the world.

Barradius.

Druthmar.

Satan still evidently considered Jesus to be only man; hence his solicitation that He should *fall down and worship* him, lying to Him as before and ever since he has lied to mankind. What he promised then, he had no power to do, yet he deceives men to this day with the same lying promise.

Corn. & Lap.

Jans. Gand.

Gros.

No gift of the devil is gratuitous, none but is deadly to those who receive it; for to worship him and do his bidding is to *fall down* to abase and corrupt our nature, and fall from the glory of God.¹ We do this when we sin, for there is no act of sin in which we do not worship and serve Satan.

Nat. Alex.

Irenæus, lib.

v. c. 22.

Stapleton.

In these repeated assaults of the devil against our Lord let us learn one practical lesson, that however bravely we contend in this life, and however victorious we may be by God's help over our spiritual enemy, yet if we would not be conquered by him at last, we must never lay aside our watchfulness, never cease to be ready for further conflict with him, nor grow secure because of past victories, since no sooner is he repulsed on one point than he attacks on another.²

Prosper.

(10) *Then saith Jesus unto him, Get thee hence, Satan:*³ *for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.*

Deut. vi. 13;

x. 20.

Josh. xxiv.

14.

1 Sam. vii. 3.

Our Blessed Lord had hitherto replied to the temptations of Satan by the language of meekness; now, however, that Satan assumes the honour and claims the prerogative of God, He replies with indignation, holding no further parley with him who blasphemously claims the rights of the Father.

Jans. Gand.
Chemnitz.

In the place which our Blessed Lord here quotes we find

¹ "Diabolum adorare, nihil aliud est, quam cadere."—*Fran. Coster*. He forced him not; he touched him not; he only said, *Cast thyself down*, that we may know that whosoever obeyeth the devil casteth himself down: for the devil may suggest, compel he cannot.—*S. Chrysostom*.

² "Nulla sunt sine tentationum experimentis opera virtutis, nulla sine perturbationibus fides, nullum sine hoste certamen, nulla sine congressione victoria."—*S. Leo, Sermon. i. De Quad-*

ragesima. "Summa tentatio est non tentari."—*Ferus in Matt*.

³ "Non ut plerique putant, eadem Sathanas et Apostolus Petrus sententia condemnantur. Petro enim dicitur: Vade retro me Sathana, id est, sequere me, qui contrarius es voluntati meæ: hic vero audit, Vade Sathana, et non ei dicitur retro me, ut subaudiatur: Vade in ignem æternum, qui præparatus est tibi, et angelis tuis."—*S. Jerome*.

*fear and not worship.*¹ There is no real worship without fear, and he who reverentially fears God really worships Him. The devil had asked for worship and service, the reverence of the heart and prostration of the body. The same way in which he would have been worshipped by the adoration of the body, our Blessed Lord claims for His Father. The devil did not indeed deny that God should be served; he only asked, what he is ever asking, that he himself might be served also, might share in the honours of the Almighty. Our Saviour, who in His teaching said, *Ye cannot serve God and mammon*, asserts the sole right of His Father to possess man's heart, and declares, *Him only shalt thou serve.*

Thou shalt worship the Lord thy God, thou shalt bow to Him the whole body. The wandering eye must learn to be *fastened on Him*, and *the works of justice and peace.* The bending of the *knees* must be to Him, since we are told that we must *bow down and kneel before the Lord our Maker.* Our feet are to worship Him, and *come before His face, for the Lord is a great God, and a King above all gods.* Jacob, though he could neither stand nor kneel, yet because he would use corporeal service, *bowed upon his staff, and worshipped.* But our duty goes beyond that of bowing the body; we are told, *Him only shalt thou serve*; bow, that is, the soul to Him, reverence and worship and serve Him with the whole man,—body, soul, and spirit. When we serve God, we rule over ourselves.²

(11) *Then the devil leaveth Him, and, behold, angels came and ministered unto Him.*

These three temptations of Satan are those with which he not only tempts every man, but every age of man. In the time of youth he tempts with food and gratifications of the body; in mature life he has the keener temptations of vain-glory and presumption; and for old age covetousness and love of worldly power.³ Now, having tried on our

¹ "Qui timet aliquem et reveretur, eundem etiam adorât. Nam adoratio, timoris et reverentiæ externum signum est. Verbum ergo, *timebis*, Dominus mutavit in, *adorabis*, quòd ita responsio postularet, eò quòd diabolus ad prostrationem et adorationem sui invitabat."

—*Jansen Gandavensis.*

² "Sèrvire Deo regnare est."—*Arias Montanus.*

³ "Pour mettre cet exemple à notre

portée, et nous le rendre plus facile à imiter; il a voulu que toutes les espèces de tentations dont nous pouvons être attaqués, fussent alors la matière de son combat. Il fut tenté par la faim; tentation de nécessité. Il fut tenté par la vue des biens de la terre; tentation de cupidité. Il fut tenté par l'espérance de la tolérance de Dieu dans les actions criminelles et téméraires; tentations d'impunité. Et ce

Lord the whole force of temptation—for these three, *the lust of the flesh, and the lust of the eye, and the pride of life*, are the three heads and sources of all temptation—he *leaveth Him* not only locally, but also as to his power of tempting; not leaving Him, we may be assured, willingly, nor through readiness to obey His command, but driven from Him by an exercise of power which was evidently that of God. The Divine nature of Christ and the power of the Holy Spirit compelled the tempter unwillingly to leave Him.

John ii. 16.
Jans. Gand.
Alb. Magnus.

Royard.
Pseudo-
Chrysostom.

St. Luke tells us in addition that this departure of Satan was only *for a season*, for the whole life of the Incarnate Saviour upon earth was an exposure to, and endurance of, the temptations of the Evil One; not, indeed, that the devil tempted Him afterwards in his own person, but by means of agents and instruments—unbelieving and persecuting men; for they who tempt others are but acting at his instigation, and the devil tempts through these as his instruments.

Luke iv. 13.

Chemnitz.

When Satan left Him, *behold*, that is, immediately, angels *ministered unto Him*; these words seem added as though to tell us they were not with Him during His temptation at the hands of Satan. Thus He conquered by our humanity alone, not by the assistance of angels from heaven. We read not that they came from heaven to perform this office, but simply when the devil left Him, they *ministered*, since they are ever near to do His will and succour us in all trials.¹

Alb. Magnus.

Chrysostom.

Sylveira.

Pseudo-
Chrysostom.

As, then, our Blessed Lord by His hunger attested the reality of that human nature which He had taken to Himself, so by this ministration of angels He declares to us the truth of His Divinity. To none do angels *come* of themselves to minister save unto God; when they *come* to us it is because

sont aussi là les trois sources de tentation qui nous font communément transgresser la loi Divine. Car lorsque nous sommes tentez; ou c'est en premier lieu par quelque mal qui nous menace, et que nous voulons éviter contre la volonté de Dieu: tentation de nécessité. Ou c'est en second lieu par quelque bien qui nous flatte et que nous voulons posséder contre la volonté de Dieu: tentation de cupidité. Ou c'est en troisième lieu par quelque espérance d'impunité, qui nous enhardit à fuir ce mal, ou à rechercher ce bien contre la volonté de Dieu: tentation d'impunité." — *De la Rue, Serm. pour le Carême*,

¹ "Ecce post tentationem humanitatis triumphus Deitatis, sic Christus in singulis actibus et verus Deus et verus homo ostenditur. In principio carnalis generationis humanitas, cum dicitur *Filii David, Filii Abraham*: in modo generationis Deitas ostenditur, cum dicitur, *quod enim in ea*: in adoratione magorum, excellentia Deitatis: in fuga in Egyptum, infirmitas humanitatis: in baptismo humanitas, in apertione cœlorum, Deitas: in tentatione et esurie humanitas, in ministerio angelorum Divinitas: cum docet, benignitas humanitatis, cum facit miracula, majestas Deitatis." — *Gorranus*.

they are *sent* by Him to minister to those who are members of His body.¹

In these temptations of our Blessed Lord there is a close resemblance to the complex temptation under which Adam fell. Thus Satan tempted the first man through his belly when he persuaded him to eat of the forbidden fruit; through vain-glory when he said, *ye shall be as gods*; through ambition and the covetousness of power when he said that the effect of his eating of the forbidden fruit should be that man should possess the power of *knowing good and evil*. By the same method in which he tempted the first Adam he now tempted the second Adam; and in those ways by which he overcame the first Adam he was himself overcome by the second Adam. Satan tempted us in the person of Christ Jesus: in His first trial—let these stones become bread—he tried us through the appetites of the flesh; in the second—*If Thou be the Son of God cast Thyself down*—he tempted the intellect of man; and in his last—*all these will I give Thee*—he presented his temptation to the will and the spirit; advancing, as he is wont, from a lesser temptation to a greater—from mistrust of God because of bodily need to over-confidence and undue reliance on spiritual privileges, and from this latter to idolatry of the world, and seeking the praise of men because of the possession of station, power, and riches. And these temptations are not only experienced by every man, they are the temptations by which the church in past time was tried, as it will be tried until the end of time. Tempted by danger and necessity to fear; by prosperity, to presume; and by ease and the solicitations of the world, to yield to its gratifications.² The first

¹ “Angeli non sunt subjecti hominibus, sed Uni homini Deo Christo Jesu. Unde nec apostolus eos in ministerium hominum missos esse dicit, sed in ministerium missos propter homines qui hæreditatem capient salutis, id est, propter electos [Heb. i. 14]. Nam ut ait in ejus loci commentario Chrysost., angelorum munus est ministrare Deo ad nostram salutem. Quapropter etiam angelus in Apoc. c. xix. et xxii. non se servum hominis sed conservum vocat, nec omnium hominum, sed Joannis et fratrum ejus, id est, Christianorum. . .

“Probatur idem ex Leone, qui, Serm. ii. de Quadragesima, ex eo quod angeli leguntur Christo ministrasse Matth. iv. colligit Christi divinitatem contra hæreticos. *Per famem corporis*, inquit, *per-*

fecta humanitas, et per famulantes angelos demonstrata est perfecta divinitas. Et rectè, quia angeli soli Deo quoad famulatum subjiuntur. Unde nec propriè famulati sunt Eliæ, nec cuiquam justorum hominum, nec ipsi beatæ Mariæ Virgini. Confirmat hoc ipsum Gregorius, qui, Homil. xvi. super Evang. eandem tractans historiam evangelicam, sic ait: Veneremur in Illo divinitatem suam, quia nisi super omnia Deus existeret, ei nullo modo angeli ministrarent.”—*Estius in Magist. Sentent. lib. ii. Dist. x. § 1.* See also St. Bernard, Serm. in Festo S. Michaelis.

² “In persona Christi ostenduntur præcipuæ tentationes totius Ecclesiæ quæ est mysticum Christi corpus ab initio usque ad finem. . . Ecclesia

temptation Christ teaches us to overcome by means of unshaken faith in our Creator; the second He would have us vanquish through fear of God; and the last temptation He bids us trample on and reject by our disregard of the world. Against the seductions of the world our great Exemplar made use of the solitude of the wilderness; against the enticements of the flesh He used the weapon of fasting; and against the direct temptation of the devil He took to Himself the armour of prayer and the keen sword of God's Word.

Corn. à Lap.

Dean Boys.

Israëlitica primum tentabatur inopiâ et esurie in deserto, deficit modò aqua, modò carnes, ideò ex impatientiâ murmurant. Deinde fiunt præsuntuosi, quando contra Dei voluntatem cupiunt ingredi promissam terram Canaan. Denique post ingressum in terram Ca-

naan per voluptates et divitiarum cupiditatem à Deo sese averterunt. *Incrassatus est rectus et recalcitravit: incrassatus, impinguatus, opertus es, dereliquit factorem suum pro fatuo habuit petram salutis suæ.* Deut. xxxii. 15."—*Gerhard in Hom.*

* * Deus, qui jejunium quadraginta dierum Mediatoris nostri exemplo consecrasti: concede nobis acceptabile hoc pœnitentiæ tempus ita transigere, ut,

perceptâ veniâ peccatorum, resurrectionis Dominicæ mereamur esse consortes; Per eundem Jesum Christum. Amen.—*Missale Parisiense.*

THE SECOND SUNDAY IN LENT.

ST. MATTHEW XV. 21—28.

Mark vii. 24. (21) *Jesus went thence, and departed into the coasts of Tyre and Sidon.*

Alb. Magnus. It would seem, from a comparison of this passage with the
Stier. account of the same journey in St. Mark's Gospel, that our
Blessed Lord did not leave Galilee, but only went into the
Judges i. 31, confines or borders of Tyre and Sidon—not going to the
32. cities themselves, but only into that part of the tribe of
Asher in which these two heathen cities were.¹
Hardouin.

This is the first instance we have of Christ's approach to the country of the Gentiles. He *went* in order to avoid the effect of the indignation of the Scribes and Pharisees, as afterwards we find the apostles, when driven from Jerusalem and scattered abroad, going *everywhere preaching the Word*. So now, when He is rejected by nations, the light of Divine truth is neither hidden nor obscured through their unbelief, but *the candlestick*, the ministry of Him who is *the True Light*, is removed out of its place, and planted in other regions of the earth. If, then, our Lord departed from the ungrateful Jews at this time—a warning and foreshadowing of His final departure from amongst them, who were His peculiar people—let us fear that if we are alike ungrateful, and resist the preaching of His Church, He will depart and remove the light of that Church from amongst us also.
Chemnitz. Acts viii. 4.
Dean Boys.

As He went from the Scribes and Pharisees with their

¹ "In partes Palæstrinæ regioni Tyrionum et Sidoniorum finitimas. Nam pro τὰ μέρη, apud Marc. vii. 24, legitur, εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος, *in confinia*. Etiam Alexandrini hac ipsa voce τὰ μέρη, *confinia* notare solent. Sic Exod. xvi. 35, Israelitæ manna comedisse dicuntur usque dum venirent אל קצה ארץ כנען, ad fines terræ Cananææ, que verba οἱ LXX. vertunt : εἰς μέρος τῆς φοινίκης et h. l. v. 22,

exstat nomen ὄρια, utque mulier illa, de qua h. l. sermo est, dicitur ex finibus illis egressa, v. 22, non autem intra fines Jesum accessisse. Itaque εἰς exprimit Heb. π locale, et reddi debet præeunte Syro, *versus*, ad, coll. Joh. iv. 5, Exod. viii. 8, ubi LXX. eodem sensu scripserunt εἰς τὸν οὐρανόν."—*Kuinoel*. "In fines sive confinia Tyri et Sidonis ubi Galilæa contermina est harum urbium territorio."—*Lamy*.

pride, self-sufficiency, and show of religion, which had degenerated into a husk of outward observances, so, in the woman who came to Him, He gives us a picture of that heart to which He delights to draw near. Her humility is set before us as our example; and in this history Christ assures us that to such heart-earnest prayer as she uttered He will listen.

Ferus in
Matt.

As He *departed into the coasts of Tyre and Sidon*, and thus gave opportunity to this woman to come to Him, so He deals with us. He draws near in order that we may draw nigh to Him. He knocks at our hearts, and entreats us to make known our wants to Him. If Christ had not, in His great love, come to us, we should none of us have come to Him.

Royard.

(22) *And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me,¹ O Lord, Thou Son of David; my daughter is grievously vexed with a devil.*

She had not ventured to go to Jerusalem to seek the cure of her daughter, as though deeming herself unworthy of His mercy. It is only when encouraged by His gracious presence that she ventures to make known her wants to Him. And if in this we may see the humility of the mother; in her coming to Him the instant He approached the coast of her country, we may gather also the earnestness of her faith, her deep conviction of His power to heal her daughter.

Chrysostom.

First reason, and then grace, wrought in her heart two admirable feelings. She feels—

Luca Brug.

(1) She is nothing, has nothing, can do nothing, that she requires supernatural help, which she cannot do without.

Avrillon.

(2) That Jesus is the source of all good; that He has sovereign power over devils, and can grant her all her desires. That He should do so she alleges no reason, save His own nature, His mercifulness; whilst the sense of her overwhelming misery is so keen that she asks none to supplicate Christ for her, she seeks not the prayers nor protec-

Jans, Gand.

Ludolph.

¹ "The philosopher said truly that a wise man begins at the end; and therefore this woman was very wise to begin her prayer (2 Tim. ii. 13) with that which is the end of all our praying, *Have mercy on me, O Lord*. Christ is faithful, and cannot deny Himself, saith Paul; the which text is wittily glossed (*Diez. feria v. post. dom. i. quadrages.*); if we desire worldly wealth, He may deny, for that is not

Himself; if we desire revenge, He may deny, for that is not Himself; if we desire preferment, He may deny, for that is not Himself; but if we desire mercy, then He cannot deny, for that is Himself. *Deus meus misericordia mea*, Thou, O God, art my refuge and my mercy (Psalm lix. 17). He is the Father of Mercies (2 Cor. i. 3), and therefore He cannot deny Himself." — *Dean Boys*.

Chrysostom.
Sylveira.

tion of James, or John, or Peter, but out of the fulness of her own heart goes to Him, and casts herself upon His compassion.¹

Pontanus.

In her words, however, we have evidence that it was no ignorant and unreasoning faith which prompted her. She knew what His office was, and the mysterious nature of the union of Godhead with the manhood in His person, the declaration of which was and ever will be a stumbling-block to the natural man:—

Isa. lxi. 1.

(1) Her cry, *Have mercy on me*, was a confession of His office who had come to *preach good tidings*, as well as to *bind up the broken-hearted*; and a testimony of her belief in His Divinity, since she asks Him not to pray to God for her, but Himself to have mercy upon her.

Avrillon.

(2) The words she added, *O Lord*, are an acknowledgment of the Divine nature of Him who is Lord of the whole earth. And—

(3) *Thou Son of David*, is a confession to the truth of His humanity.

Ludolph.

Because He is God, she trusts in His power to save her; because He is at the same time man, she appeals to His willingness to help, and to His sympathy for her, pleading that love which had led Him to take our nature upon Him, and come forth from the bosom of the Father to heal all the infirmities of our nature. As Thou hast laid aside Thy glory, and become the Son of David that I may draw near to Thee, *O Lord*, so hast Thou become the brother of man, that I may have secure access to Thee!

Ferus in
Matt.

The word *behold* indicates the eagerness of her desire. No sooner did she hear of His approach than she came to Him—a type herself of the readiness and longing desire of the Gentile world for His coming who was *the desire of all nations*, for whom it was promised that *Ethiopia shall soon stretch out her hands*, not rejecting Him as *His own* people did, who in their blindness *received Him not*, but

Gorranus.

Ps. lxxviii. 31.

¹ “In Exod. c. xxxviii. 8, mandaverat Deus ut in ingressu ipso tabernaculi, fieret mare quoddam aquæ in quo lavarentur sacerdotes, cum ingrederentur tabernaculum ad sua ministeria peragenda. Et quod circumcirca mulierum specula ponerentur, in quibus se possent ministri circumspicere, an mundi, et rectè ornati, ad ministerium essent. Sic ingressum hunc introitum ac vestibulum Ecclesiæ suæ speculis mulierum replet et ornat Dominus; aliquas novis proponens tantis virtu-

tibus præditas. Ut in eis veluti in speculis viri et Dei ministri nos circumspicere, nostrosque defectus agnoscere valeamus. Hanc Chananæam, humilitatis ac perseverantiæ speculum, aliam Samaritanam fidei speculum, Magdalenam pœnitentiæ, Martham pietatis exemplar, et speculum. Speculis mulierum plenus est ingressus hujus Ecclesiæ, in quibus aspicere et respicere nos ipsos possimus, imitantes tot bona, quæ in istis mulieribus lucent.”—*Alphonsus de Avendaño.*

hastening and flocking to Him *as the doves to their windows*.¹ Isa. lx. 8.

In all prayers for pardon and mercy,—in all supplications for Divine strength to rid us of sinful habits, and for grace to deliver us from the devil who possesses us, we must do as this poor woman did, break a way through the crowd of temptations to come to Him; for unless we really *come out of the coasts* and confines of sin, there can be no approach to Christ. Avrillon. Ludolph.

(23) *But He answered her not a word.*

Christ here teaches us this one lesson, which the penitent needs to bear constantly in mind, that silence is no refusal. God does not turn a deaf ear to our prayers, even when He does not at once answer them.² Stier.

He answered her not a word:—

(1) In order that by exercising her faith He might strengthen and deepen it. Ferus in Dom.

(2) That He might manifest it to others, and so give her as an example to those who stood by, as well as to us, for whom this history has been written. Chrysostom.

(3) That in this way He might not offer an additional stumbling-block to the Jews, to whom the calling in of the Gentiles was an abomination. Jans. Gand.

And His disciples came and besought Him, saying, Send her away; for she crieth after us. (24) But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Matt. ix. 30; x. 6. Luke i. 54, 55. John i. 11. Acts iii. 25, 26; xiii. 46. Rom. xv. 8. Isa. liii. 6.

The answer of Christ to His disciples shows that this request of theirs was not that the woman should be sent away unsatisfied, but rather that He should send her away by granting her request. He *would have no man know* of His presence in this place, and her cries were making Him known; to prevent this the apostles ask that her petition might be granted. In these words the Master seems, as He so often does, to be more harsh than He is, whilst the disciples appear more compassionate than they really are. He thinks and acts for her; they beseech Him, moved, in Tostatus. Luca Brug.

"Cananæi expulsi de terra promissionis fuerunt prudentiores Judæis, quia isti Christum expellebant, ipsi verò suscipiebant. De quorum numero fuit hæc mulier. Pro quo nota quòd nulla res est homini tam bona et pro-

ficua, quinetiam possit ei esse damnosa et e converso."—*Pet. de Palude.*

² "Videtur non audire, sed tum maximè audit: videtur negare, sed tum maximè dat."—*Ferus in Matt.*

part at least, by desire of their own ease, and the wish to be freed from her importunities.

Stier.

They were wearied with her cries ; He would not heal her daughter then, thus showing us that importunity in prayer is not a cause of weariness to Him.

Our Blessed Lord here speaks of His mission to this earth ; declaring what He was *sent* for. Now as God He was not sent ; so that there seems a limitation, by the very words made use of, to His office as man. His mission was twofold, like His nature :—

(1) He was the minister of the Gospel. This first object of His personal ministry was confined to the Jews ; for He was a *minister of the circumcision for the truth of God to confirm the promises made unto the fathers.*

Rom. xv. 8.

John vi. 51.
1 John ii. 2.

Matt. xxviii.
19.
Chennnitz.

Nat. Alex.

(2) He was the Redeemer of mankind, and this office was general ; it embraced the whole world. The first office He performed in person ; the second He reserved to His apostles after His ascension into heaven. He was indeed, by taking upon Him the flesh of man, the Redeemer of the whole world ; but by becoming the *Son of David*, He was the Apostle primarily of the Jews.¹

1 Peter ii. 9.

Though our Blessed Lord rebuked the Jews to their face for their obstinacy and grievous sins, yet in their absence He speaks of the greatness of their privileges. God had evidently committed to the Jews a great and noble office in giving them His oracles, and the *royal priesthood* of the world. It would seem as though He had selected them to be the messengers and preachers of His word ; and that only when the Jews had utterly rejected Him and the offers of His mercy He commissioned His apostles to go forth to the Gentiles. He willed to work through His own chosen people, though, when they proved themselves unworthy, He showed that He was not circumscribed by His own ordinances. So now, when He sends the stewards and ministers of His Word and sacraments to any people, so long as they do not reject His offers of mercy, He works amongst them and blesses them by His appointed ministry ; but when they will no longer receive His grace, He deals with them as with this rebellious nation ; and finds other people to whom His will may be made known. Let us note that Christ does

¹ "Quid est, Non sum missus nisi ad oves quæ perierunt domus Israel, nisi quia præsentiam suam corporalem non exhibuit nisi populo Israel? Ad gentes non porrexit Ipse, sed misit : ad populum verò Israel et misit et venit Ipse ; Ipse Dominus ibi fuit, ibi

matrem elegit, ibi concipi, ibi nasci, ibi sanguinem fundere volui, ibi sunt vestigia Ejus, modò adorantur, ubi novissimè stetit, unde adscendit in cælum, ad gentes autem misit."—*St. Augustine in Johan. tract. xlvii.*

not say that His office is limited to the Jews, but that it is primarily intended for them; hence He says to this very application of the Canaanitish woman, *Let the children first be filled*—first the Jews, then the Gentiles.¹ As though He should say, the time is not yet come, the hour for national repentance has not yet expired; until then, the kingdom cannot be taken from the Jews, and the calling in of the Gentiles through other instrumentality cannot commence. Beyond this however He seems to be teaching the apostles the lesson it was so hard for them to learn, that all the children of faith are the children of, and are blessed with, faithful Abraham. The Scriptures make a distinction between Israel after the flesh, and Israel after the Spirit; and if this woman had no claim to the first privilege, she clearly had to the second and higher one, since she was a true child of Israel, and of her it could be said, as of Jacob himself, *as a prince hast thou power with God and with men, and hast prevailed*. She prevailed with that God who was at the same time man.

Mark vii. 27.
Estius.

Gal. iii. 9.

Gal. vi. 16.
John x. 16.
Chemnitz.

Gen. xxxii.
23.

As He sendeth rain on the just and on the unjust, so is it with His grace. He was sent unto the lost sheep of the house of Israel, to many who, notwithstanding His Divine mission, rejected Him and were lost. But if He who was not the Saviour of one man merely, but of all men, were willing to confine Himself within the bounds of His proper mission, what a lesson does He leave behind for all His people that they should do His will by keeping within the limits of their appointed office!

Matt. v. 45.

Maldonatus.

Chemnitz.

(25) *Then came she and worshipped Him, saying, Lord, help me.*

He tells her He was not sent but unto the lost sheep of the house of Israel; she appeals, therefore, to Him no more as Son of David, but as God and Lord of the whole human race, and therefore her God as much as He was the Lord of the Jews. She had followed after Him with her importunate cries, now, when she sees that the intercession of the apostles was powerless, with the boldness of very earnest zeal she dares to come forward, to place herself in His sight, and stop the way, like another Israel, not letting Him go without the blessing which she sought. And still she urges the same plea—not her deserts, no claim nor merit

Hugo de S.
Charo.

Chrysostom.
Bengel.

¹ "Christus missus est tam pro Gentilibus quam pro Judæis: in persona sua non erat prædicaturus Gentilibus, saltem principaliter sed Judæis: et ta-

men per discipulos suos prædicaturus erat illis, quia misit eos ad prædicandum omni creaturæ. Marc. cap. xvi. 15."—*Tostatus*.

Chemnitz.
Job ix. 3.

of hers—but simply her need of help and His mercifulness; not contending with Him in argument, as knowing, in her humility, she could not answer Him one of a thousand.

Matt. vii. 6.
Phil. iii. 2.

(26) *But He answered and said, It is not meet to take the children's bread, and to cast it to dogs.*¹ (27) *And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.*

Luca Brug.

The miracles which our Lord wrought in confirmation of His mission are the bread of which He speaks, and are in themselves full of that Divine teaching which is the food of the soul. These, He says, it is not fit or *meet* He should work amongst the Gentiles until the children of His kingdom, the Jews, had first been filled; only on their rejection of all offers of mercy were they passed by instead of being made the instruments of evangelizing the rest of the world. As the apostles afterwards declared, *It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*

Acts xiii. 46.

Christ uses the word of contempt which the Jews applied to the surrounding Gentiles. He speaks of the Jews as children, of the rest of the world as dogs; yet it would seem from the word used that He refers less to the uncleanness of the dog than to its familiarity with, and dependence upon, man;² as though He intended chiefly to point out the dependence of the Gentile world upon the Jewish people.

Luca Brug.

Her faith, however, was too great, and her needs too pressing, for her to be repelled by this seeming token of His harshness. She accepts the name by which He seemed to call her. Those who heartily desire salvation are not

¹ τοῖς κυναρίοις. "By this title the Jews, out of spite and contempt, disgraced the Gentiles, whose first care it was to hate, to mock, and to curse all besides themselves. אומות עולם נמשלי ככלבים. *The nations of the world* [i. e. the heathen] are likened to dogs (*Midr. Tillin*, fol. 6, 3). From the common speech of the nation, rather than from his own sense, our Saviour uses this expression, to whom the Gentiles were not so hateful, and whose custom was to speak with the vulgar." —*Lightfoot, Hor. Heb. et Talm.* But the caution of Kuinoel deserves to be remembered:—"Locutio est prover-

bialis, sed in proverbiiis non singula verba sunt nimis premenda, sed respicienda est sententia iis expressa, atque vel propterea verba, quibus Jesus usus est, non adeo dura sunt, ut primo aspectu videntur, imo metienda sunt ex populorum Orientis loquendi et cogitandi consuetudine. . . . Sensus autem proverbii est: Sum Judæus, ergo ad Judæos mea beneficia pertinent, Judæis sunt tribuenda."

² τοῖς κυναρίοις. "Diminutivo utitur, ideò verisimile est, quòd de domesticis canibus loquitur."—*Luca Brugensis.*

deterred by difficulty, but change even hindrances into the means of advancement. In her deep and wondrous humility, she seizes the term of reproach.¹ The dogs, she replies, are fed by the crumbs which fall from their masters' table. She acknowledges it would not be *meet to take* the bread which the children want: she asks not for this, but only to receive that *which falls from* the table when they are satisfied.

Quesnel.

Titelmann.

Granting she were a dog, an outcast from Israel, a reprobate, for that reason she pleads and for that cause she knows He will have mercy, since He *willeth not the death of any sinner*. Though in her heart she felt herself unworthy of the notice and mercies of Christ, she knew also that truth, without which humility itself becomes despair, that God was *greater than her heart*. In this we have a beautiful image of the lowliness of the faithful Gentiles hungering and thirsting for the least fragment of that Gospel which dropped from the tables of the self-satisfied Jews, who in their pride and blindness despised the food Christ presented to them; *their table* had indeed become *a snare to take themselves withal*, and *the things which should have been for their wealth* had been made by them *an occasion of falling*.

Ferus in Matt.

1 John iii. 20.

Wordsworth.

Acts xxviii.
26, 27, 28.

Ps. lxix. 23.

(28) *Then Jesus answered and said unto her, O woman,² great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*

This is the answer and reward of her perseverance and prayers. Her faith was greater, and she wrestled more victoriously than Jacob, who stood upon the ground of a promise; she has nothing but the sense of her need and of God's attribute of mercy to encourage her.³ But faith

¹ This word, *κύων* or *κυνάριον*, was often used in humility, and to express abject need, without any reference to national inferiority. Thus, in *Bava Bathra*, fol. 8, 2: "Cum aliquando magna esset annonæ caritas, R. Jehuda Sanctus cellas penuarias aperuit, et dixit: Ingrediantur periti Sacrarum litterarum, periti Mischnæ, periti Talmudis, periti Constitutionum et amœnioris litteraturæ: Sed indocum vulgus procul esto. Ibi cum vim fecisset Jonathan Amramides, essetque ingressus, dixit: Da mihi cibum, magister optime. Quærit ex eo Rabbi, num Scripturam didicisset? negat

id Jonathan; quærit igitur Rabbi porro, num Mischna esset imbutus? quod et ipsum cum negaret Jonathan, tum vero ait Rabbi: Hæc si ita sunt, quomodo obsecro te cibare possum? Excipit Jonathan: *ciba me ut canem, ciba me ut corvum. Victus igitur istis precibus hominem cibavit.*"—*Schoettgen, Hor. Heb. et Talm.*

² "O mulier, tu te cognovisti canem, Ego te jam agnosco hominem."—*S. Augustine.*

³ "O mulier, magna est fides tua. Vox est admirantis et quasi victi precibus mulieris. Magna fides tua de Me, officioque Meo et miraculis

Stier. conquers all things, and overcomes every obstacle. Hers was indeed no common faith; not that which, as a grain of mu tard-seed, might hereafter grow into a tree, but that which was already great and powerful, so as to move, not mountains merely, but God Himself.

Hugo de S.
Charo.

In these words of our Lord to this suppliant, we have—

(1) The commendation of her faith; *O woman, great is thy faith.*

Royard.

(2) The reward God gives to her maternal faith. Her faith was great in the fulness of its confession of her need, in its conviction of the truth of the doctrine of Christ's incarnate Divinity, and in its endurance; great in constancy; great in insight into the things of God; great in itself and its effects; since the truth, and Divine nature of the doctrines she held, wrought in her unshaken resolution, deep humility, and true wisdom.

Gorranus.

Jans. Gand.

Tirinus.

Our Lord commended the faith of none, save Gentiles; that of the centurion, who came to Him that He might heal his servant, now that of the Canaanitish woman; and in both cases He heals without going to them—going indeed in Divine power, but not healing them by His bodily presence, in which He was *sent* only to the chosen people, the Jews. If we compare her faith, however, with that of the ruler of the synagogue under like circumstances, there is one remarkable point of difference in which her greatness of faith is evidenced. He came to our Lord, and besought Him, for his *little daughter lying at the point of death*; his prayer was, *Come and lay Thy hands on her, that she may be healed*; but this woman had such faith in the almightiness of Christ's power that she prescribes no means, she knows His word alone will suffice to heal.

Jansen Yp.

Mark v. 23.

Royard.

This made the faith of the Gentiles who sought him *great* and remarkable. They had not been disciplined by the law, which as a schoolmaster was given to the Jews, to lead them to Christ; nor had been taught by the words of the prophets; yet straightway on the preaching of the apostles they obeyed, and eagerly pressed into the kingdom of God. For this Christ commended her faith, and reproved through her the littleness of the faith of even His apostles; as though saying to her, Thou who hast received no promise, hast

Galat. iii. 24.

Rabanus.

de populi Judaici ac Gentilis conditione. Magna est fides tua, quam tot virtutes comitantur et commendant, fervens oratio, impetrandi fiducia vehemens, admirabili constantia et perseverantia, quam duriora verba et repulsæ non frangunt, summa humilitas, prudentia et modestia singularis."

—*Natalis Alexander.*

"Mira sub persona mulieris Chananae Ecclesiae fides, patientia et humilitas prædicatur. Fides, qua credidit sanari posse filiam suam. Patientia, qua toties contempta in precibus perseverat. Humilitas, qua se non canibus sed catulis comparat."—*Beda.*

witnessed no miracle, hast not seen Me heal the leper and raise the dead; thou to whom no prophet has come; thou who hast never meditated on the words of the law spoken to thee, and for whom no wonders have been wrought of old time,—yet thou believest; hast come in faith; hast persevered; and hast humbled thyself. *O woman, great is thy faith: be it unto thee even as thou wilt; for, Blessed are they that have not seen, and yet have believed.*¹ Christ here gives a lesson to parents, and encourages them not only to instruct and discipline their children in His faith and fear, but also to intercede with God for them. And not only parents are so encouraged; the Church is bidden to pray for her children: for if Christ healed the daughter because of the faith of the mother, He gives grace to His children now through the faith of the Church, the common mother of us all.

Ludolph.

John xx. 20.

Jans. Gand.

Bernard, Ser.
66 in Cant.

Christ indeed, by His presence, gave faith to this woman at the first, as He gives to all who are brought nigh to Him through His having taken man's nature. Faith is the foundation of the Christian edifice; but the foundation, as well as every part of the edifice, is the work of God Himself.

Quesnel.

Let us observe, that what the apostles could not obtain by their prayers for her, Christ gave in answer to her petition, and as a reward to her faith,—of such prevailing value is earnest and continued prayer. God would have us pray for ourselves, and our desires do more for us than the prayers of others; so that the prayers of others form no excuse why we should not pray ourselves.

Chrysostom.
Euthymius.
Sylveira.

But this woman is set before us for our imitation; let us therefore trace the various lessons her conduct presents to us. She is our example, inasmuch as—

(1) She knew her need, and acknowledged her powerlessness without Christ's assistance—*my daughter is grievously vexed with a devil.*

Chemnitz.

¹ "Cum Helisæus propheta morti proximus erat [2 Kings xiii. 14—19], venit ad eum Rex Israël, et dixit illi propheta, ut sumeret arcum cum sagittis, et eas jaceret contra Syriam. Fecit id Rex Israël tribus vicibus, et interrogavit eum Propheta, quoties jecisset sagittas contra Syriam. Respondit Rex: *Ter.* Et Propheta: *Vivit Dominus, ait, si septies id fecisses, septies percussisses Syriam, nunc autem ter percuties eam.* Prima quidem gratia gratis nobis conceditur à Deo, nullis in nobis præcedentibus meritis. Cæterum

augmentum gratiæ ad mensuram tuæ dispositionis, ac meriti datur, si enim te disposueris, ut tres, tres tribus gradus gratiæ augebuntur, si ut septem, septem. Unde quibus Deus hæc beneficia impendebat, dicebat: *Fiat tibi sicut credidisti* [Matt. viii. 13]. Quoniam si plus fidei ac meritorum habuisses, plus tibi tribueretur. Sed quoniam hujus mulieris fides magna fuit, ad mensuram ejus tribuitur quod petit. *O mulier, magna est fides tua! Quoniam ita arcum extendidisti, fiat tibi sicut vis.*"
—*Alph. de Avendaño.*

(2) She had perfect humility, which was evidenced in her not resenting the words spoken to her.

(3) She had unhesitating faith, and saw and acknowledged Him to be God and man—*Lord, Thou Son of David.*

(4) She manifested reverence in His presence—she *fell on her knees.*

(5) She was submissive to His will, placing no bounds and prescribing no ways in which He should help, but praying simply, *Lord, help me.*

(6) She was ardent in her prayer to Christ, though He seemed deaf to her entreaties.

(7) She was constant and persevering in her prayers, and would not be repulsed.¹

We forget this example of faith and patient waiting on God, and this is the reason why our prayers are so often not answered :—

(1) We do not recognize the extent of our evil, and so do not call to God for deliverance from that especial evil, which may be vexing us as the devil vexed the daughter of this poor woman ; or if we know what the evil is, yet—

(2) We seek other remedies and turn ourselves to other physicians than God, and try all means of finding rest and peace for our souls save in conversion and turning to Him.

(3) If for a time we turn to Him, we are not earnest and persevering.²

Against these mistakes in prayer this poor woman is set before us by our Lord as a perpetual example.

But beyond the practical teaching of this miracle, we seem to be brought face to face with the mystery of the twofold nature and twofold will of Christ. On such a subject we may well fear to speculate. The mysteriousness of the hypostatic union demands reverential awe almost too deep for speech ; and the tongue of man may well dread to utter words of explanation, lest they should pervert, as they must needs

¹ "Vide autem ne ab hac concepta fiducia cadas, etiamsi videatur Dominus non audire, etiamsi alii pro te oraverint, etiamsi contrarium evenire videatur, etiamsi cogitatio tua tibi suggerat te esse canem, hoc est, misericordia indignum, ac de numero reprobatorum, quæ gravissima tentatio est: tu autem persta in concepta fiducia, ac dic: Peccator sum, et indignus gratia: imò filius iræ et perditionis, et meritò canis vocor, sed tamen tu peccatoribus promisisti veniam, hoc est, commune jus omnium

peccatorum: hoc jure et ego uti cupio. Amen Dico tibi, si sic perseveraveris, audies: *Fiat tibi sicut vis.*"—*Ferus in Matth.*

² Hæc sola orandi pertinacia meretur esse fructifera, si quod ore precamur, etiam mente meditemur. Sunt enim qui ore orantes, mente autem foris vagantes, omni se fructu orationis privant, putantes à Deo precem exaudiri, quam nec ipsi audiunt qui fundunt. Nullo corde, qui nec intellectu nec affectu."—*Koningsteyn.*

Corn. & Lap.

2 Chron. xx. 9.
Zech. i. 4.

Ferus in
Matt.

fall short of, the truth. Reverently, however, we may note what Scripture seems to tell us. We have in this history the tokens of the working of our Lord's human will. With that will He *would have no man know* of His coming. But though He willed to be concealed, yet what He did prevented His being concealed—*He could not be hid*. Now none of this can be said of the Divine will and power, which are the same, and according to which what He willed must needs have happened. Whilst then he willed as man to be hidden, He yet could not; since His Father's purpose, which He came to fulfil, willed that He should not be unknown to the Gentiles. In accordance with this, it has been supposed that the first refusal of our Lord to heal the daughter of this poor woman was a refusal of the human will to go beyond that for which He was *sent*. Afterwards, when the faith of the woman, so great, so humble, so persistent, that it must needs be the special gift of God, evidenced that the Father willed her daughter should be healed, then, in accordance with that will, Christ wrought this miracle.

Mark vii. 24.

Sylveira.

Stier.

It is as necessary for us to bear in mind that our Lord possessed a finite human will, which admitted of being taught, as it is for us to remember that, as to His Divine will, He was One with the Father.

*** "Deus, qui in humili perseverantes oratione benignus exaudis, da nobis constantem fidei ac devotionis affectum; ut quæ pro salute nostra sup-

pliciter exposcimus, hæc, te largiente, consequamur; Per Dominum nostrum Jesum Christum. Amen." — *Brev. Parisiense*.

THE THIRD SUNDAY IN LENT.

ST. LUKE XI. 14—28.¹

Matt. ix. 32;
xii. 22.

14) *Jesus was casting out a devil, and it was dumb.*

Theophylact.

Matt. xii. 22.

Corn. à Lap.

THE word here translated *dumb* (κωφός) implies that the man was also deaf; that he could neither hear nor speak, since he who never has had the sense of hearing cannot speak. St. Matthew adds, that the man was blind as well as deaf and dumb, and that not, as it would appear, from any natural cause, nor from bodily disease merely, but from possession by the devil; so that, as soon as the devil was cast out, his lost senses were restored, and he was able to hear, to speak, and to see.

Titus Bost.

Ludolph.

1 John iii. 8.

Ferus in
Dom.

And it was dumb. It is the man who is represented as *dumb*, and the devil is spoken of as *dumb* only because he was the cause of dumbness in the man, and that not by taking from him the natural capacity of hearing and speaking, but by corrupting his nature, and thus depriving him of the use of his natural powers. It was Christ's special work upon earth *that He should destroy the works of the devil*, and by doing so should make the sinner see His truth, hear His Word, and confess by his lips and in his life the power of Christ his Saviour.²

¹ "In hodierna epistola nos docet Paulus quomodo et à quibus rebus domum nostram purgare, quomodo et quibus ornamentis decorare, quomodo et qua suppellectili instruere debeamus, ne vacua sit et hosti pateat. Tum verò domus nostra mundatur, quando per penitentiam et confessionem à nobis abjicimus quicquid adversus Deum et vocationem nostram est. Tum etiam ritè domus nostra ornatur, quando ambulamus ut decet filios lucis, in omni bonitate, iustitia et veritate. Tum

autem in nobis etiam Deus habitabit, cùm in corde dilectionem gesserimus. Deus enim est charitas, inquit Joannes, et qui manet in charitate, in Deo manet et Deus in eo. Vide hæc sunt, quæ Paulus docet in hodierna epistola. *Fornicatio*, inquit, *et omnis immunditia aut avaritia etc. nec nominetur in vobis.* Ab his sordibus domicilium nostrum purum esse debet: nec ab his solum, sed ab omnibus rebus Deo exosis."—*Ferus in Dom. Evan.*

² "Ut ex hominum animis belluam

In almost all the other miracles of our Blessed Lord which are recorded by the Evangelists, circumstances are stated which tend to individualize the person healed. We are told his name, his dwelling-place, his station in life, or where the miracle was done. None of these circumstances are given in this account; it is simply stated that *one* was brought to Christ. The Redeemer of man was, in this miracle, shadowing forth the state of the whole human race, and leaving a warning and encouragement to all; and the Holy Spirit, it may be intentionally, leaves this history in its appropriately abstract character. He over whom the prince of the devils bore rule, as he did over the whole race of Adam, was *one*, the type of mankind. The world, the flesh, and Satan had long blinded the eyes of the whole human family, as the devil was blinding the eyes of this *one*, the pattern of all sinners. As he was *dumb*, neither praying nor praising God, so whilst lying in sin the whole family of man was in like manner *dumb*, and incapable of hearing the call of God, walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.¹

Matt. xii. 22.

Sylveira.

Ephes. ii. 2.

Here, then, Christ gave three tokens of His Divine mission, and leaves us three signs by which we may trace His work in the conversion of the soul:—

(1) He removed the blindness of the man.

(2) He cured his deafness, and in doing so, enabled him to speak.

(3) He cast the devil out of him.

As Satan takes away or vitiates the best gifts of life; Christ, in overcoming Satan, ever restores and adds to His gifts to man. What was done corporeally then, is now being continually done in the conversion of the soul to God; and as the devil, when he enters into a man, takes possession of his heart, his eyes, and tongue—the heart by filling it with the love of sin, the eyes by blinding him to the greatness and consequences of evil actions, and the tongue by keeping him from prayer and from the confession of sin—so when Christ drives the devil from the heart of the penitent, he—

Arias
Montanus.

Quesnel.

(1) Receives the light of truth from the *True Light*.

immanem pelleret, ad homines descendit Deus. Hæc Illius in terris fuit occupatio, hoc negotium. Erat, inquit Lucas, ejiciens dæmonium. Si quæras: quid Deus agat incarnatus in utero Virginis, in præsepi, in columna, in Cruce, aliisque in locis, respondebitur: Erat ejiciens dæmonium.

Unde illud Joan. xii. 31, *hunc principem hujus mundi ejicietur foras, etc.*—Barradius.

¹ “Omnis naturalis mutus etiam naturaliter est surdus, quia si audire posset, utique aut loqui, audita intelligere studeret.”—Pet. de Palude.

Jerome.

(2) His mouth, hitherto silent, becomes eloquent in prayer, and loud in praise of Him who has redeemed him.

God has given each of us—

(1) Intelligence, that we may know Him.

(2) Free will, that we may serve Him.

Luzerne.

(3) Sensibility, that we may love Him. And that we may make use of all these, He adds the gift of speech, that we may supplicate Him for mercy, thank Him for His bounties, and celebrate His greatness. For as He made the world for our use, so He made us for His service. By the same law, therefore, by which we make use of the things of earth, we are bound to render Him ourselves, since we are His creatures. The devil takes from us sight, and hearing, and speech, that by these means he may hinder us from giving our Maker our *reasonable service*.¹

Ludolph.

He has a *blind* devil who believes not in Christ; a *deaf* one who hears not the voice of God; and a *dumb* one who confesses not *Christ* by words and actions. It is not enough to see God; we must confess Him openly, fearlessly before men. He alone knows God who loves and fears Him, and he who does so will, by the deeds of his life, confess Him before men.

Sylveira.

Let us note that in this instance our Blessed Lord did not first heal the blindness and dumbness of the man, but first cast out the devil who was the cause of these defects. He does not so much remove the consequences of our sinning, as He takes from us the source of sin. We often fail of obtaining that for which we pray because we are chiefly grieved at the loss and damage which have been the consequences of sin, in place of being solicitous that the cause itself should be removed.

Matt. ix. 34;
x. 25; xii.
24.
Mark iii. 22.
John vii. 20;
viii. 48, 52;
x. 20.
Matt. xii. 38;
xvi. 1.
Mark viii. 11.
1 Cor. i. 22.

*And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.*² (15) *But some of them said, He casteth out devils through Beelzebub the chief of the devils.*³ (16) *And others, tempting Him, sought of Him a sign from heaven.*

¹ "Astutus dæmon eos occupat sensus, quibus est via ad fidem, *fides ex auditu*, et ad cognitionem Dei, *invisibilia ejus* . . . *d creatura mundi, per ea quæ facta sunt, intellecta conspiciuntur* (Rom. i. 20). Ubi ergo via ad cognitionem Dei erepta, quæ boni spes superest? Ergo cave ne nos sensus tibi dæmon occupet."—*Avancinus*.

² "Hæc admiratio continet prima semina fidei."—*Chemnitz*.

³ "בְּעֶלְזֵבֻב." Baalzebub, id est *dominus muscæ*, vel *habens muscam*, eò quòd adversus muscarum pestem colebatur et invocaretur. Sic enim apud Græcos Jovis cognomen erat ἀπὸ μύγος, q. d. *amusea*, quòd eum colerent ad fugandas muscas. Sic Cyrenaici eum

As in this crowd, so with all assemblages of men; some see and own with wonder God's power, some turn His mercies and miracles into occasions of sin and reproach; some, imposing conditions upon God, ask for fresh signs, which they dream will remove their unbelief. We may see in this variety of disposition that it is not man's nature from whence variety proceeds, for that is one; but from the heart of man, which varies according as he has yielded to, or resisted, temptation. We see also, what daily experience confirms, that man judges of all things not as they are in themselves, but according to his temper and disposition. If the heart be good, he judges of all things well and charitably; if the heart be evil, he turns all things into evil. As in the parable of the sower, God sows the same seed; gives the same grace; has appointed to the bad and to the good the same sacraments. To the one grace and these sacraments become *the savour of death unto death*, to the other *the savour of life unto life*.

Ferus in
Doin.

Ludov. Gran.

Those who *wondered* said, as St. Matthew tells us, *Is not this the Son of David?*—the Messiah, the promised One, whose work it is to do such miracles as these. When our eyes are opened, when our heart is moved by love to God, and our tongue loosened to pray, let us also acknowledge that this comes not of ourselves, it is *the Son of David* who is doing it within us.

Matt. xii. 23.

There were, however, two other classes of men amongst this crowd, both acknowledging the reality of the miracle:—

Quesnel.

(1) Those who said privately in their hearts, or in whisperings one to another, for fear of the multitude, that Christ's acts were done by the power of the devil; referring not merely to this miracle, for the calumny is not that He has

Barradius.

muscarum multitudo pestilentiam afferret, Achorem Deum muscarum ad eas abigendas invocabant, teste Plinio, lib. viii. c. 28. Sic denique Arcades et Elai Myagram sive Myodem (quo nomine Josephus, lib. ix. Antiq. c. 1, vertit vocatque Beelzebub) quasi muscarum venatorem et interemptorem adorarunt, teste Plinio, lib. x. c. 28, et Pausania in Arcadicis. Vide Gyraldum de Diis Gentium. Hinc et idolum Beelzebub videtur habuisse caput muscæ. Nam Septuag. Beelzebub vertunt *Deum muscam*."—*Corn. à Lap.* See also his note in 2 Kings i. 2. The Greek MSS. here and in St. Matt. x. 25, St. Mark iii. 22, Theophylact,

Euthymius, and others, read Beelzebub—the God of dung—but it would seem that this name was given by the Jews merely to express their contempt for the God of Ekron; and "quia diabolus per peccatum est immundissimus, ideoque homines ad omnes immunditias, præsertim crapulæ et libidinis excitat, atque in sepulchris, patibulis, locisque immundis, ut plurimum cum suis sagis versatur."—*Ibid.* See on this Maldonatus and Kuinoel on St. Matt. x. 25, Hammond on St. Matt. xii. 24, Lightfoot on St. Matt. xii. 24 and St. Luke xi. 15, Jahn's Arch. Bib. § 407, and references from the LXX. in Grinfield's Hellenistic Testament.

cast forth this devil by such power, but that He *casteth out devils*—all those, that is, that He has cast out have been driven forth by His league with the powers of darkness.

Slveira.

(2) Those who undervalued its importance as a miracle. They said it was what others could do; and asked Him to work one from heaven: that as the mission of Moses was attested by the pillar of fire and of a cloud; or again by thunderings and lightnings from Mount Sinai; or as the authority of Samuel and Elijah was witnessed to by signs in the heavens;—so Christ should do the like. Moses had led the people through the divided waters of the Red Sea, and at the word of Joshua the sun had stood still, and these men asked for a sign of the same class to work conviction in their hearts.

Alb Magnus.

1 Sam. xii. 17.
1 Kings xviii.
45.
2 Kings i. 10.

Cyril.

They said, *He casteth out devils by Beelzebub*¹ *the chief of the devils*. So is it with all mercies from God; those which are to one man the remedy against sin, become to another, through impenitence, the occasion of sin. From their words it would seem as though the devil, which our Lord cast out of this dumb man, entered into the hearts of these *Scribes and Pharisees*, blinding them with greater blindness than his; going out of the one only to fix himself upon the tongue of the others, and, in place of dumbness, teaching them to speak blasphemously.

Stella.

Stier.
Stella.

In a former Gospel we find our Lord healing Bartimæus of natural blindness, thus pointing out to His disciples how spiritual blindness was to be cured. In the present Gospel He shows how they who, in defiance of a confessed miracle, persist in denying His Divinity, sink to lower depths of wickedness, harden their hearts, and utterly blind their minds, so that they not only reject Christ, but rail with words of blasphemy against Him.

Others sought of Him a sign from heaven,² not seeing that He was the sign from heaven they demanded. His birth and baptism were attested by distinct signs from heaven;

¹ "Considera ipsum nomen Beelzebub, quod principem significat muscarum. Nos ideo muscarum principem appellare eum possumus, quod ipsius subditi, non nisi muscæ sint. . . . Homines reprobī non minus sint instabiles, quam hinc inde volitantes muscæ: quippe, qui modo hoc, modo illud aggređiuntur. Unde B. Franciscus hujuscemodi vacillantes homines, fratres museat nominabat, ut suæ eos levitatis puderet. Itaque nec diabolum timeas, nec teipsum muscæ similem

efficias: quibus insuper etiam hoc commune, ut libentius corporum vulneribus ac scabiei insideant, eaque adordeant, quam integris, validisque membris."—*Fran. Coster.*

² "Potuit hæc interrogatio oriri ex infidelitate cum de veritate miraculorum Christi ambigerent; considerantes, miracula quæ hic in terris eduntur, a dæmone, mundi terræque principi fieri posse: illa vero quæ in cælo contingunt, à Deo solo utpote cæli Domino procedere."—*Fran. Coster.*

and He was a sign from heaven, a sign of God's love to man. So also, though He refused to give them the sign they expected, He not the less gave them a clear and manifest sign from heaven, in revealing and reproving the thoughts of their hearts.

Royard.

Hugo de S.
Claro.

Let us fear when we behold the spectacle of man's wickedness; for what the Jews were in unbelief and blasphemy, they were through resistance to the grace of God. Let us tremble lest we likewise should be rejected, if we resist the motions and guidance of the same grace. Let us fear also lest we fall so low as to imitate their especial sin. The world too often attributes the conversion of the sinner not to the finger of God, but to base means and impure motives—to love of gain, and to every passion rather than to the power of God's Holy Spirit. It is a common sin of men at all times to refuse to recognize the finger of God in the works of God.

Ferus in
Dom.

Quesnel.

(17) *But He, knowing their thoughts, said unto them,¹ Every kingdom divided against itself is brought to desolation;² and a house divided against a house falleth.* (18) *If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.* (19) *And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.*

Matt. ix. 4;
xii. 25.
Mark iii. 24.
John ii. 25.
Rev. ii. 23.1 Sam. xvi. 7.
1 Chron.
xxviii. 9.
Ps. vii. 9;
xciv. 11;
cxxxix. 2.
Prov. xvii. 3.
Jer. xi. 20;
xvii. 10.

Knowing that not from ignorance, but from malice and an obstinate determination not to acknowledge the truth, they said this within themselves. Christ proceeds to confute their calumnies—

Rupertus.

¹ “Diceret, quare legitur hoc Evangelium in quadrasigma et maxime dominica tertia? Respondetur, quia quanto homo plus accedit ad Deum tanto diabolus magis acrius infestus eum. Nemo enim ferè est, ut inquit Leo Papa, qui non hac jejunii exercitatione perfecit et in abdito conscientie aliquid quo rectè possit gaudere, considerit. Hæc lucra perseveranti sunt servanda custodia, ne in desidia labore resoluta quod donaverit Dei gratia diaboli furetur invidia. Ergo nobis hoc proponit evangelium, in quo recitatur quod hominem possidebat demonium, ut eò ad custodiam nostram

simus cautiores, quò nobis dæmones sunt infestiores.”—*Pet. de Palude.*

² “*Ut concordia res parvæ crescant, ita discordia maximæ dilabuntur*, ait S. Hieronymus. Concordia enim est quasi calx, quæ partes domus unit et conglutinat: tolle calcem, lapides dilabentur et corruet tota domus; tolle concordiam, diffuent cives, et discordes se invicem periment. Centrum unit in se omnes lineas circuli diametrales: tolle centrum, omnes illæ diffluent. Centrum urbis, domus et collegii est unio et concordia.”—*Corn. à Lapide.*

Jerome.
Alb. Magnus.

(1) By showing that He was Omniscient and knew the secrets of the heart, and was very God.

(2) By His reasoning. They admitted the truth of this proposition, which was proverbial amongst the Jews, that *every kingdom divided against itself is brought to desolation*; and our Blessed Lord proceeds from this to point out—

Alb. Magnus.
Estius.

a. That if He did this by the power of Satan, that is, if He expelled Satan by Satan—for to cast out his minister is to cast out himself—then his kingdom or rule would be divided: but that which is divided is not, it is *brought to desolation*, and so Satan if divided against himself would have no kingdom. But his kingdom is not overthrown, since he reigned, as they themselves admitted, over the Gentile world, and also, as their hearts proved, within themselves, and, as this miracle showed, also in the bodies of many amongst the Jews. The kingdom of the devil, therefore, exists, and thus is not divided; and so our Blessed Lord continued, *I cast out devils by some other power than that of Satan*.

Stella.

Barradius.

β. But their *sons*, His disciples,¹ who were of their own nation, confessedly cast out devils, and that in His name, and not by invoking the name and assistance of Beelzebub. If they were able to cast them out in His name, that is, by His power, here is a proof, He tells them, that He is greater than Beelzebub; and what His disciples did by His power, that needs must He be able to do by the exercise of His own power. *They, therefore, He declares, shall be your judges*, and

Maldonatus.

¹ By *sons* the ancient commentators, with hardly an exception, understood our Blessed Lord to refer to His own disciples, the Seventy who were sent out to preach and to heal the sick, and who did cast out devils (*Estius*). Many, however, of the more modern commentators suppose that by *sons* is meant those Jewish exorcists who pretended to cast out, or who really did cast out, devils. On such a matter it is hardly possible to come to any decision, nor is the point one of any consequence. I confess, however, that the evidence in favour of the more ancient interpretation appears to me greatly to preponderate. The word *sons* is used in both the Old and New Testaments, for disciples, as *e. g.* in 1 Kings xx. 35, and in 2 Tim. i. 2. Again, our

Blessed Lord appeals to the casting out of devils as a proof that the kingdom of God was come in His person; but this could not have been the case had it been of common occurrence before His incarnation. Hence Lightfoot, who supports the modern opinion, is forced to argue that this refers to cases of dispossession before the time of Christ, and that these cases were only pretended. This, however, is inconsistent with the whole passage. Our Blessed Lord refers to such dispossession as was well known and indisputable. Those, however, who wish to see all that can be said in defence of the modern interpretation may consult *Hammond's* note on Matt. xii. 27, *Kuinoel* on the same verse, and *Lightfoot* in *Hor. Heb. et Talmud*.

prove whether what ye say is true. *They shall be your judges*, since at the last day it will be evident to all that they did it by the power of Christ, and shall condemn the nation for its wilful rejection of the Messiah, for its unbelief, and the inconsistency of its blasphemy.

Stella.

Chrysostom.
Hilary.

They shall be your judges,—not are, but *shall be*: for if these men had ceased from their blasphemies, had not obstinately rejected Him in defiance of the law and the prophets, had not persecuted Him during the whole time of His mission, and at length crucified Him and cast out His disciples, they would not have been judged by the apostles. Their judgment commenced when the apostles declared *It was necessary that the Word of God should first be delivered to the nation of the Jews; but seeing that they put it from them, and judged themselves unworthy of everlasting life, they turned from them to the Gentiles.* Their judgment will be consummated in that day when the same apostles *shall sit on twelve thrones, judging the twelve tribes of Israel.*

Rupertus.

Acts xiii. 46.

Matt. xix. 28.

There are only two kingdoms which cannot be divided against themselves,—God's kingdom, and that of Satan. The one all good, the other wholly evil, and hence undivided by any conflicting powers within. In man alone is there divided rule, good warring with evil, and evil striving against good. And by this conflict he is *brought to desolation.* In this there is no denial of the fact that Satan's kingdom is essentially anarchy and division, that hatred and strife bear rule therein, and that the oneness of the devil's power is a oneness of mutual conflict. It is only against God, against all that is holy, that the powers of evil array themselves in one firm, consistent band, hating not themselves less, but God and man more.

Rom. vii. 22,
25.
Stier.

Fonseça.

But if Satan's kingdom still stands at unity with itself in its central policy of opposition to God, the disunion which our Blessed Lord pointed out was the cause of the *desolation* of that kingdom of the Jews which was God's visible kingdom on earth. Christ's words seem, indeed, to bear reference to, and to have been uttered as another warning to, the unbelieving nation. In them, He seems to say, the law was from God, at first, and the promise of the kingdom made to Israel is by the law; if, then, they reject Me, who

¹ "Christus hoc in loco ejuscemodi formât argumentum.

"Omnes qui se invicem odio prosequuntur, ac se mutuo vi expellunt, student regnum suum dissipare.

"Dæmones autem non student regnum suum dissipare.

"Ergo Dæmones se mutuo odio non prosequuntur, neque vi expellunt."—*Fran. Coster.*

am come to fulfil the law and confirm the promises, then the kingdom is divided, and shall be brought to desolation.

Hilary.
Exod. viii. 19.
Dan. ii. 44;
iv. 34; vii.
14, 22;
Luke i. 33.
Heb. xii. 28.

(20) *But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.*¹

If I, Christ says, *with the finger of God cast out devils*, then they had that very sign which they demanded—a sign from heaven.² And He wrought this, not by any gift from heaven, but by the very substance of the Godhead; not by a gift of the Spirit, but by the Spirit Himself, *the finger of God*. Hence instead of *the finger of God* St. Matthew reads *the Spirit of God*. Though they acknowledged a miracle had been wrought, they asserted that power had been given Him to work it by the spirit of evil, by the prince of the devils. Christ replies to this that the devil did not possess the power of overthrowing his own kingdom; that He therefore cast out devils, not by the assistance of the evil one, but by the Holy Spirit, the Spirit of God.

Alb. Magnus.

Matt. xii. 28.

Faber Stap.

The Holy Spirit is especially called *the finger of God*—

(1) As being that Divine Person by whom, equally with the Eternal Son, the operations of Godhead are wrought.³

(2) In reference to His office to man, in pointing out the way in which man is to walk, as He does when He inspires him with the desire of living holily, and guides him *into all truth*.

John xvi. 13.

(3) Because it is He who writes on the table of man's heart the law of God's kingdom. So that when we depart from the way of God's commandments, and turn aside into the path of the evil one, we are said to grieve the Holy Spirit of God, and thwart and hinder his work.

Novaritus.

Clem. Alex.
Strom. vi. 16.

This word, *the finger of God*, was that which was used to indicate the direct workings of Almighty power by which the heaven and earth were made: the exercise of strength

¹ "Nota tunc regnum Dei ad nos venire, cum Dæmon à nobis est profligatus. Deus etenim *Zelotes* cum sit, te sibi solum vindicare cupit, adeo ut non sinat sibi quenquam fore adjungi. Unde cum Philistæi arcam Dei, Dagonis templo intulissent, ac juxta Dagon collocassent, ille debuit loco cedere."—*Fran. Coster*.

² "*The finger of God*—The least touch of His strength destroys Satan."—*Bp. Brownrigg's Sermons*.

³ "Digitus cum dicitur Spiritus,

operatoria virtus significatur, quod divinorum operum sicut Pater et Filius, ita et Spiritus Sanctus operator sit. David enim dicit: *Quoniam videbo cælos opera digitorum tuorum* (Ps. viii. 3). Et in trigesimo secundo psalmo [xxxiii. v. 6, E. V.]: *Et Spiritu oris Ejus omnis virtus eorum*. Et Paulus ait: *Hæc omnia autem operatur unus atque idem Spiritus, dividens singulis prout vult*."—*St. Ambrose*. See also S. August. cont. Faust. lib. xxxii. c. xii.

beyond that of man; thus, when the magicians of Egypt were not able to work wonders such as those which Moses wrought in the face of Pharaoh, they declared that these latter miracles were not wrought by man, but were from heaven, and done by *the finger of God*.¹ Sier.

And, as our Lord continues His argument with them, *If I, with the finger of God, do this, then in Me has human nature been raised into the kingdom of God, and made glorious by the power conferred upon it of resisting and breaking the power of Satan over the souls of men, and casting him out from their bodies; and thus if that kingdom which prophets declared should come, and which the Baptist spoke of as nigh at hand, has come unto you, that kingdom of grace, which, though it can only be perfected in the next life, must be begun in this, then the rule and absolute sway of the devil is at an end. He rules now only through our being willing that he should rule, and so thwarts the purposes of God in the establishment of His kingdom. In this kingdom no power worketh save His. And wherever righteousness, peace, joy, and holiness are, there He is Himself working.* Cyril.
Corn. & Lap.
Gorranus.

He says *the kingdom of God is come upon you*, not that we have come by grace to that kingdom. God first comes to us, and unless He so comes we none of us can come to Him. Stella.

(21) *When a strong man armed keepeth his palace, his goods are in peace: (22) but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.* Matt. xii. 29.
Mark iii. 27.
Isa. xlix. 24;
liii. 12.
Col. ii. 15.

The strong man (ὁ ἰσχυρὸς) is Satan. Our Blessed Lord, replying to their calumny, continues His argument. Since the casting out the evil spirit cannot be the work of Satan, and I am come into that world which he has made his, then I must needs be *stronger than he*, for how can any one have power to enter into a strong man's house as the Holy Spirit enters a man; and how can the kingdom of God, which is

¹ "*In digito Dei.*" "Quemadmodum digito Dei in tabulis lapideis Mosaica lex exarata est, et Christus Ipse *digito* suo *in terram* scribebat, ita Spiritus Sanctus legem suam humanis inscribit pectoribus, quæ terrena sunt, quando facile eam capiunt: dura autem cum quæ cøperint, tenaciter observant. . . veluti digito inscripta fuerunt parieti

tria hæc verba, *Mane, Thecel, Phares*, continentia nimirum Balthassaris Regis peccata et exitium, sic et Spiritus Sanctus cordibus nostris, nostrorum magnitudinem peccatorum revelat, proponens nobis simul et pœnas, quas, si non vitam in melius correxerimus, pro iis subituri sumus."—*Fran. Cister.*

through Me, come to those out of whom the devil has been cast, unless I am the *stronger*?

Luca Brug.

Satan is the *strong man*. He is strong through the possession of natural strength, and *upon earth there is not his like*, for though he has lost happiness, he has not lost his nature. He is in comparison with the strongest man still the *strong man*. Strong, not only essentially, but also relatively: strong with the strength caused by our weakness.¹ And he is not only strong intrinsically, he is *armed*

Job xli. 33.

Gregory,
Mag. Mor.
Chrysostom.

Bengel.

Bede.

Barradius.

Theophylact.

Jerome.

extrinsically with crafts and snares of spiritual wickedness, with many temptations by which he seeks to lead us astray, and by our iniquities and habits of sin within us, by which we enfeeble ourselves and arm Satan for our destruction.²

And in his house, whether the world which he has corrupted or man's heart, which he has occupied, he dwells in *peace*. His goods—mankind, who have become his willing slaves—are oftentimes undisturbed by a reproaching conscience. Where he is received, he fills the heart with delusive peace; deadly, indeed, but with the calm torpor of death.³ Often in such a case no torments afflict the soul at the thought of sin; no fears disturb the mind of the man possessed by the evil one; no consciousness of the presence of temptation alarms him. *His goods are in peace*. A false peace possesses the heart of the sinner until Christ comes, who *came not to bring such delusive peace, but a sword*, wherewith to cut asunder the snares of the evil one. Men whom Satan has deceived and led captive are his goods. When God dwells within us, all our affections, wishes, and actions are His, for they are turned towards Him. So when Satan enters into and possesses us, we have nothing of our own, all is his; our will his, our desires his, we ourselves his—his chattels, *his goods*.

Alb. Magnus.

Ferus in
Dom.

Stella.

Matt. x. 34.

Bede.

Stella.

Matt. xii. 29

But when, not a stronger but, *the stronger* (ὁ ἰσχυρότερος) One is come—that is, our Blessed Lord—and has *overcome*

¹ "Diabolum fortem facit nostra negligentia, non illius potentia."—*Hugo de S. Charo*.

² "Nos etiam ei arma suppeditamus, ignorantiam nostram, cupiditatem, negligentiam. Hæc arma per Christi passionem sunt illi attenuata et hebetata. Sed heu heu, nos illa exacuimus. Ligones lanceasque nostras non in Judæa, id est, Ecclesia et in Evangelio, sed in terra Philistinorum reparamus (1 Sam. xiii. 20)."—*Paulus de Palacio*.

³ "Ista pax guerra est mortalis."—*Hugo de S. Charo*. "In hac pace sunt

multæ amaritudines, nam si exterius pacem habeas cum mundo et carne, interius verò teterrima passionum bella oriuntur. *Pax, pax, et non erat pax* (Jerem. vi. 14)."—*Stella*. "Procurat dæmon (cum animum nostrum possidet) omnia pacata reddere, omnem scrupulum et morsum conscientiæ (velut latratus canum) remove, omnes delicias exhibere, quò captivam animam securius possideat. In pace ergo sunt omnia, sed ve quia in pace est amaritudo amarissima."—*Paulus de Palacio*.

and bound *the strong man*, then *He taketh from him all his armour*, the power to ensnare and destroy; and *divideth his spoils*, the souls of men, redeemed from the power of Satan. This He will do by virtue of His own strength; and hence He speaks not of robbing Satan of his prey, but of spoiling him, taking men, that is, from him by force.

Chrysostom.

This name, *the stronger*, is that which the Baptist applies to Christ, with reference, it would seem, more especially to those predictions of His power which were uttered by Isaiah. He entered into the world, the house of the evil one, at His Incarnation. He bound and overcame him chiefly by His passion and death. By this Incarnation of His, He gives us strength to resist him, and binds and limits his power. He does not destroy him, but binds him so that he has no power over us except what we ourselves give him.¹

Matt. iii. 11.
Luke iii. 16.
Isa. xl. 10;
xlix. 24, 25;
liii. 12.

Gorranus.

And Christ overcame Satan by taking from him that in which *he trusted*. He took from him, that is, men whom he had made his possession and property, and with whom he is armed; with these he is proud in his confidence, for without men as the vessels and instruments of his iniquity he could not reign and work evil upon the earth, but would be a poor hated devil, alone in his dark empire of hell. And the victory of Christ was the more glorious that in it He overcame Satan, who had hitherto prevailed mightily, and had been confident, trusting for so many ages in his possession and power over man.

Stier.

Bengel.

But our Blessed Lord not only overcame him, He took from him his spoils, the men whom he had led captive; and divided them throughout His Church. For *when He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*

Barradius.
Hugo de S.
Charo.
Bengel.

Ephes. iv. 8,
11, 12.

Christ here calls the devil *strong*, and so would have us watchful and laborious in our calling. He calls Himself *the stronger*, to guard us against despair, to encourage us in our temptations, by pointing out the source of all strength, and the mightiness of our Redeemer.

Ludolph.

“S. August. de Civit. Dei, lib. xx. cap. 8.

“Christus ea enim fecit, per quæ ligatus diabolus est ita, ut nobis nocere nullo modo possit. Quod si nocet, non invitis sed volentibus nocet, nostra culpa.”—*Barradius*. “Jam videte, fratres, quam stultus homo ille est, quem canis in catena positus mordet.

Tu te ad illum per voluntates et cupiditates sæculi noli conjungere; et ille ad te non præsumet accedere. Latrare potest, sollicitare potest; mordere non potest nisi volentem. Non enim cogendo, sed suadendo nocet: nec extorquet a nobis consensum, sed petit.”—*S. Cæsar. Arelatensis in Natalis Alexander*

Matt. xii. 30.

(23) *He that is not with Me is against Me : and he that gathereth not with Me scattereth*

Our Great Teacher shows in these words that He could not have wrought this and similar miracles through the power or acquiescence of the evil one, since—

(1) Satan was His adversary, and did all things *against* Christ.

Stella.

Hilary.

(2) That the effect of Satan's work is directly contrary to that of Christ, since while one *gathereth*, the other *scattereth*. So that the devil could neither have given Him power over evil spirits, since he was not *with* Him, but ever *against* Him, nor could he have given to our Blessed Lord the power of gathering men together, since the only power which Satan possesses is that of scattering.

Chrysostom.

Rom. vi. 16.
Royard.

And if Satan is the adversary of Christ because of his active opposition, so are all who oppose or blaspheme Him, and what is true of Satan is true of these Pharisees, and of all who tread in their steps ; for though these words primarily refer to the devil, yet they have a secondary application to the servants of the devil, who do his work.

John x. 16.
Ephes. iv. 4,
5, 6.

This then is the distinction between the working of Christ and that of Satan,—Christ gathers, Satan scatters. The work of Christ is to gather all men into one, to the worship of one God, to the unity of the one faith through the one baptism, to the one God and Father of all, for the one sole good, the glory of God and the happiness of man.¹ The work of the devil is to scatter souls by heresy and schism ; to dissipate them in their love of the vanities of earth, and sow discord and strife amongst those who yet are brethren of one common Father. Christ collects our feelings into action. He gathers our actions under the rule of right, our wandering thoughts He centres upon God. He unites the multitude of our works by giving us a oneness and simplicity of aim and intention, causing *the multitude* of believers to have *one heart*, and gathering together sheep from all nations into one fold. On the other hand, the special occupation of the devil is to divide and scatter, separating men from one common Father ; putting enmity between the spirit and the flesh ; dissipating the desire of the heart upon various and conflicting passions ; distracting the will by the diversity of choice ; destroying the balance of the mind through the inconstancy of the soul ; enfeebling the intel-

Hugo de S.
Charo.Acts iv. 32.
Ps. l. 5.
Alb. Magnus.

¹ "The work of Christ and of (συνάγων) corresponds with the Hebrew *קָהַל*, one that gathereth, a preacher."—Bengel.

lect by the multitude and diversity of useless thoughts; separating believers through discord, and breaking the unity of the Church by the diversity of error. As Pharaoh drove the children of Israel from him, and scattered them through the land to collect straw, and labour in his brickkilns, so does the devil scatter us to gather straw and *stubble*, the vanities of the flesh and of the world, which shall be burnt up in that fire which *shall try every man's work, of what sort it is*. How, our Blessed Lord seems to say, can he that *scattereth* when I *gather* be an ally of mine?

John x. 12.

Exod. v. 12.

Stella.

1 Cor. iii. 13.

Cyril.

But Christ says not, he that opposes Me *is against Me*, but *he that is not with Me*. All who are not actively on Christ's side are *against* Him. He knows and will acknowledge no middle party; if not with Him, then we are against Him. He demands inward fellowship of heart and will and life. No man who does not actively yield himself to Christ is with Him. If neutral, he is against Him, for through the corruption of our nature we are all against Him, and to preserve a neutrality is to be on the side of His enemy and ours. Let us note that He says not, *gathereth* to Me, but *with Me*. To bring souls to Christ, if that were possible, through a selfish object, is not a gathering *with* Him, not a gathering as He gathers. So they who gather in their own strength, their own object, their own reputation, their own advancement, gather not *with* Him, and so gather not to Him nor for Him.¹

Rom. viii. 7.
Stier.Acts xx. 30.
2 Pet. ii. 3.

Christ acknowledges none to be His who do not with their whole heart sincerely cleave to Him, and who are not active in His service; for whenever we see justice, and righteousness, and religion opposed or blasphemed, and are silent, we are not *with* Him, but amongst the number of His enemies; and let us remember that no one is so solitary, no one of so little account, as not to influence others, and if that influence be for evil, like Satan, he *scattereth* souls from Christ. All our works, indeed, unless done with reference to Him, and with an eye to His glory, however expedient they may seem to be, are, in truth, so many acts by which we scatter souls.

Luca Brug.

Stella.

Stier.

Ferus in
Dom.

The steps, then, of our Blessed Lord's argument by which

¹ "Oh! how many famous and proud labourers are included in the sentence! They gather, indeed, but not with Him, not in His mind and spirit, consequently also not *to Him* and *for Him*—if not to draw disciples *to themselves* (Acts xx. 30), making merchandise of dear-bought souls (2 Pet. ii. 3), yet for a form, party,

church, or sect. These, in great things and in small, act upon the maxim: Every one is to follow Christ *with us*. When this cannot be done, they endeavour to repel and disperse men; those, too, whom they have gathered, since they have but gathered them to themselves, they have therefore turned away from Christ."—Stier.

He confuted the blasphemy of the Scribes and Pharisees amongst the crowd were these—

(1) Since all division within a kingdom weakens the power of that kingdom, if the power of Satan had been given to Christ, or to His ministers, to cast out Satan, then there would have been discord which at length would have ended in the *desolation* of Satan's kingdom, and this he would not have willingly permitted.

Jans. Gand.

(2) If their *sons*, the children of Israel, the disciples of Christ, cast out devils, as they confessedly did; and if this were done by another power, as it must have been, not by the assistance of the evil power; it is an inconsistency to attribute one and the same act to different and opposite causes.

(3) The very act of casting out devils, which they admitted Christ to have done, showed that there was a power *stronger* than Satan, and that by this *stronger* one Satan was cast out; and this *stronger* one could be none other than God.

(4) Every power which is not acting entirely with God is really in arms against Him. But Satan is not with Christ, as He has proved before (see 1); he is, then, *against* Him, is His adversary, and so would not give place to Him except from compulsion.¹ He therefore *cast out devils* from opposition to Satan; by virtue of a power greater than his, by the power of the Holy Spirit, *the finger of God*.

Matt. xii. 43.

(24) *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.*

These are words of caution to the man from whom *the unclean spirit* had been cast. Hence, though their primary reference seems to be to the nation of the Jews, for which reason it may be St. Matthew records the words of our Lord, *so shall it be also unto this wicked generation*; yet the words would appear to have been spoken, not as those preceding, to the *Pharisees*, whose hearts were full of blasphemy, but to the body of the people, and to the hearts of individuals. Thus, there seems particular meaning in what St.

Matt. xii. 45.
Stella.

¹ "Qui non colligit mecum, qui saluti hominum mecum non collaborat, ille dispergit, dissipat, perdit oves, quas in ovile Patris addicturus et imperium eversurus Satanæ, veni . . . vult nos totos Christus sui unius obsequio manci-

pato: Aut totum aut nihil; alioquin, qui sua obsequia, qui suos amores inter Christum et illicitas mundi voluptates partiuntur, adversus Christum sunt."—*Piconio*.

Matthew tells us, that whilst speaking these words of warning, *He talked to the people*. And as the evil spirit which he had just cast out is called a *dumb* devil, because it made the man who was possessed dumb, so Christ calls this evil spirit *the unclean spirit*; since he makes the heart where he dwells unclean, and loves it because of its uncleanness.

Matt. xii. 22.

Ludolph.

Our Saviour here compares the nation of the Jews to the man out of whom an unclean spirit had been driven. The case and circumstances of the one closely resemble those of the other; and it is this natural analogy between corporate and individual life which makes the historical portions of the Old Testament fruitful in lessons to individuals, and causes us to be in doubt at times as to what the primary reference of the parables or prophecies may be, whether they were intended for the heart of the individual man, or image forth and are full of prophetic warnings to nations;¹ here it is clear, from the words which St. Matthew had added, that these words have their application to the *generation*, the nation of the Jews, as well as to every one from whose heart *the unclean spirit is gone out*.²

Luca Brug.
Barradius.Ambrose.
Origen.

The various deliverances of the nation were so many drivings forth of *the unclean spirit*. They were led out of Egypt, the typical realm of the evil one, for this end, and the rite of circumcision was given to them as a sacrament, and the law *as a schoolmaster*, to discipline them, and keep them from falling under his yoke. When they forsook God, the devil entered in; again, by chastisements at the hands of their enemies, and direct judgments from God, they were drawn from the service of the devil. But after every fresh driving forth of the spirit of evil by chastisements of increased severity, we find the nation sinking into deeper sin, until at length came the Babylonian captivity. This was the special punishment from God for their idolatry; and when at length God restored them, though they fell into sensuality and kindred sins, yet we do not find they ever again gave themselves up to this sin. Deeper sins of the flesh, greater blindness of the intellect, more confirmed hardness of the heart of the nation, prove, however, that *the unclean spirit* again entered into them, until at the time

Galat. iii. 24.
Cyril.Ferus in
Matt.
Alb. Magnus.
Ludolph.

¹ See Plato's Republic, Book 1st.

² "Hoc de Judæorum plebe dictum ambigi non potest. . . In uno homine totius Judæici populi comparatio est, à quo per Legem spiritus immundus exierat, sed quia in nationibus et gentibus per fidem Christi requiem reperire non potuit (immundis enim spiritibus

Christus incendium est, qui in pectoribus Gentilium, quæ ante arida erant, postea per baptismum rore Spiritus Sancti humescebant, jacula adversarii ignita restrinxerat) ideo regressus ad plebem est Judæorum, quæ forensi et perfunctoriâ specie comta, animo manet interiore pollutior."—S. Ambrose.

of the incarnation of Christ the *state* of the nation *was worse than at the first*, and God ceased from His chastisements, with the declaration, *Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint.*

Isa. i. 5.

When driven from amongst the Jewish people, the devil wandered amongst the Gentile tribes, *dry* from the absence of Divine grace, and athirst for deliverance, though they knew not from whom this help should come; in these, however, he finds no rest, for they also are to be brought into the fold of Christ, and be made partakers of the dews of the Holy Spirit. He sought indeed to rest in them by riveting about their necks the yoke of unbelief; but when these receive the faith of Christ, he can no longer find that rest which for a while he seemed to have; and turns him again to that *house* from which he had been cast forth, the nation of the Jews; there, amidst the *desolation* of the land, amongst those who have turned from every offer of mercy, he does at length *find for himself a place of rest.*

Gorranus.
Royard.

Titelmann.

Isa. xxxiv. 14.

These words apply also to individuals. When the devil is driven by God's mercy from the heart of man, he goeth *to and fro in the earth, and walketh about seeking whom he may devour.* And as he wanders through hearts burnt up and dried with the fires of lust and all sinful passions, a *desolate and thirsty land*, where no Divine influences fall to water and refresh it, he seeks in vain for places in which to exert his malice, and inflict injury on the creatures of God, longing to find in man, regenerate man, his dwelling-place. Satan loves best those hearts which have once been watered by Divine grace, in which the Holy Spirit has once had his dwelling.¹

Job i. 7.

1 Pet. v. 8.

Ps. cxliii. 6.
Alb. Magnus.
Stella.

Bengel.

In this restlessness of Satan we have a picture of the heart of the man whom he possesses. No more than Satan can the sinner rest, though he seek it as Satan does in the gratification of evil passions, for by every fresh gratification he does but increase the fire of those passions, and the restlessness of his being. Least of all can Satan or man find rest in the companionship of those whom they have corrupted. The

Stella.

¹ "His præsertim patet anima arida, quæ gratiæ cœlestis benignis imbris non irrigatur, quia oculos ad Deum non erigit, nec illos in Se precatur, effundi. Deum non orat, cœlum proinde illi æneum est. Non descendit in ipsam Dei miseratio, quia pia ex illius corde et ore non ascendit oratio."—*Natalis Alex.*

See John Smith's Works, p. 495 [edit. 1831].

Note the contrast between the man of God, *like a tree planted by the water-side* (Psalm i. 3), and nourished by the dews of Divine grace, and the soul parched and dry by the presence of evil passions.

wicked give no contentment, no rest to the wicked ; they are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. Only in Christ can man find rest, only in Him who has said, *Take my yoke upon you, and learn of me ; or I am meek and lowly in heart : and ye shall find rest unto your souls.* Isa. lvii. 20, 21. Matt. xi. 29.

How, then, can the devil find rest, which the creature can only find in God, to whom Satan cannot come ? He cannot rest in God, but seeks a dwelling-place, as though by the instinct of his nature, where God, the Lord of all creatures, will have His rest and His abode,—in the heart of regenerate man. Here, therefore, the devil also seeks to force an entrance, because there, next to finding it in God, is rest. Stier.

Then immediately, not pausing a moment in his desire to re-occupy his old house, not resting a moment from seeking to injure, *he saith, I will try again the power of temptations, and return, if so be carelessness, and natural love of ease, and desire of pleasure, and thirst for old sins, have left me a way of entrance to that heart.* The house he reckons on as his own, not, indeed, by creation and nature, but by corruption and long possession ; looking upon it as his, since sinful habits are not torn away, and the roots of wickedness are still at the bottom of the heart, ready again, when the penitent gives over praying and watching, to spring up and choke the good seed. His departure from that soul he speaks of as a going out, as though the act were his own, and he was not driven forth by the power of Christ ; or, again, as though he had withdrawn without much effort, since he knows that the soul from which he has easily withdrawn will for that reason think lightly of sin, and of the power of the evil one, will watch the less strictly, and be less scared at his second coming. Luca Brug. Lamy. Nat. Alex. Stella. Quesnel. Luca Brug.

(25) *And when he cometh, he findeth it swept and garnished.*

St. Matthew supplies one word,¹ which St. Luke has omitted, from our Blessed Lord's discourse, *he findeth it empty, swept, and garnished.* With reference to the Jewish Matt. xii. 44.

¹ "Cum idem sermo diversimodò tradatur a Sacris Evangelistis, credendum est utrumque Dominum repetisse. Sic in Evangelio Matthæi dixit Dominus, *Panem nostrum super-substantialem da nobis hodie.* Et Lucas dicit, *Panem nostrum quotidianum.* Sic etiam in hoc loco Matthæus dicit de Spiritu hoc immundo, quod revertens

in domum à qua exierat, invenit eam vacantem, scopis mundam et ornatam. Lucas verò dicit hic, quod invenit eam scopis mundam, et nihil ulterius addidit, sed omne quod commemorat Matthæus Dominum dixisse, non est de illo dubitandum. Possent et alia multa adduci exempla, sed hæc sint satis,"—Stella.

nation, these words were emphatically true. They had rejected Christ from being Lord over them; they were *empty*, without an inhabitant, since God's Holy Spirit was no longer there. They had been *swept* by the chastening hand of God, but sin was not rooted up from amongst them, and they were *garnished*, not by the spiritual realities of the law, but by mere outward ceremonies; by the cumbersome and useless ordinances of men, and by Pharisaical glosses, which had robbed the commandments of God of all power.

As to man, these words are emphatically true. Our Lord describes Satan as coming and finding the heart from which he had been driven waiting and ready for his re-entry.¹ Tranquil with a peace in itself ominous of evil, and a quiet not far removed from positive danger. *Empty*, as not having Christ there. The only one who can keep Satan from entering into and possessing the heart of man is Christ, and that heart is in effect empty where He is not. When *the stronger* man is there, and then only, *the strong* one cannot come. If we would not be dragged along by the chain of the devil, we must be *followers of God*. But when Christ is not in the heart the devil is invited to enter, as a country fertile and unpeopled lies open for any to occupy and colonize.

Negligence in the care of the soul, idleness in the things of God, invite the devil to enter into our hearts. As they were really idle who were busy outside the vineyard of God, so are all men idle and their hearts empty who are not employed in His service, and filled with the presence of God's Holy Spirit. Religious talking, religious profession merely, is but a sign of this emptiness of the heart; and this habit is especially perilous, inasmuch as by it man often deceives himself, and sometimes deceives others into the belief that his heart is really occupied by God.²

But the heart is described as *swept* also—

(1) This is the case of Christians in general, who are purified by the grace of baptism from the stains of sin, even though not replenished by diligence in good works.

(2) As to penitents, this is especially true in the case of those in whom sin has been put aside by hasty and imper-

¹ "Ociosum id dicitur quicquid ad æternam vitam minimè conducit, vel quod ad utilitatem animæ minimè converti potest."—*Stella*.

² "Rectè et meritò nos docet Ecclesia Deum precari, ut dextram suæ majestatis in nos extendat, et à tali hoste nos defendat. Atque hæc sunt quibus uti debemus ad custodiendum

domum nostram, ne locum in ea hostis habeat: Dei verbum audire et servare Christianè vivere et ferventer orare. Quod qui facit, is domum suam fideliter muniit et curavit. Nam audiendo, credendo et orando, Christum ad se invitavit: obsequendo, servando et rursus orando, Christum apud se retinet."—*Ferus in Dom. Evan.*

Jerome.
Cyril.

Barradius.

Lamy.

Bengel.

Ferus in
Dom.

Ephes. v. 1,
the Epistle
for the Sun-
day.

Jans. Gand.

Stella.

Ferus in
Matt.

Bede.

fect conversion, and who act as if all were done because the devil has been driven away, careless of the fact that he has left old sins and customs behind him. The word *swept* points to the fact, that in this case sin has not been eradicated, foulness not scraped away, as it were, but only a superficial cleansing attempted.¹

But Satan finds the heart not only *empty*, and *swept*, but *garnished* also—

(1) Hung around, that is, with the tokens of baptism, but with no corresponding life of holiness; *garnished*, indeed, with the righteousness which God has given to the soul, but neither earnest in watching against nor in perceiving the entrance of unrighteousness.

(2) Being occupied with outward observances, and having only an empty profession of holiness, and that appearance of righteousness, which is not righteousness, but only deeper iniquity. It would almost seem in these words as though our Lord were pointing out the fearful condition of the Pharisees who stood before Him; since into their hearts, because of the self-deception which their outward garnishings of human traditions caused, Satan had already entered.

(3) But there is another way in which the heart may be *garnished*, and invite Satan as a guest to enter, as into a place prepared for him. That heart is *garnished* which is hung with the memorials of past and incentives to new sin. It is not enough to banish Satan, unless at the same time we cut off the occasions of sin, those things or companions which in time past allured and tempted us to sin. As Pharaoh said to Moses, *Go ye, serve the Lord; only let your flocks and your herds be stayed*, so would Satan allow us to sacrifice to the Lord our God, provided only we left behind as pledges in his hand all evil affections, evil customs, and sinful desires. With Moses we must say, *there shall not a hoof be left behind*, nothing in Egypt which shall draw our hearts back again into captivity. Thus, when the sin-offering was to be sacrificed to the Lord, *his hide, his flesh, and his dung* was to be *burnt with fire without the camp*, that no memorial of the sacrificed ox should remain behind. So also, when Moses *took the golden calf*, the emblem of the sin of the Israelites, he *burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it*, that not even the dust of it should remain to

Stella.

Bernard,
Ser. ii. De
Assumpt.

Royard.

Estius.

Ludolph.

Augustine.

Ferus in
Matt.

Exod. x. 24.

Levit. viii. 17.

Exod. xxxii.
20.

¹ "Scopa non colligit nisi sordes visibiles et superficiales."—*Gorranus*.
"Nota non simpliciter hic dici, domum fuisse *mundatam*, sed adjuuge, *scopis*: ut significetur scopis non semper omni-

um sordium expurgari illuviem: cum in pavimento quod anno integro lutosi pedibus conculcatur, multæ sordes, adeo indurentur, ut ferreis debeant abradi lignibus."—*Coster*.

remind them of their old sin, and tempt them to like acts of wickedness.

Stella.

In vain we cut down the weeds which deform the surface of the ground, whilst we allow the roots to remain. These must be plucked up if the ground is to be really cleansed, so that good seed may spring up and grow there, and bear fruit. In vain does the sinner make promises of amendment, and resolve to avoid old sins, whilst the wages of former wickedness are in his hand, and opportunities of fresh sin near him. Such resolves are but the mere sweeping of the heart, which will never hinder the return of Satan. If we are in earnest to keep the door of our hearts closed against the evil one, we must quit the companionship of those whose presence is only a stimulus to fresh sin, and tear ourselves from all connexion with everything which has been a source of temptation in past time.

Coster.

Sylveira.

No heart is so fit for a habitation of Satan as the heart of the hypocrite, the formalist, and ceremonialist.¹ Our Blessed Lord here points out what invites Satan to return to the heart from which he has been thrust out—

(1) The negligence of the heart : it is *empty*.

(2) The superficial nature of the cleansing : it is only *swept*.

Gorranus.

(3) It is *garnished*, hung and adorned with the appearance of sanctity. So, also, He points out a distinction between His own works and the works of Satan. Christ is ever labouring to cleanse that which is defiled ; Satan ever *going about* to defile with greater pollution that which has once been cleansed.

Bede.

John v. 14.
Heb. vi. 4;
x. 26.
2 Pet. ii. 20.

(26) *Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.*

Then, immediately he sees man negligent and relying upon God's past mercies, the devil prepares to re-enter his old house,² and with him come *seven other spirits*, the whole ac-

Gorranus.

¹ "Exterioris hominis ornamenta, quanto magis appetuntur, tanto sunt interioris majora detrimenta. Quanto autem minus appetuntur ornamenta exterioris hominis, tanto magis moribus pulchris homo interior adornatur."—*S. Augustine, Sermon. 18, de Apost. in fine.*

² "Tunc vadit : Videns daemon ejectus dispositionem in homine, à quo ejectus

est, non moras trahit, statim abit, ut secum alios spiritus se ipso sæviore ducat et secum in hominem illum ingrediantur. Damnat ista dæmonis celeritas torporem nostrum : citissimus in nostri perniciem dæmon est, nos tardi ac testitudinei in nostrâ salute procurandâ ; utinam in bona celeres essemus, ut celer in malo malus dæmon est."—*Novarinus.*

cumulated band of evil spirits ; the number *seven* being used, as in many other parts of Scripture, to imply an indefinite number, all the spirits of evil, as opposed to the seven spirits *before the throne of God* ; and these evil spirits our Lord speaks of as *more wicked* than the first possessor of man's heart, not, indeed, in themselves, but—

(1) With reference to the greater wickedness to which they tempt man.

(2) With reference to the consequences of these sins upon the life of the man whom they tempt. It is with the man as with the nation of the Jews ; they were punished for the sin of idolatry by the overthrow of the nation and captivity in Babylon. On their return to the Holy Land, though the devil did not torment them and lead them into the same sins, yet *other spirits more wicked* entered into the people, and filled them with uncleanness, with sensual sins, hardness of heart, and foul blasphemies, so that *the last state of that people was worse than the first*. Formerly, the evil spirit stirred up the Jews to rage against the prophets of God ; now he excites them against the Lord Himself. Again, it was worse not to receive Him when He came to them, than it was to doubt and disbelieve in the declarations that He would come. And because their sin was deeper than in the time of Nebuchadnezzar, their punishment was greater at the hands of Titus and the Romans.

As with the Jewish nation, so with the sinner.¹ He who falls again under the bondage of Satan, and of evil lusts, falls to a *worse* state than before. In this are men worse than animals. If the beast be deceived, it is made wary for the time to come ; if it has once escaped from the snare, it is with difficulty it can be snared again ; but man, the oftener he is deceived by Satan, the more frequently he falls under bondage to sinful practices, the more easily he is deceived, and the weaker become his powers of resisting evil. Man's whole *state* becomes *worse*—

(1) Because the devil watches him more carefully, and tries him with fiercer temptations.

(2) Because of the sinner's greater weakness, in consequence of former sins, and of the greater ease with which he now forms sinful habits ; it is with the soul as with the body when enfeebled by disease from which it is recovering, a relapse is more dangerous than the original disease. Hence David

¹ "Frequenter Salvator videtur studiosè tales proposuisse, et nobis reliquisse parabolas, quæ ut et nobis eas servire voluit, et non tantum iis propter quos primum dictæ sunt: ita etiam

varium et diversum ab eo qui convenit primo proposito, sensum admittere possent, pro varia auditorum instructione, et accommodatione conveniente diversis locis et temporibus."—*Jansen Gand.*

Origen.

Stella.

Rev. iv. 5.

Gorranus.

Stier.

Sylveira

Chrysostom.
Bedè.

Ferus in
Dom.

prays, *Make me a clean heart, O God, and renew a right spirit within me*; as though he should say, My heart is so worn and enfeebled by old wickedness, that, unless strengthened anew, it will fall into like sin, and from thence into deeper wickedness.¹

(3) When God's love is despised, the sinner is left more to himself. He is hardened through contempt of Divine grace; and adds to his other sins this of ingratitude to his Maker, rejecting the fear of God,² and preferring the companionship of the devil. *For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.* Hence men who are raised to a higher degree of holiness, or to greater nearness to God by vocation, when they fall away sink lower than others. The only man found to betray our Lord was one who had been called from secular life, made an apostle of Christ, and admitted to constant fellowship with Him; and the nation which thirsted for His blood, and crucified Him, was *His own* people, the favoured sons of God.

The heart of the newly converted easily falls under the dominion of Satan. It trusts too much to its new strength, and thinks that this is firmer and more enduring than it really is. Hence come confidence in self, forgetfulness of the need of God's sustaining care, and, as a sure consequence, fresh falls from holiness, lower depths of wickedness.

(27) *And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked.*

So great was her faith, that even from the midst of the company, whilst the Pharisees were blaspheming, she made this public confession of Christ; thus does God make *the weak things of the world to confound the mighty*. Except for this instance of faith she was in no way remarkable; she was merely *a certain* one of the crowd. None, indeed, are so lowly and undistinguished from the rest of mankind but may, like this woman, publicly confess Christ with their lips and by their lives. With this woman the prophecy which the Blessed

¹ "Nullum scelus ita abominabile, sicut de præterito peccato reminiscendo gaudere."—*S. Augustine*.

² "Timor hominis Dei honor est."—*Tertullian, De Pœnit.*

Virgin uttered, that *all generations* should *call her blessed*, began to be fulfilled. And in this we see that the whole blessedness and praise of the mother comes from Him, and not His in any way from her. But whilst this woman bore witness to Christ's true humanity, it would not appear that she recognized His Divinity; and with reference to this, our Lord adds the concluding words of the Gospel.

Luzerne.

Ludolph.

Bede.
Stier.

(28) *But he said, Yea rather,¹ blessed are they that hear the word of God, and keep it.*

Matt. vii. 21;
xii. 49.
Luke viii. 21.
Rom. ii. 13.
James i. 22,
25.

His mother is *blessed*, not, however, so much for having borne Christ, as because of her unhesitating faith in Him.² Our Lord does not in these words disavow His mother, but shows by them that His birth would have profited her nothing unless she had been fruitful in faith and in works of holiness. She was *blessed* not so much that she bare Him, as that for her faith she was selected to bear Him. And of this larger blessedness of hers all may partake who with earnest faith receive Him and retain Him in their hearts.

Stier.

Chrysostom.

Beaux Amis.

Spiritual kinship is closer than human relationship; as the children of the faith are more truly children of Abraham than those *born after the flesh*. It is not participation in the fleshly nature, but union with the spirit, that makes us one in Christ Jesus. In vain we receive Christ in His sacrament, unless with our heart we apprehend and keep Him.

Nat. Alex.
Gros.

This blessedness was the lot of her who is emphatically the Blessed Virgin, for she had the unspeakable blessing—

(1) Of bearing Christ in her womb.

(2) Of hearing His words.

(3) Of keeping them in her heart, for of her we are told she *kept all these things and pondered them in her heart*.

Luke ii. 19.

Let us note that Christ does not say, Blessed are they who have heard and kept *the word of God*, but only, Blessed are they who are hearing and keeping His word; blessed, that

Stolla.

¹ μενοῦντες. "Quin imo" (*Valck.*). "Imo verò; yes, indeed, but—" (*Alford.*). "Imo potius" (*Corn. à Lap.*). "Multo amplius" (*Fr. Coster.*)

² "Beatior percipiendo fidem Christi, quam concipiendo carnem Christi."—*S. Augustine, De Sanct. Virg.* c. 3. "Christus docet, externam carnalem generationem nihil conferre ad salutem. Qualiscunque enim illa et ex quibuscunque sit, certe peccato, in quo concipimur et nascimur (Ps. li. 7)

infecta est. Ergo nisi regeneremur (Joh. iii. 5), beatitudinem consequi aut vitam æternam ingredi nequaquam possumus. At regeneratio non fit ex utero matris, neque ex propriis viribus, sed ex Deo (Joh. i. 13). Hujus regenerationis incorruptibile semen est verbum Dei (1 Pet. i. 23). Quod Spiritus Sanctus divina sua virtute per medium Sacramenti baptismatis, vivificum reddit, atque sic nos renovat Deique filios facit."—*Chennitz.*

is, so long as they hear and keep His word.¹ Blessed are they that are persevering in the way of holiness, for *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.*

Rev. i. 3

¹ μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες (Luke xi. 28).

* * * "Deus qui Spiritus es et eos qui Te adorant, in spiritu et veritate jubes adorare: purifica, quæsumus, sancto amore tuo corda famulorum tuorum ut

Te in omnibus et super omnia diligentes, sincerâ Tibi placeant pietate: Per Dominum nostrum Jesum Christum. Amen."—*Brev. Parisiense.*

THE FOURTH SUNDAY IN LENT.

ST. JOHN VI. 1—14.¹

(1) *Jesus went over the sea of Galilee, which is the sea of Tiberias. (9) And a great multitude followed Him, because they saw His miracles which He did on them that were diseased.*

Matt. xiv. 15.
Mark vi. 35.
Luke ix. 10,
12.

CHRIST departed from Capernaum, lest, as it would seem, He should add to the irritation which the Jews felt at His presence; for *they were offended at Him. He went—*

Mark vi. 3.

(1) In order to avoid the fury of Herod, who had just slain John the Baptist; and *because His hour was not yet come*; as well as that the malice and anger of the scribes and Pharisees might abate by His absence. In this He teaches us to avoid all that might needlessly irritate sinners, and thus confirm them in their sin. God withdraws at times from men, that He may take from them the occasion of sin, going from them not in wrath, but in love.

John vii. 30.

(2) *He went over the sea of Galilee*, to give leisure and retirement to His disciples, who were somewhat too full of all the things they had done and taught. It was not His own rest that He sought, but theirs; for *He said unto them, Come ye yourselves apart into a desert place, and rest awhile*; and led them into a solitude, where they might find this rest.

Ferus in
Johan.

And if a mercy to those who rejected Him, so also was

¹ "Istud evangelium bis in anno in ecclesia recitatur, scilicet, in quarta dominica quadragesimæ: et hoc propter principium evangelii ubi dicitur, *Erat proximum pasca, dies festus Judæorum*, et in ultima dominica ante adventum: et hoc propter fines evangelii, ubi dicitur, *hic est propheta qui venturus est in mundum.*"—Ludolph, in *Vita Christi*. "This Gospel is the

same with the Gospel allotted for the last, and but little differing from the Gospel appointed for the Seventh Sunday after Trinity: for the miraculous feeding of much people with a few loaves is read in the Church every year thrice: to wit, *in winter*, when wheat is sown; *in Lent*, when it is hopeful spring; and *in harvest*, when it is ready for the barn."—Dean Boys.

Stier.

His withdrawal a blessedness to those who longed for more of His presence ; for as His silence and refusal drew out and strengthened the earnestness of the Syro-Phœnician mother, so had He sharpened the desire of this *great multitude* to see and know more of His mighty works. They needed this trial of their faith ; for though they had listened to His wondrous teaching, they seem to have been influenced less by this than by the sight of His miracles, which was in itself a sign of their low state of belief. Miracles, St. Paul tells us, *are for a sign, not to them that believe, but to them that believe not*, so that they were wiser of whom we are told that *they were astonished at His doctrine*.¹

Corn. & Lap.

Chrysostom.

1 Cor. xiv. 22.

Matt. vii. 28.

But however feeble and ill-informed the faith of the *great multitude* was, they are still a reproof to us. Though not bidden to follow Christ, yet, from a desire for His presence, they followed Him into the wilderness ; we, though directed to follow Him, too commonly forget this command : they again followed in crowds, whilst those who follow Christ now are but few in number. And the faith of these multitudes was rewarded, since—

Ferus in
Johan.

(1) He was with them in the desert whither they followed Him.

(2) He there manifested His care for them, by words and deeds.

Ferus in
Dom.

(3) He satisfied their want in the desert. So does Christ ever deal with those who follow Him. However hard and difficult the road by which He goes, and in which His people follow Him in faith, He there shows Himself loving to them, and gives them far more than the world can.

Barradius.

The *sea* which He passed over, thus going before as the leader of the people, is a type of that sea of this world,² which all must pass who would sit down with Abraham, and Isaac, and Jacob at His table, and be filled with the bread which came down from heaven—Christ Himself. And as now *a great multitude followed Him*, so afterwards when He passed the waters of death, and entered into His kingdom of glory, He drew after Him *a great multitude*,³ even all who had

¹ "Quemadmodum Evangelista priore capite, doctrinam Christi, docentis se esse Dei Filium, Patri cœqualem et omnem qui suo credit sermoni habere vitam æternam (quamvis per se verissima esset doctrina) precedenti miraculo in veritate sua confirmavit et paralytici curatione auctoritatem asseruit : ita et hoc capite priusquam doceat Christus se esse panem veram et vivum, miraculum de quinque panibus . . Evangelista

proponit."—Guillaud.

² "The waves of this troublesome world."—*Baptismal Office*.

³ Ingens hæc hominum turba Christi insistentis vestigiis, significat salvatorem nostrum non venisse in mundum ut unam converteret duntaxat gentem, sed omnes quotquot sunt nationes, ac populos doctrina sua ad se pertraheret, suamque Ecclesiam, Catholicam, hoc est, universalem efficeret ; dispersam

followed Him in this life, and washed their robes and made them white in His blood.

Royard.
Rev. vii. 14.

(3) *And Jesus went up into a mountain, and there He sat with His disciples.* (4) *And the passover, a feast of the Jews, was nigh.* (5) *When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat?*

Luke ix. 10.

Exod. xii. 18.
Lev. xxiii. 5.
Num. xxviii.
16.
John v. 1.
Matt. xiv. 14.
Luke ix. 12.

Christ went up into a mountain as to a place apt for prayer, and free from interruption; in this teaching us to rise above the cares and anxieties of the world when we pray, and meditate upon God. Thither the multitudes, on their way to Jerusalem to be present at the feast, followed Him, their steps having been arrested by the miracles of healing which they had seen.

Ferus in
Johan.

And the passover, a feast of the Jews, was nigh,—the Jewish passover, which was a figure and preparation for the richer mercies of the Christian passover, an image of that spiritual passover which He would give to His people. In this way it seems the feast of the passover is mentioned as though to connect the reality of the Holy Eucharist with the old Jewish figure, both pointing to Him the true bread from heaven, the corner-stone by which type and antitype are both bound together, and made to give out the same teaching.¹

Quesnel.

Let us note that law by which Christ so constantly acted. The multitudes followed Him, listening to His teaching, and seeing His wondrous works, which were but another form of the same teaching; and as in our Lord's other miracles He first tries the faith and strengthens the soul, and then heals the body, so now He first illumines the soul with spiritual truth, and then supplies food to satisfy the wants of the body. It is significant again that He first spake of food, not waiting for His disciples to suggest that He should

Sylveira.

nimirum per omnes totius orbis fines.”
—*Fran. Coster.*

¹ “Nihil nisi ex imaginibus discimus. Adeo vera est Philosophi sententia: nihil esse in intellectu, quod non prius fuerit in sensu. Cedo quid parabolæ et similitudines à Christo prolata, nisi imagines? Quinetiam miracula illa, quæ fiebant in corporibus, spiritualium operationum testes erant. Hoc etiam ad sacramenta extenditur. Caro tin-

gitur, ut et anima emaculetur, inquit Tertul. *lib. de resur. carnis*: Caro signatur ut et anima de Deo sanctificetur. Require quis miraculorum sensus sit. Ventis imperat, quia sectis et falsis doctrinis imperaturus erat. Mittit in Siloé, quia illuminat in baptismo. Et nunc miraculum in panibus facit: ut ne quid de meliori Eucharistico pane subdubitemus.”—*Beaux Amis.*

supply the wants of this *great multitude*, nor even staying for the complaint of the people—an image of that same love which always outruns even the consciousness of our need of Him.¹

Christ wrought this miracle at the first, and gives us food now and cares for us in temporal things, that He may strengthen our faith by exercise; that, having been forced to trust Him in corporeal things, we should be drawn on to trust Him in the needs of the soul, and look to Him for spiritual food and eternal life, being encouraged to go to Him, and make known our wants, by the constant proofs of His great care for us. For if in temporal things He wrought a miracle to satisfy those who followed Him, how much more will He care for us in all our spiritual necessities.

Ferus in
Dom.

Numb. xi. 21,
22.

(6) *And this He said to prove him:*² *for He Himself knew what He would do.* (7) *Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.*

Independently of the use of this word *prove* to imply temptations from Satan, the object of which is to lead men into sin, it is used in a good sense, in more ways than one, thus—

Eccles. xiii.
11.

(1) It means to try to discover that which is not known to him who tempts, in which sense it is, of course, inapplicable to God, and can only be said of man; in this way we read, *Affect not to be made equal unto a rich man in his talk, and believe not his many words, for with much communication will he tempt thee, and smiling upon thee, will get out thy secrets.*

Gorranus.

Gen. xxii. 1.

(2) It means to make manifest to others some feature of the character of the persons tried, thus making the man who is tempted an example to others; in this sense God is said to *tempt Abraham*. Such a trial of faith involves with it as a necessary consequence the strength which the exercise of faith in every instance brings with it.

(3) It is used with reference to making a man known to himself, laying bare his weakness, and calling upon him to

¹ “Memores, qui salutem corporis quærebant, Dominum tribus diebus expectasse, quanto potius nos expectare convenit, qui salutem animis requirimus.”—*Paulus de Palacio*.

² “Tentat Christus Philippum, ut omne humanum remedium deesse cog-

noscens, virtutem Christi diligentius advertat: ipsiusque divinæ providentiæ exemplum attentius consideret: et discat cum aliis omni solitudine rerum temporalium deposita, Christo confidere.”—*Toletus*.

repent and abandon some evil habit. In this sense David prays, *Examine me, O Lord, and prove me; try my reins and my heart.* In this latter sense the word is here used. Our Lord by His inquiry shows to Philip and the rest of the apostles the state of their hearts, how ready they were to cling to human means, and when these failed, to despair of succour. At the same time He exercised and so confirmed their faith, making them confess there was no way by which they could satisfy the multitudes for whose sake He worked this miracle, and gave them bread by His almighty power.

In the answer of Philip and the rest of the apostles—for in this he used the same language as the rest, as though spokesman for them—we have the answer of reason and of worldly prudence, seeking only to find sufficient means to accomplish their end, instead of regarding Him alone who provides that which is needed for man. Thus does mere reason act at all times. Faith, however, with her spiritual eye, rests not on visible things, but looks beyond to the invisible; confides not in things present, and despairs not when human means fail.

Ps. xxvi. 2.

Theophylact.

Augustine.

Titelmann.

Mark vi. 37.

Ferus in
Johan.

(8) *One of His disciples, Andrew, Simon Peter's brother, saith unto Him, (9) There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? (10) And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.*¹

Numb. xi. 21.
2 Kings iv. 43.

The barley loaves of the Jews would seem to have been smaller than those made of wheaten bread, rough to the taste even though nutritious, and the food of the common people, an emblem of His own doctrine, which *the common people heard gladly*,² and which, however hard to the natural man, is yet full of life for the soul. There was *much grass*, for it was the time of the passover, the first month of spring, a beautiful figure of the *green pastures* into which our Lord leads His people, as the bread was a type of that sacrament which He has given, that *table* which He has prepared for us in the wilderness of this world.

Ferus in
Dom.

Alb. Magnus.

Mark xii. 37.

Theophylact.

Ps. xxiii. 2.

Wordsworth.

¹ "Addit Matthæus; *exceptis mulieribus et parvulis* . . ut significaretur, omnes ad Ecclesiam admitti: parvos, ut magnos; juvenes, ut senes."—*Fran. Coster.*

² "Nota pances illos quos puer at-

tulit, hordeaceos fuisse: ut hinc discamus, pauperibus non ministrare ea quibus vel in luxum exundent, vel domesticas operas negligant, sed vite tantum necessaria."—*Fran. Coster.*

This, however, He gives not to the *multitudes* before He has proved their faith in His power to provide bread for them. And they received these gifts from God because they prepared themselves to receive. We often fail to receive from Christ the grace which we desire, because we *sit* not down first; have neither faith in His power and willingness to give, nor care to prepare ourselves to receive from His hand.¹

Here our Blessed Lord showed the superiority of the Christian over the Mosaic dispensation. In this latter there were but *twelve cakes, the shewbread*, here He commenced to give them *better things than these*. For this feeding the *great multitude* was a type of that spiritual feast in which Christ will, unto the end of time, feed the *great multitude* of the faithful out of every nation. And from this mountain to which we are told *Jesus went up* began the fulfilment of the prophecy,—*In this mountain shall the Lord of Hosts make unto all people a feast of fat things; a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined.*

(11) *And Jesus took the loaves; and when He had given thanks,² He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.*

Though Christ needed no material from which to work His miracles, yet here, as in several other miracles, He makes use of those elements of earth which at the first He Himself created, thus showing that all things which God has made are good in themselves, and that He is still Lord over them; taking bread of the earth and fishes of the sea in testimony that He was Master both of the land and the waters, and all things therein, and had given them to be food for all flesh.

¹ "Quemadmodum sancti Apostoli simpliciter credebant, et faciebant quod illis Christus injunxerat, sic faciebat et populus. Sic quando prælati ecclesiæ benè vivunt, oves eadem faciunt. Nemo, cur discumbere debent, interrogat, sed simpliciter obedientes, spe bona discumbebant. At ubi se parant homines, ibi Deus libenter sua opera facit, imò nulla est alia causa quod parvus Deus in nos fit, quàm quod illi obstat. Jubet nos discumbere, sed nemo est qui obsequatur. Quisquis

autem Illo jubente non discumbit, et morem gerit, eum quoque non pascit. Nullus enim potest edere de panibus Jesu, nisi obedierit Jesu, et fecerit quod præcipit illi Deus; sic etiam non sedebit in mensa Jesu in regno ejus cœlesti, si non observaverit præcepta, et mandata, quæ Ipse tradidit."—*Stella*.

² "Gratiarum actione Johannes comprehendit et benedictionem: unde Syrus hic pro *gratias egit*, vertit *benedixit*."—*Luca Brugensis*.

†-2

By taking *loaves* which the lad had brought rather than creating food, our Lord manifested that the power He exerted was from Himself. Had He caused food to descend from heaven as when the Israelites needed bread, those who witnessed the miracle might have been unconvinced, and have supposed the miracle was wrought in answer to His prayers, not by His own Almighty power. So again, by taking loaves which *the lad* had brought with him, the multitude knew them to be common bread, and was compelled to acknowledge that the power of multiplying them to satisfy the wants of so great a number was the act of His own omnipotence. Toletus.

In the fact that these loaves were miraculously increased so as to become food for so large a multitude, we have a typical reference to that Christian sacrament which He was here foreshadowing, and which was so soon after to supersede the sacrament of the law. Thus in the barley bread which He took, corn undressed from the husk, we have an image of the ceremonial law, with its many outward observances, the law which was barren and unsatisfying until He took it into His hands, and unfolded it for the multitude; making use of it, and not creating a new law, but showing that He also was Lord of the old, by spiritualizing and fulfilling that which carnal man had stripped of all life. Augustine.
Bede.
Alcuin.

And now Christ begins to manifest His omnipotence. He waited—

(1) Until the crowd really hungered, and knew their need of food.

(2) Until He had showed His disciples the feebleness of their faith, and the absence of all means of supplying food to the multitude.

So long as this bread was in the hands of the lad it sufficed not to satisfy the wants of the people, for *what are they among so many?* but He took the loaves into His hands, and all needs were supplied.² So all works of ours, done in

¹ "Noluit Salvator noster diutius famentem populum suspendere, cum humana omnia deficerent præter panes et duos pisciculos, in turba numerosissima. Unde discite imprimis: Deum interdum differre auxilium in extremam necessitatem, ut in Cana Galilææ, et cum Petrus mergi inciperet, et quando pane cœlesti Israël cibavit, atque è duro silice potavit, quod primo facit, ad fidei robur; ut reipsa doceat, quod etiam cum nihil humani suppetit auxilii, opitulari possit. Secundo: ne unquam despe-

remus, quantacunque premat necessitas, cum Saul Davidem persequeretur, tam erat illi propinquus, ut in modum coronæ eum cingeret, nulla elabendi concessa spe; sed adfuit ei Deus, misso ad Saulem nuntio de Philistæis. Tertio: ut eo ferventius ei adhæreamus, qui quando velociter è tribulationibus eripimur, citò flaccescimus. Quarto: ut beneficia majori in pretio habeamus."—*Fran. Coster.*

² "Fontes panis erant in manibus Domini."—*S. Augustine.*

our own strength, are few in number, poor, and unsatisfying; but when our Lord takes them into His hands, and we do them in His strength, they are good, and mighty, and acceptable in the sight of our Father.¹

Stella.

As when He ministers to our spiritual wants Christ will work through His usual and appointed channels of grace, and not without them, lest He should seem to dishonour His own creation; so now He took bread, the natural means by which man's hunger is appeased, and worked through this His miracle to satisfy the five thousand men; teaching us not to despise the ordinary channels of grace, and the means which He appoints. He who could as well have fed this great multitude with the stones of the desert, and needed not to have made use of these loaves, left us an example of humility and a warning against that spiritual pride which despises the ordinary operations of Divine grace, and demands extraordinary blessings and miracles from God. Thus He first took them from the hands of the lad, and *distributed* to His *disciples*, for He will have us fellow-workers with Him in the supply of grace to our souls and those of our brethren.

Nicole.

John iii. 35.

Chemnitz.

He *took the loaves* into those hands of blessing into which the Father *hath given all things*, and from whose fulness alone we all receive. By the power in His hands He gave to the loaves the virtue of his Divinity. For if from the touch of the hem of His garment healing virtue burst forth, how much more from the hands of Incarnate God? He shows Himself here the Lord of creation, who, at the first, commanded His blessing upon the works of His hands, and bade them *increase and multiply*.² The power which was in

Alb. Magnus.

Ger. i. 23.

1 "Utcunque parum Ei dederis sincero animo, cum fœnore recipies. Si nihil accipis, non est illiberalitas Domini, sed tua, qui nihil ei in manus consignas. Priva te amore illius minima voluptate, ille animo tuo incomparabile reddet."
—*Avancinus*.

2 "On peut dire, en un sens, qu'il y a plus de force, plus de puissance, plus de grandeur dans les effets ordinaires, que dans les effets extraordinaires: car les effets extraordinaires étant détachés de l'ordre des causes secondes, n'ont besoin que d'une volonté unique de Dieu, et d'un effet unique de sa puissance. Le ciel et la terre ont été produits par une seule parole. Il voulut que le ciel et la terre fussent créés en un certain instant, et ils furent créés: *Quia ipse dixit, et*

facta sunt; ipse mandavit, et creata sunt. Mais quand il veut un certain effet dans le cours et par le cours des causes secondes, comme cet effet particulier dépend, depuis la création du monde, d'une infinité de causes, parmi lesquelles il se rencontre souvent des causes libres, que Dieu ne réduit à l'action précise qui entre dans l'ordre de la providence, que par l'amas d'une infinité de circonstances et d'opérations par lesquelles il la procure, il faut qu'il joigne pour le produire, une infinité de connaissances et d'opérations efficaces, toutes également incompréhensibles à l'esprit humain. La chaîne dont dépend le moindre effet naturel, est une chaîne infinie, composée d'une infinité d'anneaux, dont chacun ne peut être produit et mis en

His word was also in His hands, and He multiplied the loaves as He produces harvest from a few grains of wheat, for these five loaves were but so many seeds, not, indeed, committed to the earth, but multiplied by His touch who made the earth itself. Thus David sings, *When Thou openest Thy hand, we are filled with good, for the eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season. Thou openest Thine hand, and fillest all things living with plenteousness.*

Augustine,
T. xxiv. 1.
Ps. civ. 28.

Ps. cxlv. 15,
16.

In this miracle Christ teaches us that all things are sanctified by the touch of His body; that not by care and labour of man, but by the will and blessing of God, everything is multiplied. It is then His hands alone which make all things fruitful, and what we commit to Him will be largely increased. Let us only in faith entrust to Him our knowledge, the labour of our intellect, our families and our possessions, and He will both sanctify them to us, and make them more abundant.

Beaux Amis.

Barradius.

(1) He gave thanks to His Father for the mercies He gave to us, showing by this act how dear to Him is every gift bestowed upon His brethren, the members of His body, and teaching us to render thanks to God for food, and all other blessings of this life.¹

Ludolph.

Barradius.

(2) Christ at the same time *blessed*, that is, sanctified, the loaves, telling us by this significant act, what He declared by words to Satan in His temptation, that *man shall not live by bread alone*, and that bread itself, without the blessing of God, has no nutritive power to sustain life. First He thanked His Father for His gifts, and then by His blessing gave to the bread power to nourish so great a multitude.²

Matt. xiv. 19.
Mark vi. 41.
Luke ix. 16.

Matt. iv. 4.

Ferus in
Dom.
Chemnitz.

son rang, sans une connaissance, un dessein et une opération particulière de Dieu, qui produise cet effet particulier par le moyen de ce concours de causes qui y contribuent.”—*Nicole.*

¹ “Ut cum proximo beneficimus, Deo gratias agamus. Magnum est, posse; majus vero est, velle proximi bonum: facultas enim, si voluntas desit, nocet: voluntati vero etsi facultas desit, præmium non deerit. Cum ergo voluntatem benefaciendi aliis à Deo habes, magnum habes beneficium, paratum enim se ostendit Deus, ut à te aliquid accipiat, illudque etiam hic cum fœnore reddat; siquidem *beatius est dare, quam accipere.*” — *Fran. Coster.*

² “Benedixit illis, non vulgari modo,

sicuti nos precibus mensæ benedicere solemus; de quo ritu Paulus dicit, 1 Tim. iv. 4, quod *omnis creatura Dei bona sit, nec quicquam rejiciendum, si cum gratiarum actione precipiatur, siquidem sanctificatur per verbum Dei et orationem.* Sed fuit specialis εὐλογία, et benedictio, quæ effecit miraculosam, illam multiplicationem tam panum, quam piscium. . . . Sicut εὐλογία seu benedictio in Eucharistia fuit peculiare quippiam, qua effecit Christus, ut panis esset corpus suum ἐν μυστηρίῳ; et quemadmodum prima benedictio, qua homini dixit, ut multiplicaretur, et repleret terram, adhuc hodie effectum, natura ad generationem operante; ita hæc Christi benedictio efficiens causa fuit miraculosæ illius multiplicationis

He distributed to the disciples. He alone fed the multitude, as now He is the source and giver of all food, bodily or spiritual, to His people. He allots to His ministers their share in the distribution; but He alone blesses and gives power to the food itself. In this He signifies to us—

Ferus in
Doin.

(1) That though all which man receives is from His hand alone, yet He chooses to feed us through the ministers whom He appoints for that end. For though He gives the increase, He will have His ministers labour, as His fellow-workers, in satisfying the needs of His people.

Euthymius.
Maldonatus.

(2) By this distribution to His apostles, our Lord made them specially the witnesses of His miracle, and strengthened and confirmed their faith in His omnipotence.

Heb. xiii. 8.

As He did then, so He does now, for He is *the same yesterday, and to-day, and for ever*—He first blesses and then entrusts to the hands of His ministers the sacrament which they are to give the people, and only because He wills and blesses does the bread of earth become the bread of heaven, and the wine of earth that blood which is shed for the remission of sins. For in this miracle, as our Lord in His discourse to the people afterwards declares, we have the figure of the consecration and communication of the Holy Eucharist; blessed and made satisfying to the soul by Him, and by the hands of His appointed ministers distributed to the faithful; remaining as to the matter the same, but multiplied and made sacramentally efficacious by His grace, so that whilst the flesh of man is fed by the elements of earth, the soul may be filled and satisfied with God. They alone can be satisfied with sacramental food, who spiritually eat, and are incorporated into Christ, and live with Him by faith; by their hope in His promises, and their real love to the Saviour.

Barradius.

Tertullian.
Nat. Alex.

(12) *When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost.*¹

In one thing especially the miracles of Christ are distinguished from the pretended miracles of anti-Christ: all our Blessed Lord's miracles were wrought for the need or the

Estius.

de quo jam audiemus." — *Chemnitz*. See also the note of Hammond on St. Matt. xiv. 19.

¹ "Nowe to teache Christen rulers their duties, in the example of Christes Apostles: marke how the Apostles dyd fyrst minister unto the people, and then gathered up for themselves; teachyng

therby all Christen ministers, landelords, offycers and rulers, fyrste to minister unto the people every one the dutye of his owne vocation, afore they gather of the people, rentes, tythes or fees, by the name and authoritie of that vocation." — *Lever's Sermons*.

benefit of man, none for His own gratification, nor to satisfy man's curiosity. Here as long as one man, woman, or child was hungry, and desirous of eating, so long was there bread to deal out to them; their bodily wants were removed, their faith also was supplied with food. To the multitude the evidence of the reality of the miracle was threefold—

Chemnitz.

(1) Though they were without food in the desert, they all ate of the food which Christ supplied.

(2) Though they all had hungered, yet *they were all filled*.¹

(3) After the meal, abundant fragments remained to attest the greatness and reality of the miracle.

Maldonatus.

From these *five loaves they were filled*. In this Christ teaches us that bread and alms given to the poor do not diminish our store, but, on the contrary, what He blesses is largely increased. Yet in this command to *gather up the fragments*, we are reminded that it is not unlawful to save some portion until the morrow, but only that we are not to be anxious for the future.²

Corn. & Lap.

Whitby.

They were filled. They only whom God feeds can be filled, and all whom He feeds He does fill, for all His works are perfect works. Riches, pleasures, this world, satisfy not, but only that which comes from the hands of Christ. The loaves which He brake were of barley; of these all ate and all were filled. In the eye of unregenerate reason the visible elements of the sacraments are simple and mean, and therefore despised by man, mere *barley loaves* brought by the childish simplicity of a *lad*. They, however, who receive these in faith are *filled* with the food of heaven.

Dion. Caith.
Stella.

Wordsworth.

(13) *Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.*

A picture of the way in which God is ever working in nature, who is at once lavish of His bounties and careful of His gifts: prescribing to us a reverent use and care of all that He bestows. He gives us indeed more than we need, in order—

Stier.

Jansen Yp.

¹ "Fragmentis fragmenta succedunt, et fallunt semper præfracta fragmentes."—*S. Hilary, de Trinit.* § 3.

² "Verbum colligite indicat mandatum Dei: qui vult dona suæ benedictionis habeamus in pretio et pro illis gratias agamus. Docemur item hoc mandato, ne bona cuae ex bene-

dictione Dei suscepimus, decoquamus, prodigaliterque insumamus, et ne per luxum aut negligentiam illa blattis tineisque pascendis exponamus, aut perire sinamus: sed cum gratiarum actione ea diligenter colligamus, collecta conservemus, conservatis in Dei laudem utamur."—*Guillaud*.

(1) To move us to greater love to Him and confidence in His love for us.

Ferus in
Johan.

(2) To teach us to give others what He has given to us,¹ since He has not given us for our own needs merely, but as He gave to the apostles that they might give to the multitude, so He gives to the rich now that they may give to the multitudes who are poor. God makes one man poor, and tries him by the oppressiveness of poverty; at the same time He makes another rich, and proves him equally by requiring him to *distribute* to the poor. And we are reminded by this miracle, with its abundant fragments *which remained over and above unto them that had eaten*, that almsgiving is not only rewarded in the next life, but brings its sure blessing also in this; enriching the bountiful man with those selfsame gifts which he has dispensed to others, and increasing his treasures for every gift which he deals to Christ's poor.²

Augustine in
Ps. cxliii.
Barradius.

However lavish then this bounty from Christ's hands, there was, so to say, a certain necessity in it. Like every part of the miracle, there are lessons for us in these *twelve baskets of fragments*.

(1) They remained so many visible witnesses of the greatness of Christ's power, so that none with reason might doubt of the reality of the miracle.

Ferus in
Matt.

(2) They forcibly teach us not to waste nor abuse the gifts of God, nor suffer anything to perish which God has given us, and which our neighbour may use.

He did not give in this miracle, as He gave formerly by the hand of Moses, manna just *enough* for all wants, but more abundantly, for His hands multiplied food without measure for the needs of the multitude. *For this Man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.* So though the grace received through the hands of His ministers is limited by the faith of the receiver, yet what Christ gives, He gives without limit.

Heb. iii. 3.

Sylveira.

By commanding that *the fragments* should be collected, whether for preservation or for after use, our Lord seems to point out the superiority of the Gospel with its spiritual food to the law with the manna from heaven. The latter was not

¹ "Thesaurus cœli est manus pauperis, est gazophylacrum Christi."—*Pet. Chrysologus*. "Adde tu tuum exiguum, et Dominus illud ampliabit. Pro calice aquæ frigidæ, mercedem pollicetur æternum."—*Ludov. Granat.*

"Eleemosyna semen est. Quemadmodum semen ita eleemosyna multiplicatur."—*Barradius*.

² "Do thy little, do it well,
Do what right and reason tell;
Do what wrong and sorrow claim;
Conquer sin and cover shame.
"Do thy little, though it be
Dreariness and drudgery;
They whom Christ apostles made,
'Gathered fragments,' when He
bade."

to be kept, for if kept, *it bred worms*: the bread, however, which *the True Bread* gave He commanded to be gathered up; a type of that doctrine of His which was never to be done away. Exod. xvi. 20.
Toletus.

The fragments fill *twelve baskets*, that so each apostle should be an equal witness of the miracle. They were to be the teachers of the word, and He makes them, by the sight of the fragments *which remained*, to have full faith in His miraculous power; one basket to each, that each should for himself be forced to contemplate and learn the teaching of the miracle. This miracle is related by St. John, contrary to his usual custom of passing over that which had been detailed by the other Evangelists, because it is the groundwork of the discourse of our Lord which immediately follows, and the loaves were a type of that celestial Bread of which He was about to speak,¹ and which the *twelve* bearers of the baskets of fragments were to dispense to the whole Church. Each apostle received in this command His commission to hand the food to the multitude, and preserve the fragments which grace had bestowed. Each alike distributed, each alike gathered what remained, as each was equal in the government of the Church. Basil, Orat.
xxxiii.

Chrysostom.

Luca Brug.

(14) *Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.* Matt. xi. 3.
Luke vii. 16,
19; xxiv.
19.
John i. 21;
iv. 19, 25;
vii. 40.
Gen. xlix. 10.
Deut. xviii.
15, 18.

The prophet, that is, predicted by Jacob and by Moses.² This is a clear proof that the nation of the Jews expected at that time the advent of Christ. It is not any ordinary prophet that they speak of, but *that Prophet* whose coming had been so long foretold, and whose advent they daily expected. Therefore it was that immediately afterwards these people sought to *take Him by force to make Him a king.*³ Ludolph.
Chrysostom.
John vi. 15.

¹ "Hanc historiam, præter morem, habet Johannes cum cæteris tribus Evangelistis communem, eo consilio, ut inde ad Christi concionem transeat divinam illam ac sublimem, quam miraculi hujus panum occasione postridie habuit in Capharnaï civitate, de pane cœlesti: quo miraculo, concionis illius sensus multum illustratur, ut quod contineat typum insignem rei illic prædicatæ: nam et particulatius illud narrat hic Evangelista, quàm reliqui."—*Luca Brugensis*.

² "Midrasch Coheleth, fol. 73, 3, R.

Berechia nomine R. Isaac dixit: Quem admodum Goël primus, sic quoque erit postremus. Goël primus descendere fecit Man., q. d. Exod. xvi. 4, *Et pluere faciam vobis panem de cælo*. Sic quoque Goël postremus descendere facit Man., q. d. Psalm lxxii. 16, *Erit multitudo frumenti super terram*."—*Schoettgen, Hor. Heb. et Talmud*.

³ Christ was *that prophet* like unto Moses (Deut. xviii. 15). And He was like unto him in this, that as Moses gave the children of Israel manna from heaven to feed them in the desert, so

They saw in Him their prophet, they wished therefore to make Him their king. Those who are filled with heavenly food are enabled thereby to see Christ as the true Prophet, and to desire that He alone should rule over them; those who partake of this food long to submit to Christ in all things; they desire to consecrate to Him their heart and affections, so that He may truly be their king and rule over them.¹

Nat. Alex.

In brief, by this miracle our Blessed Lord teaches us—

(1) That it is God alone who feeds us both bodily and spiritually.

(2) That the food which he gives is Himself: if bodily food, still it is Himself, His power is in the food giving it power to nourish; if spiritual food, still it is Himself, for He is the true Bread that *came down from heaven*.

John vi. 38.

(3) He feeds us through His Church, giving food to His ministers, and commanding them to distribute it to His people.

(4) He teaches His ministers that they cannot feed the flock over which they have been set by their own strength; and that where He is not, the bread fails.

Ferus in
Dom.

(5) He feeds all who hunger for the Bread of life and, knowing their needs, look to Him for spiritual food.

had this *prophet* given them bread by miracle in the wilderness. And again, as the manna from heaven was a type of the true bread which came down from heaven (St. John vi. 31-33, 58), so it must needs be that He who deals out that true bread should be *like unto Moses*, who gave to them the typical bread.

¹ "Quanta sit beneficentiæ virtus, hoc miraculum probat: non tam enim miraculi potentia, quàm qualitas quia cibus erat, tam benevolos fecit populos, et eorum oculos ita illuminavit: ut Christum illum esse prophetam, qui in mundum venturus erat, confiterentur, regemque sibi præficere decernerant." —*Toletus*.

* * * "Deus qui in deserti regione multitudinem populi Tuâ virtute satiasti, in hujus quoque sæculi transeuntis excursu, victum nobis spiritualem, ne

deficiamus, impende: per Dominum nostrum Jesum Christum. Amen." —*Missale Parisiense*.

THE FIFTH SUNDAY IN LENT.

ST. JOHN VIII. 46—59.

(46) *Jesus said, Which of you convinceth Me of sin?*¹ *And if I say the truth, why do ye not believe Me?* Matt. xxvi.
60.

THREE things hinder our belief in man. In the first place, the life or actions of the witness may be so evil as to destroy the confidence which otherwise his fellows would have in his words. In the second place, the assertion he makes may be so improbable, or even obviously untrue, that men are compelled to reject it. Or, in the third place, though the life of the witness may be without fault, and his assertion be supported by such evidence or reasoning as makes it credible, yet the prejudice or evil lives of those to whom the truth is preached may be so great as to lead them to reject it. In these words Christ refers to these principles of moral evidence and declares that He is without sin, and appeals to His hearers to support His claim to be heard on that ground, *Which of you convinceth me of sin?* As, moreover, what He says is *the truth*, if they continue to reject His words, it can only be because those to whom He was speaking were *not of God*, were sinners.² It was not sin then in the Teacher, it was not because His words were untrue, but because those who heard were *not of God* that they turned from Him. Toletus.

*Which of you convinceth me of sin?*³ is a bold speech, and

¹ "Here the Epistle and Gospel accord. Our High Priest was without spot, saith Paul [Heb. ix. 14]; *Which of you convinceth Me of sin?* saith Christ; and both are fit for Passion Sunday."—*Dean Boys*.

² "Hic locus de vita irreprehensibili confirmativus est prioris sententiæ de doctrina quam à totius vitæ moribus confirmat. Unde licebit ad hunc mo-

dum argumentari: omnis vera doctrina moribus confirmata, est suscipienda: Doctrina Christi est vera et vitæ moribus confirmata: Ergo à Judæis erat suscipienda. Rursus, Nemo poterat Christum arguere de peccato: Ergo Christus veritatem loquebatur. Ergo ejus doctrina vera et certa erat."—*Guillaud*.

³ Though ἀμαρτία is usually taken

such as none but our Blessed Lord could have used. He alone of the sons of men, who was more than a *son of man*, could with confidence challenge any accuser to point out the least trace of sin in His life, or of error in the doctrines which He taught. He indeed *knew no sin*—

Origen.
2 Cor. v. 21.

(1) Because His human nature was from the first moment of its conception united to the Divine.

Luca Brug.

(2) Because His human soul, which directed the actions of the body, could be deceived by no temptation, since it was blessed and illumined by the Light to which it was united. In Him was neither trace of sin without, nor taint of sin within—a truth which the red heifer of the Mosaic Law was intended to teach, since this was to be not only *without spot*, but also one *upon which never came yoke*; which had neither inward impurity nor outward token of sin.

Numb. xix. 2.
Barradius.

Thus could Jesus Christ be our Mediator, and as a great High Priest put away the sins of the people, which the priests of old could not. He alone was sinless, they as sinners needed themselves to be cleansed from sin. And it was necessary that He should thus be free from all sin, whether actual or original, because—

Ferus in
Johan.

(1) He is the fountain in which all are to be washed; but if He had been Himself tainted with sin, He could not have been a means of cleansing any, but must have communicated to man that same taint.

Rev. vii. 14.
Fonseca.

(2) He is the Judge of all, and must needs have been always free from sin; for he who sins and yet judges at the same time condemns himself.

Rom. ii. 1.

In like manner would He have all His ministers and stewards to be sinless and irreproachable in the sight of men, and shake off the least dust which they have contracted in their commerce with the world—the least mark of the least sin, lest the ministers of God should themselves be hindrances to the sinner's repentance. The priest who went in and out of the Jewish sanctuary was bidden to hang bells upon his garments that all might observe him¹—that is, that his *right-*

Rupertus.

in the sense of sin, yet many commentators, such as Origen, Cyril, Schmid, Beausobre, Bengel, Kuinoel, and others, have preferred to translate it by "error." Regard, however, to the force of the argument seems to necessitate our understanding it in the ordinary sense of "sin."

¹ "In this temple there was a vessel of brass, a very fair one, out of which there ran a conduit pipe of water, and was without adorned with those look-

ing-glasses which women that repented them of their sins had offered, who, forsaking the world, had consecrated themselves to God; to the end that the priests which did enter to offer sacrifices should wash themselves in that water and behold themselves in those glasses; and it was God's intent and purpose (according to Philo) that they should place no less care in the cleanness of their life, for to offer sacrifices there, than those women did

eousness might be seen and acknowledged in all his outward actions; and Christ would not have the priests of the new testament less careful to be examples to the flock than the priests of the old law.¹

Rev. xix. 8.

And if I say the truth, why do ye not believe Me? Our Lord had before this declared His freedom from sin, here He asserts the absence of all error and untruth from His teaching. He had declared that He was one with the Father—Essential Truth—the *Way and the Truth and the Life*; here He draws out the consequence of this, asserting that He who is the Truth is true in His doctrines, promises, and miracles: for these latter are but the true manifestations of His own words of truth. Then, turning to His accusers, He asks them *why* it was, since He was both sinless in person and true in doctrine, that they did *not believe* in Him? Many of them believed, indeed, in the Saviour as a worker of miracles, which they saw, though some of them attributed these to Satan, and almost all rejected His doctrines, which were too holy and spiritual for them. Such a belief, however, is not a belief in Christ as the Christ.

Corn. à Lap.

John x. 30.

John xiv. 6.

Hugo de S.
Charo.
A'o. Magnus.

Toletus.

Royard.

Origen.

In this discourse of our Great Teacher we have three rules laid down by which the truth or falsehood of a doctrine may be judged—

(1) The chief and surest of all tests of truth, without which all other tests are useless, is its accordance with Holy Scripture.

(2) After this, the testimony of miracles.

(3) The holiness of the teacher's life. This is the sum of Christ's arguments to the unbelievers of His day: My doctrines are true, for they are such as the prophets of old taught;—My works attest my claim to be the Messiah;—*Which of you convinceth me of sin?*

Ferus in
Johan.

(47) *He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*

John i. 37;
v. 38; x.
26, 27.
1 John iv. 6.

Christ here tells the Jews what was their real reason for rejecting Him, what the hindrance which prevented their

in appearing good to the world: beholding in those glasses the least spot or mark in the face."—*Fonseca's Devout Contemplations.*

¹ "Tous les pasteurs doivent pouvoir dire aux peuples qui leur sont confiés: *Qui de vous me convaincra de péché?* . . . La vie prêche aussi bien que les

paroles; et l'impression de ce qui y paraît, ou y a paru, est toujours beaucoup plus vive que celle qui n'est formée que par les discours. On parle par rapport à ce qu'on veut persuader aux autres; mais on vit par rapport à ce qu'on aime, et l'on aime ce que l'on juge de meilleur pour soi."—*Nicole.*

receiving Him and the truth which He declared. It was the sinfulness of their hearts, the darkness of error, which hid the truth from their eyes.

Toletus.

All are from God by nature; and so it may be said of sinners, that they are both from God and not of Him—from Him by nature, separate from Him through sin. He, however, who is from God as from a Father, being God's son, not as born of *blood*, nor of the *will of the flesh*, nor of the *will of man*, but of God,¹ imitates Him, and obeys Him as a loving child. Such an one does not merely *hear* with his ears, but when convinced of sin, acknowledges his sinfulness and seeks forgiveness from God, whilst with the whole strength which God gives he strives to obey Him more perfectly for the time to come.

Augustine.

Bengel.

John i. 13.

Chemnitz.

Our Blessed Lord speaks of those who are led by and strive to imitate God as of *God*; not, that is, of the substance of God, but of His family: as elsewhere He had said, *Ye are of your father the devil*; not, that is, of the substance of Satan, but servants and imitators of the Evil One: and as afterwards He declared to Pilate, *Every one that is of the truth heareth my voice*; not, that is, that such an one is the child of truth, but the lover and the doer of truth.² Those to whom He now spake followed the guidance and listened to the suggestions of Satan, and refused obedience to the commands of God; and this they did not from necessity, but of their own deliberate and evil will:—neither predestined to evil, nor elected to wrath, but wilfully rejecting the counsels of God. Of these, however, many, though they refused to listen to Christ whilst He taught upon earth, after His death on the cross were drawn to Him by the preaching of the apostles.

John viii. 44.

John xviii.

87.

Barradius.

Corn. & Lap.

But since our Lord speaks not merely of a hearing with the ears of the body, let each of us who would understand and obey God's words ask himself whether he is really listening to them, and hearing them with his whole heart. As there are three kinds of ground which reject or destroy the good seed, so are there three classes of sinners—

(1) There are those who do not deign to hear God's

¹ "Non natura sed fide, non ore sed amore."—*Ludolph.*

"Qui ex Deo est, id est, qui renatus est et Spiritum Dei habet, audit verba Dei, id est, verbis meis (qui sum Filius Dei) credit."—*Guillaud.*

² "Esse ex Deo, non significat, ex Dei natura originem traxisse, aut natum esse, uti Heraclionitæ ac Ma-

nichæi olim somniabant; neque prædestinatum esse. Verum ex Deo, esse, est in gratia ac amicitia Dei existere, ac Dei spiritu, ex quo et filii Dei nominamur, præditum esse [Rom. viii. 14, Joan. i. 13]."—*Fran. Coster.*

"Qui ex Deo est secundum affectum verba Dei audit, id est, suscipit."—*Cajetan.*

words even with the outward ears, who turn away from them, or are utterly indifferent to His teaching.

(2) There are others who do indeed hear His words, but do not embrace them with their hearts.

(3) There are those who receive God's words readily, *with joy*—are touched by them even to tears, but afterwards forget them and go back to sin, and therefore cannot in any true sense be said to hear the word of God, since they do not obey His commands.

Gregory

(48) *Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil?*

Matt. x. 25.
John vii. 20;
viii. 52; x.
20.

Our Lord had told them they were not of God, and they hasten in their blindness to prove the truth of this charge by railing and blasphemy, by calling Him a Samaritan, and saying that He was possessed by *a devil*. *A Samaritan*. It would seem that this reproach was one which the Jews commonly applied to the Messiah. They are not alluding to any particular instance in which they made use of this calumny; rather they ask, whether what they were continually saying of Him is *not well*. Let us remark the absence of all invective on the part of the Evangelist. Words of wrong and blasphemy against our Lord are passed by without record, unless, as in this case, they occur in the midst of passages cited for another reason. He passed them by in silence; and the Holy Spirit guided the writers of the Gospel history in preserving the same silence. This charge, *Thou art a Samaritan*, was one of intensest reproach amongst the Jews, and was often used as the expression of the utmost rage or contempt.¹ But in this charge brought against Christ there seems special reference not only to the despised estate of the Samaritans, but also to their errors in matters of faith. He was *a Samaritan*, not only one worthy of the contempt of a Jew, but one whose declaration on a matter of faith was unworthy of regard, inasmuch as He was a heretic. The charge has reference—

Cyril.

Corn. & Lap.

Olshausen.

(1) To the fact that He followed not the traditions of the elders, which constituted in the minds of the people the essence of religion.²

Barradius.

¹ Thus, "Jevamoth, fol. 47. 1. R. Nachman fil. Isaaci ad ejusmodi hominem sic dixit: Ad verba tua quod adinet, Samaritanus es, cujus testimonium apud nos non valet."—*Schoettgen, Hor. Heb. et Talmud*.

² "Vocabant eum Samaritanum, inquit Euthymius, utpote non exactè servantem legem, sicut illis videbatur, neque traditiones seniorum: tales siquidem erant Samaritani."—*Luca Bruggensis*.

John iv. 39, 40. (2) Because He held intercourse with the Samaritans, had preached to them, and had been received by them.

Luke xvii. 16. (3) Because in one of His recorded parables, as doubtless in others, He commended one of this nation for his charity, and held him up as an example to His Jewish hearers.

Luke x. 33.
Alb. Magnus.

(4) Because, as the Samaritans mingled their Gentile traditions with the law of Moses, so our Blessed Lord, in expounding the law, had drawn out its spiritual meaning, which was as alien to the teaching of the Scribes and Pharisees as the traditions of the Samaritans.

Corn. & Lap.

(5) There may have been also special reference to the circumstance, that Nazareth, where He had been brought up, was nigh to the country of the Samaritans.

Stier.

By the first term of reproach, *a Samaritan*, they declared He had no interest in any promise made by God to Israel; in the second, *Thou hast a devil*, they denied He had fellowship with the God of Israel. He had a *devil*—

Luke xi. 15.

(1) Because, as they said, He did His miracles by the power of *Beelzebub, the chief of the devils*.

John v. 18;
x. 30.
Cyril.
Infra, v. 50.

(2) Because, as the devil attempted to make himself equal with God, so Christ declared Himself equal to and *one* with the Father. This seems the meaning of the accusation, which the Saviour repels in the words which follow: I am not like Satan, for *I seek not mine own glory*.

John x. 20.
Corn. & Lap.

(3) The seeming folly of His words and pretensions was another reason for attributing His actions to the Evil Spirit. *He hath a devil, and is mad; why hear ye Him?*

Acts vi. 15.

Our Lord's reasoning and the proofs to which He appeals, namely, the truth of His words in their accordance with Old Testament doctrine and history, and the sinlessness of His life, would have been sufficient to convince every honest gainsayer. Here, however, those who heard Him, only the more boldly blaspheme. This is ever the case with man; wilful resistance to truth only leads to deeper blasphemy; and this again increases in intensity in proportion to the clearness of the proof of the truths which are resisted. When sinners cannot charge God's saints with sin or untruth, they oftentimes do as the Jews did to Christ, rail at them,¹ and vent their evil passions in names of reproach at the religion they profess; making the declaration of the truth itself an occasion of intenser blasphemy. Thus, when St. Stephen stood before the council, though *all that sat in the council, looking stedfastly on him, saw his face as it had*

¹ "Cum veritatem proclamas, constantia ac patientia te circumcingere. Constantia ne ab illa retrocedas, pati-

entia ut pro illa multa patiaris."—Cassiodorus.

been the face of an angel, yet, as these men did to Christ, so the persecutors of Stephen gnashed upon him with their teeth, and stopped their ears, as though the truth he spake was blasphemy, and cast him out of the city, and stoned him, as before they sought to stone his Divine Master.

Acts vii. 54,
57.

Sylveira.

(49) *Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour Me.*¹ (50) *And I seek not mine own glory: there is one that seeketh and judgeth.*

John v. 23,
41; vii. 18.

To the first accusation, *thou art a Samaritan*, our Lord made no reply—

(1) It was a personal accusation which did not concern His life and doctrine, and He passes it by. One mark of His sinlessness is the absence here and elsewhere of anger at personal slights. It is the mark of a mind enfeebled and effeminate through sin not to bear personal affronts, as it is the mark of a wounded and unsound body to shrink from the touch.²

(2) Since He came to break down the wall of separation between Jew and Gentile, He would not, by replying to this charge, sanction the contempt of the Jews for the Samaritans, a people called to salvation equally with themselves.

Stapleton.

Stier.
Origen.

(3) He passes over this charge, it may be in tenderness to the Samaritans, of whom many believed on Him

John iv. 39,
41.

When Christ would teach those who flocked around Him, and sought to abate their pride, which was one cause of their blindness of heart, we find Him at times using roughness; now, when He suffered rebuke, He answers with great mildness, leaving us a lesson to be strict and uncompromising in everything that concerns God, whilst indifferent to all things that merely regard ourselves.³ *I have not a devil*, He says. None of us are free from having a devil, for all sin comes from him; so that here we have a declaration of the perfect

Lampe.

Chrysostom.

Origen.

¹ "Nota emphasin in *me* et *vos*. Nempe *vos* qui debebatis honorare præ aliis, inonorastis *me*, semper beneficium vobis, quos exemplo et verbo instruxi. Simili modo apud Michæam, Israelitas alloquitur Deus. *Popule meus, quid feci tibi, aut quid molestus fui tibi? responde mihi. Quia eduخي te de terra Egypti et de domo servitutis liberavi te* [Mich. vi. 3, 4]."—*Fran. Coster*.

² "Hinc discant Ecclesiæ Ministri personales et vagas injurias spernere; ab iis vero calumniis quæ ministerio

suo officere possunt, in spiritu caritatis et mansuetudinis se purgare, ut non vituperetur sacrum ministerium. Illis enim necessaria est bona vita; Ecclesiæ vero bona eorum fama."—*Natalis Alexander*.

³ "Ipse in Evangelio clara voce ait: *Discite à me; animo enim miti sum et humili. Suavitas morum et mansuetudo nos amabiles hominibus, et Christo simillimos facit.*" — *Ludov. Granat*.

sinlessness of the Son of Man. He, and He only, never had a devil. Again, His words reach beyond this ; I cannot, He says, do these things by the power and assistance of Satan, for I honour my Father, who is the enemy of Satan :—

Barradius.

(1) *I honour my Father* by holiness of life, free, as even you must confess that it is, from all sin ; for *which of you convinceth me of sin ?*

(2) I honour Him by condemning the works of the devil—murder, lying, and the other sins which are his special works.

(3) I honour Him by not attempting to do what Satan is striving to do in seeking to usurp to himself the *glory* which belongs to the Father. Our Lord's argument to those who blasphemed Him is : No one who has a devil can honour God, but on the other hand dishonours Him ; but *I honour my Father*—God : therefore *I have not a devil*.

Sylveira.

I seek not mine own glory. He came in deep abasement, hiding the glory He had before the beginning of creation with the Father. He came instead thereof to endure the scorn of man, not seeking glory in this life, though He received it through the sufferings which man heaped upon Him. In this reply of the Head of the Church, His ministers have the model which they are to imitate.¹ Let them beware of being angry at personal neglect, and under pretext of zeal for God's glory and care for the honour of His ministry, forget the pattern of meekness He has given them. It is sufficient for them that they repel calumny with a Christian and sacerdotal calmness ; a blameless life and prudence of conduct will do the rest.

Ps. cx. 7.
Barradius.

Nat. Alex.

There is one that seeketh and judgeth. These words refer not to the public and final judgment which the Father has committed unto the Son, but to that daily and secret work of God by which He notes and judges all who neglect, blaspheme, and revile the Son, according to the threatening which Moses was commanded to declare to them : *Whosoever will not hearken unto my words which he shall speak in my name, I will require it.* This God the Father did ; since the overthrow of the nation of the Jews, and the banishment of the children of Abraham from the land of Canaan, is the consequence and punishment of their sin.

John v. 22.

Corn. à Lap.

Deut. xviii.
19.Hugo de S.
Charo.

¹ "Salvatoris nostri humilitatem imitemur : Qui cum in forma Dei esset, exinanivit semetipsum formam servi accipiens [Phil. ii. 6, 7] : gloriam propriam ne quæramus ; cum lacessimur convitiis, maledictis, calumniis, Deo serviamus per infamiam et bonam famam : sacrificium gloriæ nostræ offeramus

Illi per Filium Ejus Dominum nostrum Jesum Christum, qui crucem pro nobis sustinuit, et in ea mori dignatus est, confusione contempta. Injurias apud Ipsum deponamus, qui gloriæ nostræ et honoris curam habebit. *Est qui quærat et judicet.*"—Natalis Alexander.

(51) *Verily, verily, I say unto you, If a man keep my saying, he shall never see death.*

John iii. 16;
v. 24; vi.
40, 47; xi.
26.

Verily, verily. Truly, I who am the Truth have said, and have declared by an oath, which is *immutable*, that whosoever has not only faith to comprehend my words, but also retains them and walks before me blameless in the purity of his life, *shall never see death.* Whoever, that is, shall keep within himself the living and Eternal Word, Christ Jesus, such an one has the seed of true and eternal life, and shall not see eternal death. And this word *keep*, to which our Lord has affixed the promise, that whosoever keepeth His sayings shall never see death, implies more than *hearing*, which He had just spoken of. It is something more excellent than the knowledge of God, which a man may have, and afterwards lose utterly. It means to do the works, to fulfil the will, and *bring forth fruit with patience*—to keep the grace God has given him unimpaired unto the end.¹

Heb. vi. 18.

Chrysostom.

Stier.
Coster.

Luke viii. 15.
Coster.

Death, when spoken of in Scripture, has a threefold meaning:—

(1) Death is the separation of the soul and the body. This is what happens to all men; not that this is really to be called death, since the separation is but for a time, and he who is in Christ rather desires than fears it.

Philip. i. 21,
23.

(2) The death caused by our sin, which is the separation of the soul from God; from this we are delivered by the power of Christ within us.

(3) Eternal death, the abiding separation of the soul from God. This is the only true and lasting death, since physical death is but a passage to eternal life or eternal death. *This is the second death* spoken of by St. John, and that which is here meant. He spake of that spiritual death which is the separation of the soul from God; they understood Him to refer to corporeal death, which is but the temporary separation of the soul from the body. In all things their carnal mind interpreted the words of the Spirit to refer to material things

Augustine.

Rev. xx. 14.

Chemnitz.

¹ "Amen, amen, inquit, dico vobis, quisquis sermonem meum non simpliciter audierit, sed auditum etiam servaverit, obtemperando ei, non videbit, hoc est, non experietur, nec sentiet mortem in æternum, quia ab æterna morte erit liber, et mors corporis ei mors non erit, sed somnus et migratio. Somnus, quoad corpus aliquando excitandum: migratio, quoad animam

fælicius in altero seculo victuram. Circa quæ verba notandum, idem jam à Domino promitti servantibus sermonem ejus, quod supra promisit manducantibus carnem ejus, ut intelligamus verbum Dei æquari hac in parte eucharistiæ. Utrumque enim est panis mentem hominis nutriens et vivificans."

—Jansen Gandavensis.

—a material kingdom, material glory, and in this instance material death.

Zech. i. 5.
Heb. xi. 13.

(52) *Then said the Jews unto Him, Now we know that Thou hast a devil.¹ Abraham is dead, and the prophets; and Thou sayest, If a man keep my saying, he shall never taste of death.* (53) *Art Thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou Thyself?*²

John iv. 12.

Alb. Magnus.

Now, that is, by this speech of Thine, we know Thou hast a devil; from the madness and the folly of Thy speech, as well as from Thy presumption. These—Abraham and the prophets—kept God's sayings, and died, and Thou sayest, *If a man keep my sayings*, he shall not taste of death. Yet there is another thing to be noted in their speech; our Blessed Lord had spoken of not seeing death, they speak of not tasting death, showing that they could not raise their minds above the physical consequences of death; they think immediately of corporeal pains and bitterness, of that death of which He was not speaking.

Luca Brug.

Stier.

John iii. 27;
v. 31, 41;
xvi. 14;
xvii. 5.
Acts iii. 13.
John vii. 28,
29.

(54) *Jesus answered, If I honour Myself, my honour is nothing:³ it is my Father that honoureth Me; of whom ye say, that He is your God: (55) yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying.⁴*

¹ "Disce hic, ô Religiose, ô prædicator, ô Christiane, à Christo tuo pro bono opere recipere calumnias, pro beneficiis maledictiones et maleficia, disce etiam ingratis benefacere: Christus enim assidue Judæos docens, sanans, à dæmonibus liberans, ab eis contumelias et probra sibi illata benignè sustinuit, pro beneficiis ingratitude, pro miraculis blasphemias, pro doctrina irrisiones et reprehensiones recepit, et tamen ingratis benefacere non destitit. Hæc est apex patientiæ et charitatis."—*Corn. à Lapide*.

² "*Quem Te ipsum facis? Domine Angelorum, Rex creaturarum, Conditor omnium quomodo facis Te verem et non hominem, opprobrium hominum et abjectionem plebis? Do-*

mine Jesu; quem Tu Te! quem ego me! Tu humilem, ego superbum, Tu tamen gloriosus, cum ego ex me sim inglorius; et peccato vilior flam. Humiliaris Tu, ut ego erigerer, superbio ego, et deprimor. Hæc cogita, ut actis humiliati Christi gratiis, eandem imiteris, ac cum ea postmodum exalteris."—*Fran. Coster*.

³ "*Gloria mea nihil est, inanis est, vana, falsa, ac mendax est, si quid mihi attribuum præter veritatem. Non est vera gloria, sed tantum similitudo et inanis imago gloriæ, adeoque ignominia est coram Deo.*"—*Luca Brugensis*.

⁴ "*οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ ἤκουω. I know Him and keep His saying.* First He saith, *I know*; then afterwards, *I keep*; for He is the Son.

He honours himself who seizes the honour belonging to another, and appropriates it to himself, ascribing to himself that which he has not by nature. This Satan did. Such an act our Lord denies He has ever done, asserting here that in claiming equality and oneness with His Father, in the declaration of the eternity of His person; and in proclaiming Himself the Judge of mankind, *the Way, the Truth, and the Life*, He is not honouring Himself, nor taking to Himself any glory or prerogative that is not His, but only claiming that which cannot be separated from Him. To show that this is so, He appeals to the witness His Father had given Him in Holy Scripture, and the signs and miracles by which He honoured that nature the Son had assumed in the womb of the Blessed Virgin.¹ Thus by angels at His birth, by the star seen in the East, by the voice at His baptism proclaiming Him His *well-beloved Son*, on the Mount of Transfiguration, as afterwards at His passion, in His Resurrection, and Ascension, His Father honoured Him, and to this testimony of the Almighty Father the Eternal Son here appeals.

Ferus in
Johan.

John xiv. 6.

Matt. iii. 17.

Matt. xvii. 5.

Hugo de S.
Charo.

The Father, who honoured Christ during His life, is the same God who revealed Himself to Israel of old, and still reveals Himself to Christians through that *well-beloved Son* whom He *honoureth*. Thus are the Old and New Testaments harmonized as the revelation of the same God. He who is unchanging could not have revealed Himself in old times other than He does in after time. The Old Testament is, therefore, not a collection of Jewish records merely, but the manifestation of the unchanging will of God, the same in all places and at all times. The revelation God has there made is one with that made in the New Testament.

Coster.
Stier.

The Jews believed they alone possessed any true knowledge of God; on the contrary, our Lord tells them, *Ye have not known Him*. Compared with Himself they knew Him not, since they had never seen Him. More than this, however, is meant by the words of Christ, they knew not the Father—

Augustine.

(1) They knew Him not in His majesty, His infinity, His mercifulness, since they conceived of Him only after a low and material idea.

(2) They knew Him as Maker of the world, not as the

But believers, under His direction, *keep the word*, and so acquire knowledge (John vii. 17).—Bengel.

¹ "Si ego, scilicet solus, glorifico meipsum idest attribui mihi gloriam, quam Pater mihi non attribuat gloria

mea nihil est. Videtur quod dicatur de Christo secundum quod homo: nam quicumque attribuit sibi gloriam quam non habet à Deo, gloria illa est falsa."
—Th. Aquinas.

Almighty *Father* of man; they saw in Him only their God, and refused to think of Him as God of the human race.

Royard.

Cajetan.

Chrysostom.
Theophylact.
Bede.

(3) They knew Him not as He is, one in essence though three in person; as the Eternal *Father*, by whom the Eternal Son was begotten, and from whom proceeds the Sanctifying and Eternal Spirit. Hence their blindness to the meaning of the words of Christ and rejection of Him as the Messiah.

Euthymius.

Barradius.

(4) They knew Him not by means of obedience to His laws, without which there can be no real knowledge of the Father. Although their faith came from God, and was based upon His revelation of Himself, their works were from Satan, and thus they proved they knew not God who is One in His nature and in His works. Thus were they *liars*, not because they said He had a devil, which is not the meaning here, but because they asserted they knew God whilst every action of theirs declared they had no true knowledge of Him.

Corn. & Lap.

But our Blessed Lord adds, *I know Him*. He knew Him¹—

Ferus in
Johan.
Corn. & Lap.

(1) As being Himself God, the same in substance and nature with the Father, dwelling from eternity with the Father, and beholding Him as He is in His essential Godhead.

Luca Brug.

(2) As the man Christ Jesus He knew Him, since He had the knowledge of Divine things by impartation from the Father.

Ferus in
Johan.

Bengel.

(3) As man He knew Him through His perfect obedience to the will of the Father, and doing all things well pleasing in the sight of the Eternal Father. We also, if we would receive and retain God in our thoughts, and come to the knowledge of Him, must receive and *keep His saying*.²

¹ “*οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν*. He had lately said, *οὐκ ἐγνώκατε* now He says, not *ἐγνώκα*, but *οἶδα ἐγνώκα* implies in some degree a beginning to know: but the Son's knowledge of the Father is not such as admits of beginning or increase, it is ‘eternal.’”—*Bengel*.

Introit for
5th Sun-
day in
Lent, Ps.
xliii. 1.
² “As the Gospel for the *Judica me Deus* Sunday in Passion time, this whole colloquy of our Blessed Lord furnishes an inexhaustible text. Suffer thyself to be reviled! If the charge have any ground of truth in *thee*, who art not without sin, aggravate not thy sin by reviling again, by denying the truth in the slightest degree before God, or by permitting thy love to fail before

another's wrath. Seek not *thine own* honour; else may thy God seek out thy disgrace, and judge thee as thou deservest. But on the other hand, sin not by denial of the truth which thou knowest before God. Recede in everything which concerns thine own person, but in nothing which affects thy God. Keep silence, instead of justifying thyself, in every case in which absolutely no more is involved than—thine own honour. But where the truth is concerned, and the bearing testimony against the liars for their own salvation, let not thy mouth be stopped, and let not thine heart be led astray: speak out until they take up stones, with the same meekness and firmness combined as thy Lord's.”—*Stier*.

(56) *Your father Abraham rejoiced to see my day: and he saw it, and was glad.*

Luke x. 24.
Rom. iv. 18—
22.
Gal. iii. 8, 16.
Heb. xi. 13.

Though they boasted of being the children of Abraham, yet our Lord shows their opposition to him whom they looked upon as their father. Abraham, He tells them, rejoiced to see His day, whilst they, living in the light of that day, rejected Him, preferring darkness, and refusing to rejoice for that which was a cause of joy to their father Abraham. The day Christ speaks of is the time of His Incarnation, the period of His dwelling on earth. He says *day*, not *days*, because when He, the True Light, came into the world, that Light of His made it perfect day, and so long as He remained there was no ceasing of the light; it was one *day*. This day Abraham saw at a distance in the promise of type and prophecy. Before the days of our Lord's Incarnation He came to Abraham at Mamre; and the ram caught in the thicket, and offered up in place of Isaac, was a promise and type of the *day* of Christ. But Abraham rejoiced not at the prospect merely of the *day* which should come, *He saw it, and was glad* with the reality.¹ This is Christ's denial of the assertion of the Jews that Abraham *is dead*. Not dead, He says, since he has seen this day of my Incarnation, and that at which he rejoiced when it was promised and whilst it was afar off, he has been made *glad* by seeing. He has not been merely told of it by angels who minister to God's saints whether in the flesh or in the unseen world; it is not that the aged Simeon and the waiting Anna have merely told him of that which they saw with their bodily eyes before they departed in peace, but he himself has seen it from his abode in bliss, from the place of departed spirits; being conscious of the coming of the promised Seed into the world, whether this knowledge was granted to him by the special gift of God, or he knew it by virtue of the power which departed spirits possess.

Rupertus.

Corn. à Lap.
Maldonatus.

Stier.

Barradius.

Corn. à Lap.

Luca Brug.
Jans. Gand.

Tirinus.

Maldonatus.

The seeing here spoken of is clearly distinct from the re-

¹ "Bengel rightly explains it: *gestivit cum desiderio*. 'Αγαλλίασαι indeed means only rejoicing: but the idea of longing is imparted to it by its connection with *ἴνα*. The words describe Abraham's hearty desire and longing for the revelation of the day of Christ; and that which follows describes the gratification of that longing."—*Hengstenberg*. "Exultatio hæc est summum gaudium et desiderium,

quod præ magnitudine intra animum contineri non potest, sed quibusdam corporis motibus et gesticulationibus exprimitur. Merito autem Abraham gestivit et animo ac corpore desiderium concepit, quia de corpore et carne ejus Filius Dei sumpturus erat carnem, quem ille tunc fide constantissima complectebatur et vehementissima dilectione prosequabatur."—*Toletus in Joannem*.

Stier.

joining which he had whilst yet in the flesh. *He rejoiced*, then, at God's promise, which he knew, so strong was his faith, God would surely perform; he *was glad* at the sight which from the unseen world he was permitted to behold. The appearance of Moses and Elijah at the transfiguration of our Blessed Lord, is one proof amongst others that the saints who have departed from the world hold intercourse with Christ, and are *glad* because of His presence upon earth.

Exod. iii. 14.
Isa. xliii. 13.
John xvi. 27;
xvii. 5, 24.
Col. i. 17.
Rev. i. 8.

(57) *Then said the Jews unto Him, Thou art not yet fifty years old,¹ and hast Thou seen Abraham?*
(58) *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

Maldonatus.

Barradius.

Corn. & Lap.

Exod. iii. 14.

Titelmann.

Our Saviour had before spoken of Himself as very man, as incarnate, and the time of His abode upon earth as His *day*. Here He speaks to them of the other truth of His nature—He is also Divine; THE I AM. As man He was after Abraham, since He came into the world long after the death of the patriarch; but He was more than man—the very and Eternal God. Thus He was before all, for *in the beginning* of all things He already was. Let us note He does not say, I began to be before Abraham began to be, but He says, *before Abraham began to be, I AM,*² the self-existent God. For this is the very name by which God willed to be known—I AM THAT I AM,³—the Eternal Word by the use of this name signifying His immutable essence and infinite eternity, according to which it cannot properly be said that He was, or that He will be, but that He is from the first, and will be for ever, the present God. Nor can the force of this word be evaded, as some who have denied His Divinity would evade it, by interpreting it to mean that in the eternal purpose and decrees of the Father He was before Abraham; since the birth of Abraham must

¹ "Apply these words to the superannuating the Levites, Numb. iv. 3, and we shall find no need of those knots and difficulties wherewith some have puzzled themselves. *Thou art not yet fifty years old*, that is, *Thou art not yet come to the common years of superannuation: and dost Thou talk that Thou hast seen Abraham?*"—*Lightfoot, Hor. Heb. et Talmud.*

² "Antequam nasceretur Abraham Ego sum."—*Erasmus.*

"Treuli, treuli, I saye to you, bifoze that Abraham was maad, I am."—*Wyclif's Translation of the New Testament.* (Oxford, 1850.)

³ "Ego Sum, qui Sum. Nos sumus qui non sumus: nihil ex nobis sumus, quicquid sumus, ab Eo sumus Qui est. Unde illud Pauli ad Galat. vi. 3, *Si quis existimat se aliquid esse, cum nihil sit, ipse se seducit.* Nihil sumus et aliquid sumus, aliquid ex Deo, nihil sumus ex nobis. Deus solus est Qui est."—*Barradius.*

in the mind of God have been coeval with the birth of every other creature. The Jews understood it to be, as in truth it must be understood as a claim to be Divine, Eternal, of One substance with the Father; hence they took up stones to cast at Him, as one guilty of blasphemy in making Himself thus equal to the Father.¹

Whitby.

I AM, ἐγὼ εἰμι. Christ existed from all eternity, the Eternal Word, the uncreated Wisdom of the Father. He came into the world and gave Himself for us by the act of His incarnation. In the fulness of time He came to be our Redeemer. Being born for us, He became our fellow-man, our brother; eating with us, during His life, He gave Himself at the end to be our food; dying for us, He gave Himself to be our ransom; reigning over us and in us, He gives Himself to be our eternal and great reward.

Nat. Alex.

(59) *Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the Temple.*

Luke iv. 30.
John x. 31,
39; xi. 8.

The punishment appointed by the law for blasphemy was death by stoning. Hence the Jews, knowing that eternity belonged only to God, and that by this word, I AM, Christ claimed to be the Eternal One, but, as our Lord Himself said, not knowing God, they sought to put Him to death for blasphemy. And yet at the moment these men were denying that He was God He gave them an instance of His Divine power; whilst still in the midst of them, and they raging around to destroy Him—He *hid Himself* from them; not by betaking Himself to a hiding-place, but by ceasing to be visible to their eyes. In this act He not only proved Himself to possess Divine power, but showed His unwearied patience with them by hiding Himself from their rage rather than escaping by the exercise of power over them.³ He

Lev. xxiv. 16.

Alb. Magnus.

Maldonatus.

Bengel,

Hugo de S.
Charo.

¹ "*Antequam Abraham fieret. Intellige, fieret ad humanam facturam, Sum verò, ad divinam pertinere substantiam. Fieret, quia creatura est Abraham. Non dixit, antequam Abraham esset, Ego eram: sed, antequam Abraham fieret, qui nisi per Me non fieret, Ego sum. Neque hoc dixit, Antequam Abraham fieret, Ego factus sum. In principio enim fecit Deus cælum et terram: nam in principio erat Verbum. Antequam fieret Abraham, Ego sum. Agnoscite Creatorem, discernite creaturam. Qui loquebatur, semen Abrahæ factus erat; et ut Abraham fieret, ante Abraham Ipse erat.*"
—*St. Augustine.*

² "Where did they at once obtain these stones? An idle and petty question this, which, however, as it has been put, may be answered out of Joseph. Antiq. xx. 8, where the building of the Temple is recorded as going on in the time of Christ, and Antiq. xvii. 9, where an instance of stoning in the Temple is narrated. Stones with which the visible Temple was being built are to be cast at the Corner-stone of the old and new Covenant."—*Stier.* "Homines duri ad dueros cucurrere lapides."—*Barradius.*

³ "*Exivit, ut furori cederet; ut tu discas ignem non fodere.*"—*Avancinus.*

"One of God's great mercies is to

was, indeed, still present with them, though *their eyes were holden* that they saw Him not; just as now, when evil affections take possession of our soul, as anger and rage had possession of these Jews, He hides Himself, and if we persist in our sins, goes out of the temple of our hearts.

Faber Stap.

Then took they up stones. Instruments of wrong abound, and are at hand when evil men are given over to work wickedness; and when the instruments and means of sinning fail, God is in mercy hindering us, and striving with us. So utterly given over were these men to their evil hearts, and so completely were they in subjection to the spirit of wickedness to which they attributed the works of Christ, that even the sacredness of that holy place in which it was not lawful to shed the blood of man was no hindrance to the rage which possessed them.¹

Sy.veira.

Augustine.

Gregory.

As a man Christ flies from these stones, to the condemnation of the sinners themselves. Woe to those hearts of stone from which God still flies! For what does our Blessed Lord mean by this hiding of Himself but that the truth is hidden from those who despise His words? The truth flies at all times from an angry spirit.

Quesnel.

Barradius.

He went out of the Temple. The sacrifices there offered were for the Jews. But He came, a sacrifice not for the sins of the Jews only, but for those of the whole world. He required a new altar and a new place of sacrifice. Not in the Temple could He be fittingly offered up, but before the whole world. The Jewish people sought there to put Him to death, but He who was the Lord of life and of death willed not to die there, nor at that time, and therefore hid Himself from their sight. At another time, in another place, and by other means, for the fulfilment of prophecy, He offered Himself to death, since He came to die. The anger of man could neither hasten nor alter that which He by His omnipotence had predetermined. It was His will to die at the passover, not at this time; not in the Temple, but on Calvary; not by stoning, but on the cross.

He *went*, and at His departure the holy city and temple of God fell, for He alone animated that city and temple.

fly from a sinner, that He may not be bound suddenly to destroy him. For albeit God be always present, yet it is His exceeding great mercy now and then not to be present. For there is no compatibility with His Divine presence and our shamelessness and looseness of life."—*Fonseca's Devout Contemplations* (Eng. Trans.).

à peccato detineri, instar Phariseorum, qui Christum in templo calumniantur, et lapidibus volunt obruere. Interdum diabolus in templo plus tentat, quam alibi: ut illic homines de aliis detraherent, impudicos oculos circumferant, venerea cogitent, ab oratione, aut concione avertuntur." — *Fran. Custer.*

¹ "Disce malos nulla loci sanctitate

The sacrifice ceased, for the great archetypal sacrifice had come to offer up Himself. Thus, because of the sins of the Jews, their house was left unto them *desolate*. *He went out of the Temple*, but in going out manifested His power, for He went *through the midst of them and so passed by*.¹ And as He went He cured a man who had been born blind, a figure of His abandonment of the Jews, who had rejected Him, and of His going to the Gentiles that He might heal their blindness. The Jews were indeed equally blind with the other nations of the world, but the blindness of the chosen people was the blindness of wilful sin, a shutting their eyes against the light of the True Light; the Gentiles, on the other hand, were typified by the man *blind from his birth*, since they were not self-blinded equally with the Jewish people, but blind with the natural blindness of fallen human nature, and to them the True Light was at length come.

Mat. xxiii. 38.
Ferus in
Johan.

John ix. 1.
Rupertus.
Hugo de S.
Charo.

¹ "Tanquam homo à lapidibus fugit. Non autem abscondit se sub lapide vel in angulo sed potestate suæ divinitate,

invisibilem se eis exhibens, exivit et recessit de templo."—*Th. Aquinas*.

*** "Deus, qui per Unigenitum tuum, passum et humiliatum usque ad mortem, antiqui hostis contrivisti superbiam; da fidelibus tuis et quæ Ipse propter nos pertulit dignè reco-

lere; et adversa omnia Ejus exemplo patienter tolerare; Qui Tecum vivit et regnat in unitate Spiritus sancti Deus. Amen."—*Missale Parisiense*.

SECTION
I.Anointing at
Bethany.

MATTHEW XXVI. 1—19.

MARK XIV. 1—16.

(6) Now when Jesus was in Bethany, in the house of Simon the leper, (7) there came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat.

(3) And being in Bethany in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on His head.

(8) But when His disciples saw it, they had indignation, saying, To what purpose is this waste? (9) for this ointment might have been sold for much, and given to the poor.

(4) And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? (5) for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

(10) When Jesus understood it, He said unto them, Why trouble ye the woman? for she hath wrought a good work upon Me.

(6) And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on Me.

(11) For ye have the poor always with you;

(7) For ye have the poor with you always, and whensever ye will ye may do them good: but Me ye have not always.

but Me ye have not always.

(12) For in that she hath poured this ointment on my body, she did it for my burial. (13) Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

(8) She hath done what she could: she is come aforehand to anoint my body to the burying.

(9) Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

(1) And it came to pass when Jesus had finished all these sayings, He said unto His disciples, (2) Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. (3) Then as-

LUKE XXII. 1—13.

JOHN XII. 1—8.

SECTION
I.

Anointing at
Bethany

(1) Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. (2) There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him. (3) Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment. (4) Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him,

(5) Why was not this ointment sold for three hundred pence, and given to the poor? (6) This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

(7) Then said Jesus, Let her alone: against the day of my burying hath she kept this.

(8) For the poor always ye have with you;

but Me ye have not always.

SECTION
I.Treason of
Judas.

MATTHEW XXVI. 1—19.

MARK XIV. 1—16.

sembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, (4) And consulted that they might take Jesus by subtilty and kill Him.

(5) But they said, Not on the feast day, lest there be an uproar among the people. (14) Then one of the twelve, called Judas Iscariot, went unto the chief priests, (15) And said unto them, What will ye give me, and I will deliver Him unto you?

And they covenanted with him for thirty pieces of silver. (16) And from that time he sought opportunity to betray Him.

Preparation
for Passover.

(17) Now the first day of the feast of unleavened bread,

the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the passover?

(18) And He said, Go into the city to such a man,

and say unto him,

The Master saith,

(1) After two days was the feast of the passover and of unleavened bread; and the chief priests and the scribes sought how they might take Him by craft and put Him to death.

(2) But they said, Not on the feast day, lest there be an uproar of the people.

(10) And Judas Iscariot, one of the twelve, went unto the chief priests to betray Him unto them.

(11) And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray Him.

(12) And the first day of unleavened bread, when they killed the passover,

His disciples said unto Him, Where wilt Thou that we go and prepare that Thou mayest eat the passover?

(13) And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. (14) And wheresoever he shall go in, say ye to the good man of the house,

The Master saith,

My time is at hand, I will keep the passover at thy house with my disciples.

(19) And the disciples did as Jesus had appointed them, and they made ready the passover.

Where is the guestchamber, where I shall eat the passover with my disciples? (15) And he will show you a large upper room furnished and prepared: there make ready for us. (16) And His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the passover.

LUKE XXII. 1—13.

JOHN XII. 1—8.

SECTION
I.

Treason of
Judas.

(1) Now the feast of unleavened bread drew nigh, which is called the passover.

(2) And the chief priests and scribes sought how they might kill Him; for they feared the people.

(3) Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve, (4) and he went his way, and communed with the chief priests and captains how he might betray Him unto them.

(5) And they were glad, and covenanted to give him money. (6) And he promised, and sought opportunity to betray Him unto them in the absence of the multitude.

Preparation
for Passover.

(7) Then came the day of unleavened bread, when the passover must be killed. (8) And He sent Peter and John, saying, Go and prepare us the passover, that we may eat. (9) And they said unto Him, Where wilt Thou that we prepare? (10) And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

(11) And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? (12) And he shall show you a large upper room furnished: there make ready. (13) And they went and found as He had said unto them; and they made ready the passover.

In their accounts of the passion of our Saviour, St. Matthew and St. Mark, almost at the beginning of their narratives, insert the account of His anointing in the house of Simon the leper, though this, in the opinion of most commentators, took place some days before the night in which He was betrayed. In order, however, to connect the betrayal of Judas with that which gave occasion to his treason, his indignation at the lavishness of Mary, the first two Evangelists relate the history of the anointing in connexion with the words by which Christ showed His knowledge of the sin of His disciple, and with the accomplishment of the act of treason. In so doing they have departed from the order of time to show more clearly the cause of Judas' sin, and trace the working of anger and avarice in his heart. It will therefore be well, in harmonizing the various accounts of the passion of our Saviour which are given us by the four Evangelists, to include this event, which had its beginning indeed before the night of treason, but was only wrought out and completed at that time.

Mark xiv. 3.
John xi. 1, 2;
xii. 1.

Now when Jesus was in Bethany,¹ in the house of Simon the leper. [Matt. xxvi. 6.]

Gen. ii. 2.

St. John tells us that the supper in Bethany was *six days before the passover*. This was the beginning of our Blessed Lord's week of suffering before His death, His consecration of Himself as the all-perfect sacrifice for man, in the institution of the passover of the Christian Church. As then at the first He created all things in six days, and afterwards *rested on the seventh day from all His work which he had made*, so now He restored and redeemed all mankind in six days, for the

¹ ἐν βηθανίᾳ (בֵּית הַנֶּחֱלִי) that is, in the place of dates or palms, according to the most probable derivation; hence the βᾶτα φοινίκων (John xii. 13) strewn in the Lord's path the following day. Another derivation, however, has been suggested by which Bethany means the house of the valley, or nether house (בֵּית עֵינֵי), which strikingly accords with the situation of the village, standing in a secluded dale, amid the rolling hills and glens of the deep Jordan valley, and shut out, as it were, from the rest of the world. The "palms" are all gone which, according to one supposition, gave name to the village, though its surrounding crags are still dotted with venerable fig-trees.

Bethany is now, and apparently always has been, a small poor mountain hamlet, with nothing to charm except its seclusion. The road "from Jerusalem to Jericho" winds past the village and away down the lonely declivities into the wilderness. It is a remarkable fact, that Christ's great miracle, wrought in this place, has been to it as a baptism, conferring upon it a new name. It is now called *El-Azariyeh*, which may be interpreted, the place of Lazarus.—See *Wordsworth and Lange*, in loco. *Porter's Giant Cities of Bashan, and Syria's Holy Places*, p. 165; and *Tristram's Land of Israel*, p. 196 [1st edition].

whole period from this feast at Bethany until His crucifixion on Calvary was employed in the redemption of the world; and not until this was accomplished did He again *rest*.

Ludolph.
Jerome.

This feast took place on the day before Christ's triumphant entry into Jerusalem.¹ Some commentators suppose that Simon bore the name of *leper* as a family name, a memorial of an ancestor who had been afflicted by leprosy, as at Rome we meet with such names as *Claudi* and *Cæci*. This, however, seems scarcely probable, since as leprosy was a defilement, and a loathsome disease, a family would not willingly have perpetuated the memory of such a misfortune. It is more likely that Simon had been cured of leprosy by our Lord, and that he retained this name of *leper* amongst his friends, in memory of his former condition, and in gratitude for Christ's healing; as Matthew, in memory of his former calling, was known by the name of 'the publican' long after he had abandoned this mode of life. By His going to the house of one who had been so defiled, the Saviour gives confidence to all sinners to approach Him, however greatly stained with sin.

Corn. & Lap
Nat. Alex.

Stier.

Jerome.
Alb. Magnus.

Salmeron.

Sylveira.

*There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him.*² [John xii. 2.]

They made him a supper. Either, that is, the sisters of Lazarus, or, as is probable, the people of Bethany, in grateful acknowledgment of the resurrection of Lazarus; making use, in accordance with Eastern custom, of the house of Simon, because of its largeness or convenience for a feast at which a number of persons were to be present.³

Toletus.

Martha was certainly a neighbour, if not, as many have

¹ On the Sabbath. Jesus came to Bethany on the evening of Friday, the 8th of Nisan, before the rest of the Sabbath-day had begun. On the next day He remained at Bethany, and then on the Sabbath day partook of this feast (*Hengstenberg* in loco; see *Lewin's Fasti Sacri*, p. 230). The supper of Bethany was doubtless the principal meal on the Sabbath-day. This day is still among the Jews preferred for the enjoyment of feasts. The food, however, was prepared previously; and even the tables must have been arranged in order before the Sabbath began. — *Hengstenberg*. *Wieseler's Chronological Synopsis of*

the Four Gospels, p. 289, Eng. Trans.

² "Caput hoc xii. Joannis, triplicem Christo honorem exhibitum continet. Primum à fidelibus instructum convivium in Bethania. Deinde pompam solemnem, quam turba exhibuit Christo ingrediente Jerusalem. Postremo honorem à Gentibus impensum, qui miro desiderio eum videndi tenebantur." — *Salmeron*.

³ "The phrase *ἐποίησαν δεῖπνον* is commonly used of a greater and more special repast: comp. Matt. vi. 21; Luke xiv. 12; xvi. 17; and the feast here spoken of was of that kind. It served to celebrate the resurrection of Lazarus." — *Hengstenberg*.

supposed with great probability, a near relation of Simon. This would account for her serving at supper.² In her love and reverence for Christ, she will not use the service of her maidens, but esteems herself privileged in being permitted to wait upon Him. Her brother Lazarus, however, *sat at the table*, and ate meat with our Blessed Lord; a striking proof of the reality of his resurrection, and a witness to confound the infidelity of those who still refused to believe in the Divinity of Christ. His presence at this table implies perfect reinstatement in his former life—and not merely the change from death into the state of a sick man. But for this, it might have been alleged that the miracle was only in appearance; or that, though he had risen for a moment, yet he had died soon afterwards. Those whom the Saviour raises now from the death of sin He calls upon, as He called upon Lazarus, to abide in life.

The power of Christ, as the Lord of life both temporal and spiritual, was evidenced by the presence of Lazarus and of Mary whom He had raised from the death of sin. So that Lazarus was a type of those whom He shall by His love raise from the dust of the grave, and Mary of those whom He shall lift from spiritual death. And the reality of these resurrections was manifest at this time. Lazarus, whom He had summoned from the tomb, sat at table with Him. Mary was busied with offices of love, the proof of the soul's resurrection from sin. The presence of the one proclaimed Him Lord of the soul; that of the other that He was Lord of the body also.

We have here, again, a lively image of the mercifulness of our Blessed Lord. He sat down with Lazarus, whom He had drawn a short time before from the noisomeness of the tomb; so will He not disdain to admit into His presence, and to give of the banquet of His love to every sinner whom He has drawn from the deepest corruption of sin.³ For to Lazarus the feast, of which he was a partaker with his Divine Master, was a type of that heavenly banquet to which

¹ "Nicephorus Calistus (lib. i. cap. 27) Simonem Leprosum asserit esse patrem Lazari, sed hoc ait se accepisse ex libris apochryphis." — *Salmeron*. See *British Magazine*, July, 1842.

² Then, as now, the women of a household served the guests. So that though it is not necessary to suppose that the house was Martha's, yet it seems she was one of the household, though Aquinas says, "Hoc colligitur

esse factum in domo Marthæ, ex hoc quod dicitur quod Martha ministrabat." This, though without reason, has been made the chief ground of questioning whether the anointing of which St. John tells us and the anointing spoken of by St. Matthew were the same.

³ "Considera quòd Christi mensæ assideat excitatus Lazarus, ut intelligas resurgenti peccatori cœnam Domini denegari non debere." — *Beaux Amis*.

he and all God's faithful ones and *friends* shall, after their death and resurrection, be admitted. Bengel.

But this incident is not only fruitful of comfort to the believer, it has also its note of warning, since, as Lazarus, by his presence amongst those who sat at meat, testified to the reality of his resurrection, and to the power of Christ, so does God require that each one of us, whom He has raised from the death of sin, should manifest to others the reality of that *first resurrection* by the actions of his life. Alb. Magnus.

There came a woman having an alabaster box of ointment of spikenard very precious;¹ and she brake the box, and poured it on His head. [Mark xiv. 3.] Matt. xxvi. 7. John xii. 1, 3.

She *brake the box*, that is, broke off, or broke open, the closed lip of the box or cruse in which the ointment was, and let it flow over upon the head of Christ. Some commentators, however, understand by these words, that, having poured out the ointment from the box of *alabaster*,² she brake it, so that none of the nard might remain unused. Cajetan.

St. John tells us this woman was Mary. She who now anoints both the head and feet of Jesus was, according to the general belief, the same who, two years before, on her repentance, had anointed His feet merely. She *came*, not called Lange. Corn. à Lap. Augustine.

¹ *πιστικῆς*—pure and unadulterated, genuine, and hence *very precious*. In this way it is explained by Theophylact (*ἀδόλος*), and by Euthymius (*ἄκματος*). Which meaning is supported by the Syriac ܐܕܘܠܐ. Nard was frequently adulterated, and hence the significance of the word. It was unadulterated nard which she brought. —See *Stier* and *Hengstenberg*, in loco.

² *ἀλάβαστρον*—this word does not imply necessarily that the box or cruse was made of alabaster, but only that the box contained ointment. It may be that the word was used because at the first such receptacles for unguent were made from alabaster, but the name continued when other materials were made use of. *Kuinoel* says, "*ἀλάβαστρον* dicebatur vasculum, in quo unguenta servabantur, ex lapide alabastrite sive onyche h. e. marmoris genere, colorem unguis humani referente, alabastris appellatione frequentato. Horat. Od. iv. 12, 17, 'Nardi

parvus onyx eliciet cadum:' ubi vide Mitscherlich, et nos ad Propert. ii. 13, 30. Plin. N. H. 36, 8, 'hunc (onycha) aliqui lapidem alabastriten vocant, quem cavant ad vasa unguentaria, quoniam optime servare incorrupta dicitur.' Etymol. M. *ἀλάβαστρον*, καὶ ἀλάβαστρος, λήκυθος λιθίνη, πρὸς μύρων ἀπόθεσιν, vel ex alia materia, lapide, vitro, auro, etc. confectum. (Theocrit. Idyl. 15, 114, *Συρίψ μύρω χρύσει ἀλάβαστρα*.)" It is doubtful then whether the name *ἀλάβαστρον* has more than an etymological connexion with alabaster. *Dom Martin* (*Explications de plusieurs Textes difficiles*) says, "Il est certain que le terme Grec et le terme Latin ne signifient simplement qu'un vase de parfum; ils ne renferment aucune idée de quelle matière il était, ou pouvait être; et ils n'ont pas plus de rapport à l'albâtre qu'à l'or, qu'à l'argent, qu'au verre, ou qu'à telle autre matière dont on a fait souvent ces sortes de vases."

by our Lord to perform this office, but drawn to Him by her love and gratitude, as well for her own conversion, as for the resurrection of her brother from the dead. When oppressed by the consciousness of her sins on the former occasion, she did not venture to approach his head; now, assured by the sense of forgiveness, and by the tokens of Christ's love to her, she is emboldened, not only to anoint His feet, but even to touch and anoint His head.¹

When from love to our Saviour, *who for our sakes became poor*, we show mercy to the poor members of His body, we also anoint His feet.²

John xi. 2. *And anointed the feet of Jesus, and wiped His feet with her hair:*³ *and the house was filled with the odour of the ointment.* [John xii. 3.]

The strength and preciousness of the spikenard was shown in this, that *the house was filled with the odour*; and the whole of this ointment she poured upon His head and feet, keeping nothing back, since true love delights to expend all it has upon the object of love.

As the house had been filled with the odour of the ointment, Christ promises that the world shall be filled with the odour of her action of love. And as the earthly *house was filled with the perfume*, so the whole Church, whether militant or in glory, is full of the odour of her conversion from sin and her faith in the Saviour; for thus is penitence a *sweet-smelling savour* at all times. Hence we learn how great the fragrance scattered throughout the Church, how great the *savour of life unto life*, when a sinner is moved to perfect repentance.

While the King sitteth at His table, my spikenard sendeth forth the smell thereof. The lives and examples of holiness of God's saints yield an odour which pervades the whole Church.⁴ Nothing is so efficacious as this; it is superior to laws or learning, and reaches further than the voice of instruction, penetrating insensibly like rich perfume to all parts

¹ "Caput est Deitas, pedes humanitas."—Hugo de S. Charo. "Caput Christi Deus, 1 Cor. xi. 3. Ut intelligitur caput et pedes Christi ungere qui divinitatem et humanitatem Ejus veneratur."—Th. Aquinas.

² "Nardus pistica approbata significat opera charitatis non fictæ, quæ proximo in Christi persona debemus."—Wicelius.

³ "Capillis terges si de superfluis eleemosynam feceris."—Augustine.

⁴ Thus in Midr. Coheleth, fol. 99, 4, "A good name is better than precious ointment (Eccles. vii. 7). Good ointment [by its smell] passeth out of the bed into the dining-room; but a good name from one end of the world unto the other."—Lightfoot.

Alb. Magnus.

Cajetan.

Theophylact.

John xi. 2.

Hugo de S. Charo.

Ferus in Dom.

Sylveira.

Barradius.

Bernard.

Cant. i. 12.

Nicole

of the house. And this ministry of holiness and love is within the power of every one of God's children to fulfil.

On the other hand, let us not forget that sin is as penetrating as goodness. An evil life is like ill odour, poisoning the air around, and endangering and destroying the soul of all within its influence. It is this ill odour, the evil lives of Christians, which fills the world with infidelity and hatred to Christ. Like the shadow, which none of us can separate from our bodies, the goodness or sinfulness of our life, however secret either of these may be, clings to and influences for good or evil all around us.

Nat. Alex.

And there were some that had indignation within themselves, and said, Why was this waste¹ of the ointment made? [Mark xiv. 4.]

St. John mentions only the indignation of Judas, though it is evident from our Lord's words in his Gospel, as well as in those of St. Matthew and St. Mark, the *indignation* and *murmuring* were not confined to Judas. Many, if not all, of the disciples seem at first to have been indignant at what they thought the lavish profusion of Mary. They knew how simply their Lord lived, and how indifferent He was to such luxuries, and how greatly He regarded the poor, and had commended those who bestowed alms upon them. Hence they might naturally believe it would be a grief to Him to see what might have been given to the poor poured upon His person. In this manner, without sharing in the secret motive of Judas, they might have *had indignation* at what they thought waste, though they were probably moved to this by the suggestion of Judas, who said openly what they only thought in their hearts.² The narrative in St. Mark seems to support this view. The disciples, he tells us, *had indignation within themselves*. This they might have had mistakingly, but honestly, believing that Judas was sincere in his profession of regard for the poor, and that his regret at the *waste* of the ointment was dictated by love for those whose welfare was near his Master's heart; but Judas was indignant that the money had not been given for the use of the poor that so it might have come into his own

Stier.

Hofmeister.

Theophylact.
Augustine.
Barradius.
Corn. à Lap.

Tittmann.

Soarez.

¹ "Dicentes intra se: ut quid perditio hæc unguenti? Perditus de Salute perditionem invenit, et in lieu fructifera mortis laquem nanciscitur."—*S. Hieron.* ἀπωλεία and perditio have both of them the double meaning of waste and perdition, hence Bengel says, "Imo

tu, Juda, perditionis es."

² "Judas incensor indignationis discipulorum. . . . Alii discipuli simpliciter indignati sunt; Judas vero, qui indignationis illorum fuit incendium, malitiosè et pro cupiditate lucri indignatus est."—*Rupertus*.

keeping. He sinned from malice ; they from ignorance and infirmity. But though they sinned in a less degree than he did, theirs was yet a real sin, since they were guilty of rashly judging.

Gerhard.

Censure infects like a plague. Could we know the origin of many of the judgments we thoughtlessly echo, and the Judas-heart from which spring many of our censures on others, how should we shrink from them ! Such kinds of sin are especially injurious, destroying many by the example of one, like the dead fly in the ointment of the apothecary. To the rest of the disciples Judas was that dead fly, infecting and leading them to sin by the ill odour of his life.

Stier.

Eccles. x. 1.

Gerhard.

*Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him, Why was not this ointment sold for three hundred pence, and given to the poor ?*¹ [John xii. 4, 5.]

Then (οὕτως—ergo, Vulgate) expresses the cause as well as the time of this indignation. It was when the house was filled with the odour of the ointment, and its preciousness evident to all, the avaricious apostle was moved by indignation.

Toletus.

From the amount of money expended by Mary in the purchase of *this ointment*, we learn not only the greatness of her gratitude and love for Christ, at whose hands she had received great mercies, but may gather also that she was possessed of large earthly riches.

Jansen Yp.

Judas, like the rest of the disciples, had complained of the *waste* of the ointment. In his covetousness he deemed this lavishness on Mary's part blamable extravagance. The odour of this ointment was so great that it filled the house, and streamed forth as though it had been a king's hall. This odour of life to those who were capable of life became to him, by reason of his spirit of greediness, a *savour of death*, an odour of corruption. But though he and the main body of the apostles for a moment at least regarded this as a *waste*, God, who judges not as man judges, estimates this

Lange.

¹ The description which our great poet has given us of the envious man is true also of the covetous ; indeed, these two tempers of mind are closely connected :—

And him no lesse, that any like did use :

And who with gracious bread the hungry feeds,

His almes for want of faith he doth accuse ;

" He hated all good work and virtuous deeds,

So every good to bad he doth abuse."

Spenser, *Fairy Queen*,
b. i. canto 4.

act of Mary in a different way ; and that which to the eye of avarice was a *waste*, was in the eye of God a good work. Andrews.
 Whatever man may think, sumptuousness in our givings for Christ's sake is not regarded by Him as a waste. Jans. Gand.

Nothing that is given for God's service is given in vain. Hofmeister.

This he said, not that he cared for the poor ; but because he was a thief, and had the bag,¹ and bare what was put therein. [John xii. 6.] John xii. 39.

He was a thief. This, then, was not his first sin ; small offences had prepared his heart for the great offence into which he soon fell. What began with him in small pilferings is about to end in his selling Christ. And with Judas it may have been, as it often is with other sinners, that the very forbearance of our Lord was a temptation to believe that Christ did not know his heart. The mercies of God, when they do not excite to love, harden the heart. Ferus in Johan. Nicole.

The estimation in which money is held by Christ is shown in this passage. He leaves the care of it to a thief, whilst He Himself watches over and holds in His hands the souls that are His. We, on the other hand, regard with jealous care money and earthly riches, but too frequently neglect that which alone Christ cares for—the soul He has redeemed. We are taught by this part of the Gospel it is no mark of God's favour to any man to trust him with riches, as He trusted this apostle. We read of the bag which Judas carried, but do not find our Blessed Lord gave to Peter, or James, or John, the same office. The custody of riches brings danger with it, even when they are not loved ; how much greater when we not only hold possession of them, but regard them as our property. Riches are dangerous :—

(1) Because few can administer money without sin.

(2) To the preacher of the Gospel they are especially dangerous, and when loved, are destructive to all fidelity to his Master's service, since the soul, when once avarice

¹ “Γλωσσόκομον, quod vocabulum compositum est ex γλῶσσα, lingua, item lingua tibiarius, et κομῖω, servo, curo, ut Krebsius ad h. l. observat, proprie notat thecam sive cistellam in qua tibicines lingulas tibiarius reponabant, ne attritu corrumpantur.”—*Kuinoel*. “We meet with this word in the Greek interpreters, 2 Chron. xxiv. ; and it is set there for a chest or corban box, ver. 8, Γενηθήτω γλωσσόκομον, *Let a purse or bag be*

made. The Hebrew is גִּבְעָה אֲשֶׁר, they shall make a chest. And hence Judas is not said, βαστάζειν γλωσσόκομον, *to carry the bag*, but that εἶχε γλωσσόκομον, καὶ ἐβάστασε τὰ βαλλόμενα, he had the bag, and bare what was put therein, so that γλωσσόκομον may signify a chest or coffer of money fixed at home, the keys of which were in Judas' keeping, and he carried the τὰ βαλλόμενα, the gifts that were to be put into it.”—*Lightfoot*.

Ferus in
Johan.

has effected a lodgment in it, is open to every form of evil.

Though our Lord had the power of supporting Himself by miracle, He depended for His maintenance, like the poorest member of His Church, upon the bounty of others. In this He showed the reality of that body, and the depth of the humiliation He had taken upon Himself when He stooped to the nature of man. As He assumed our flesh, so He shares all the incidents of humanity, and submits to ordinary means of living, although the Creator of all things.

Ferus in
Johan.

And in His silence with reference to the sins of Judas, our Lord leaves an example how we should deal with those whose sins are secret as his were. So long as the sinner is wicked in secret, though we may reprove him in private, we are not justified in putting him to open shame by dragging his sin into light, and correcting him before others.

Nicole.

Matt.xxvi.10.
John xii. 7.

And Jesus said, Let¹ her alone; why trouble ye her? she hath wrought a good work on Me.² [Mark xiv. 6.]

Jans. Gand.

He speaks without indignation to those who erred, indeed, in their judgment, yet not from malice, but through ignorance. They saw nothing of the motives which led to this profusion, and it is the motive which gives a character to her work of love. Thus the world is at all times an ill judge of spiritual truth, and of deeds done for God's honour, since it judges of all things according to earthly rules, without real knowledge, and too often with passion. God shows us by the commendation of this woman that He will graciously accept everything done from faith and a desire to advance his glory. Such a faith, however, and such desire will manifest themselves in outward works; and when this woman evidenced her love and faith by this gift, He, to whose honour the sacrifices of love and the offerings of

Ambrose.

Quesnel.

Ferus in
Johan.

¹ In St. John's Gospel the reading is, *ἀφεε ἀρὴν; sine illam, Vulg.*; but of this Toletus remarks, "Aliqui textus habent *sinite* et ita Chrys. legit, et legendum videtur; nam simul discipulis et Judæ respondebat et statim sequitur verbum plurale *habebitis*." Wyclif's version reads, "Suffre ye hir."

² "Ungamus Domini caput, ungamus et pedes. Opera bona quæ ad Dei gloriam dumtaxat prosunt, ut orationes, jejunia, castitas, et actus imprimis fidei, spei, charitatis, religionis; adoratio Christi in sanctissimo Eucharistiæ sac-

ramento, et quæcumque ad Dei cultum pertinet, tam interiorem, quam exterior, unguenta sunt pretiosa quibus Domini caput perfundimus, quorum odore tota repletur Ecclesia. Sic ungere caput Christi, perfectorum est; aut ad perfectionem tendentium. Opera bona quæ ad hominum utilitatem propter Deum fiunt, ut eleemosynæ, et alia misericordiæ opera, unguenta pretiosa sunt, quibus Domini pedes unguimus. Pauperes enim et quicumque indigent opis nostræ, sunt Domini pedes."—*Natalis Alex.*

alms-deeds are, in their proper seasons, direct acts of worship, accepted her gifts. Taylor.

And this which Mary did was a *good work*. It was not done for a womanly delight in the perfume. She lavished not her gift upon Him as if He were an earthly king. It was a work to which she was urged by a feeling of grateful love; and since it was done for His burial, it was especially a deed of piety. Hence Christ terms it emphatically a *good work*. Angelus de Paz.

But our Lord says here not merely a good, but more than this, a noble work (*καλόν*, not *ἀγαθόν*); and adds, as the deepest reason for His commendation, *she hath wrought a good work on Me*, teaching us by thus especially singling out this work for approbation, what is the first and most essential measure of all good works, that they be done to His honour and glory.¹ The *first* commandment is to love God above all; and *then*, not until then, to love our neighbour as ourselves. Stier.

For ye have the poor with you always, and whenever ye will ye may do them good: but Me ye have not always. [Mark xiv. 7.] Deut. xv. 11.
Matt. xxvi. 11.
John xii. 8.

The giving to the poor is a duty incumbent upon all Christ's disciples, and this she was ready enough to fulfil.² The fulfilment however of the general duty does not free us from those particular obligations, which time and circumstances impose upon us, to do good offices to those who are near us, as our Blessed Lord, or again our parents, our relatives, and such others as have especial claims upon us. No amount of alms and other service rendered to the poor will free us from the obligation of performing this duty. Luca Brug.

Christ here refers to His approaching sufferings and death, and His removal from their sight; as though He should say, *Me ye have not always* tangibly and visibly *with you*. In His Divinity He was not about to depart; for He comforted them with the assurance, *Lo, I am with you always, even unto the end of the world*. In His spiritual presence He is ever with us, though in His flesh He is *not always* with us. The good work of Mary, however, was Jans. Gand.
Ferus.
Matt. xxviii.
20.
Augustine.
Alb. Magnus.

¹ "Hoc enim opus bonum et optimum est quod in meipsum dirigitur: nec de exterioribus operibus aliquid bonum est nisi ad me dirigatur."—*Alb. Magnus*.

² "As when Mary poured her box of spikenard upon the head of Christ, it was then better bestowed than to

have given it to the poor; so, now that we have Christ in the flesh no more amongst us, and that we cannot pour our spikenard upon His head, it will be as acceptable to Him, if we pour it upon the poor, which are His feet."—*Sir R. Baker on the Lord's Prayer*

wrought upon His humanity, which was soon so to depart as to be hidden from their sight.

Here also, we may remark an instance of our Blessed Lord's deep humility in placing Himself, to whom all actions of love and thanksgiving belong of right, parallel with the poor members of His body, on whom we are bidden to bestow our benefactions and alms. Thus does He deign to connect His people with Himself, to feel in all their sorrows, and unite Himself with them in all earthly fellowship.

Stier.

Matt.xxvi.12.

She hath done what she could : she is come aforehand to anoint my body to the burying. Mark [xiv. 8.]

She hath done what she could. Let us humble ourselves in the presence of this word, and think how great a thing it is, and how seldom Christ can say this of any one, and understand from this wherefore He ordained that a memorial of this one deed should exist for all futurity.¹

Stier.

Peausobre,
Tittmann.

Stier.

Luca Brug.

Hengsten-
berg.

To the burying. The word (*ἐνταφιασμός*) implies the whole of the rites of sepulture—the preparation as well as the actual interment. She had come *aforehand*, and so performed on the living body that which she would not be able to do to the dead, and which, even if permitted, would be useless.² Some have supposed that through her love for Christ she had penetrated to and understood much of the truth hidden even from His apostles, and that she was aware He was soon to die and be buried. It would, indeed, seem from the opening words of this chapter that the crucifixion of our Blessed Lord was at this time more fully unfolded by Him to His disciples, and might thus have been known to them and her from His own declaration. Most commentators, however, understand these words to mean not that she had a clear knowledge of the nearness of Christ's death and burial, but that, unconscious of the fitness of her

¹ "Il ne faut pas facilement prendre la liberté de juger du mérite et de la perfection des actions des saints. Leur prix dépend du degré d'amour qui les produit : et quand cet amour est grand, elles sont très-grandes, quoi-qu'elles ne paroissent qu'ordinaires. Tout paroît commun dans les actions de la sainte Vierge ; et néanmoins ce sont les plus grandes et les plus saintes qui aient été faites par une pure créature. Il y a même des actions qui sont des suites comme nécessaires de la violence de

l'amour. C'est un feu qui dévore certaines âmes ; et Dieu veut bien qu'elles y donnent de l'air, par certaines actions qui ne seraient pas proportionnées à d'autres. C'est ainsi qu'il semble qu'il faut considérer l'action de Marie. Elle brûlait d'amour pour Jésus-Christ et du désir de l'honorer, et de lui sacrifier tout ce qu'elle avait."—*Nicole*.

² "Moris erat apud Judæos corpora mortuorum ungere, quò diutius durarent : symbolum, ut apparet, speratæ resurrectionis futuræ."—*Bredembach*.

action to this end, she was moved by the Holy Spirit to do this. Thus the saints of God, though they may not see the significance of their actions, do, under the guidance of that same Spirit, actions which are prophetic, and work out the purposes of Eternal Wisdom.

Th. Aquinas.
Barradius.

De Saci.

But as the same voice which speaks in tones of love to the faithful soul is heard in accents of reproach and condemnation by the sinner, so by this commendation of Mary our Blessed Lord reproves and confounds the traitor Judas. To him these words, *she is come aforehand to anoint my body to the burying*, sounded as the severest reproach, since that death and burial were to take place through his sin.¹ Let us also note the teaching of these words with reference to the nature of Christ's death on the cross—it was voluntary. He who foresaw His sufferings and knew that the time of His death drew near, and saw all the circumstances of His passion, yet went up to Jerusalem to be delivered to the chief priests and the scribes, and to *die for the people*.

Theophylact.

Corn. & Lap.
John xviii.
14.

Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. [Mark xiv. 9.]

Matt.xxvi.13.

These apostles, who for a moment had indignation with her, were the first to fulfil this prophecy of Christ's and proclaim with the Gospel of man's salvation the greatness of Mary's love and their own blindness. Christ was about to depart from their sight in His humanity; He who was very man was to suffer death upon the cross; and in the midst of His weakness, and suffering, and death, the tokens of Almighty power and of the ever-living Godhead were to be apparent; so in these words, *Verily I say unto you*, He proclaims Himself the Ruler of the kingdoms of this world.

Lange.

The prophecy which Christ here utters is a twofold one, and both portions of it have been fulfilled. He declares:—

(1) That this Gospel itself, the good tidings of that redemption which He had procured, should be preached *throughout the whole world*.

(2) That the good deed which Mary had done should never be forgotten, but be as widely and universally known as the fact of man's redemption.

Barradius.

¹ "Unxit me sicut mortuum corpus ad sepeliendum ungi solet: si autem ego mortuus essem, utique non indignemini, quod corpus meum hoc ungeret unguento: nec igitur modò indignemini,

quia idem est officium, ac si dicat, hæc unctio loco illius est, quam corpori meo in sepulturam exhibitura erat."—*Toletus*.

By His appointment who orders all things both in heaven and earth, this deed of Mary was to be had in *everlasting memorial*; and thus in fulfilment of His words this *good work* of hers is inseparable from the record of His passion. Nothing done for Christ's sake can be hidden; however secret it may be, it will go forth to the world by the fragrance which is united to all goodness. We ourselves are witnesses of the literal accomplishment of these words of our Lord, for into whatsoever part of the world we may go, the simple act of Mary's love is famous, and this has been brought about by the Divine power of Him who spake these words.¹ Thus, whilst many victories of kings and of mighty conquerors have passed utterly away, whilst the names of many who have built cities and enslaved nations are lost in oblivion, the deed of this woman pouring forth ointment in the house of a leper, in the presence of twelve men, on the body of one about to be crucified, is held in remembrance throughout the world. But we are more than witnesses of the literal accomplishment of Christ's words: even those who speak to others of His passion and of the anointing in the house at Bethany, as well as those who comment on this saying of the Redeemer, contribute each in their degree to the accomplishment of His purpose and of this prophecy.

Wisdom viii.
13.
Stier.

Jans. Gand.

Corn. à Lap.

Chrysostom.

Melhausen.

The deeds done for Christ are made to partake of His nature, and to be everlasting.

In this narrative of Mary's *good work* and the *indignation* of the apostles we have an example of all those views and judgments which have their foundation in the favourite principle of utilitarianism, and are so often falsely applied to the wounding of pious hearts, and to the hindrance of that justifiable worship in the Church of Christ, which seeks to express worthily the sentiment of reverence and of love, and is in itself productive of the highest blessing.

Stier.

In Mary we have set before us an image of ardent love; in Judas an example of hypocrisy; in the rest of the apostles an instance of the ease with which even good men are scandalized when God's purposes happen to be different from their own preconceptions. Again, in the acceptance of Mary's offering of the ointment, we have the mercy of God displayed in receiving and hallowing man's gift when bestowed on Him; on the other hand, in this rejection of

Jans. Gand.
Rupertus.

¹ "Quod domi et in occulto ab illa factum est, hoc universus terrarum orbis cogniturus est; quoniam mente piâ et fervente fide, atque animo contrito factum est: non enim tam propter

impensas gratum fuit, quam propter fidem, quam unâ cum unguento obtulit: hæc enim fragrantissimi odoramenti instar mihi fuit."—Victor Antiochenus in Marcum.

Judas, who impenitently hardened himself at the sight of Mary's devotion, an instance is given us of the righteous judgment of the Almighty against the sinner. We have the same mingling of these two, mercy and judgment, at the end of Christ's passion, in the acceptance of the penitent thief and the rejection of the impenitent one, who had hardened his heart in the presence of equal tokens of the truth of Christ's words, and against equal opportunities of repentance. His mercy both to Mary and to the penitent thief is recorded for our encouragement; the account of His stern judgment in the case of Judas and of the impenitent thief is preserved as a warning against trifling with God.¹ Ferus.

Let all who share in any privilege, or have been called by God to any office in His Church, bear in mind the lesson which the history of Judas gives—that whilst nearness to Christ and the duties of the apostleship did not make Judas holy, nor preserve him from falling, so will no position in Christ's militant Church, no amount of grace once given, save us from yielding to temptation, and from as deep a fall as his. Ferus.

And it came to pass, when Jesus had finished all these sayings, He said unto His disciples. [Matt. xxvi. 1.]

Particularly those words which He spake in answer to the questions of His disciples concerning the destruction of Jerusalem and of the temple; the day of judgment, and of His coming again to glory, and the signs which should give notice of His second advent. This is what is meant by *these sayings*, not that He had *finished* all His teaching, since there are other words which He must yet speak before He is delivered up to be crucified. * More generally, however, we may take these words to mean that all His teachings, both as a preacher of righteousness and the expounder of

Soar. z.
Cor. i. & Lxx.
Origen.

¹ "But she found her Lord, who was her beneficiary in this, become her patron and her advocate. And hereafter, when we shall find the devil, the great accuser of God's saints, object against the piety and religion of holy persons; a cup of cold water shall be accepted unto reward, and a good intention heightened to the value of an exterior expression, and a piece of gum to the quality of a holocaust; and an action done with great zeal and an intense love, be acquitted from all its ad-

herent imperfections; Christ receiving them into Himself, and being like the altar of incense, hallowing the very smoke, and raising it into a flame, and entertaining it into the embraces of the firmament and the bosom of heaven. Christ Himself, who is the judge of our actions, is also the entertainer and object of our charity and duty, and the advocate of our persons."—*Bishop Taylor's Life of Christ*, part iii. ad sect. 15, § 8.

Bede.
Th. Aquinas.

Arias
Montan.
Maldonatus.
Corn. à Lap.

Stier.

Hilary.

Matt. xxi. 1.
Bengel.

Gerhard.

the doctrines of Scripture, all He had spoken from the beginning of His earthly ministry, were now ending. He was passing from the prophetic office, and about to manifest Himself as our King and High Priest, and begin His work of the redemption of man by means of suffering and death.¹ Thus, having before invited sinners to enter into His kingdom by the most cogent words of entreaty, here He shows us that for man's deliverance something more was wanted than even the perfect teaching of the Eternal Word; and hence, after His public discourses were *finished*, came the proper accomplishment and fulfilment of all in the act of redeeming suffering and death.²

Let us not, however, forget that our Blessed Lord's words reach beyond the fact of His sufferings; hence it is that after His discourse, in which He tells His disciples that He shall return again in power and great glory, He reminds them of His approaching crucifixion that they, and we with them, might at all times trace the connexion between the mystery of the cross and the glory of eternity.

Again, we are here assured by these words of that great truth of the voluntary nature of Christ's sufferings, which is so constantly impressed upon us throughout the whole narrative of His passion and death. As He *drew nigh unto Jerusalem* of His own accord, and was not led up by others, so the malice of man cannot hasten that sacrifice which He came to offer, He did not permit His enemies to crucify Him until He had *finished all these sayings*.

The twofold office of our Blessed Lord, first, as the great preacher of righteousness, and secondly, as the restorer of fallen man to that holiness from which he had departed, was shadowed forth in the two distinct duties, assigned to Aaron, the first high priest of the Jewish nation, and the type of the One Great High Priest of all mankind, Christ Jesus. Thus Aaron was—

(1) The appointed expounder of the law, the teacher from whose lips the people were to learn *the sentence of judgment*, and from whose mouth they were to seek the law as from the messenger of the Lord of hosts.

(2) Aaron was not only commanded at all times to pray for and *bless* the people, but when the whole congregation had sinned, he was directed *to make an atonement for them*; and when he stood for this purpose *between the dead and the living, the plague was stayed*.

So now, having taught the people throughout Judea and

¹ "Ipse solus est qui consummare potest. Nos incipere possumus sed non consummare."—*Th. Aquinas*.

² "Consummasset; nam nihil est quod Jesus cœperit, nisi et consummationem perfectionis habeat."—*Paschasius*.

Galilee by words and miracles, after *He had finished all these sayings*, our Blessed Lord prepares for that sacrifice of Himself by which He was to reconcile sinning man to God; and as Aaron had been bidden to *take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation*, so Christ came into the world, and gave *Himself for us an offering and a sacrifice to God for a sweet smelling savour*, placing the heavenly fire on the censer of His humanity by personal union of the Godhead with manhood, and kindling the sacrifice of His body with the flames of Divine love, thus reconciling the world to Himself. Again, as Aaron when meditating for the people stood *between the dead and the living*, so Jesus, the *Mediator of a better covenant*, the Antitype of all things in the law, interposed Himself between the living God and men *dead in trespasses and sins*, and made effectual atonement for the people.

Numb. xvi. 46.

Ephes. v. 2.

2 Cor. v. 18, 19.

Numb. xvi. 48.

Heb. viii. 6.

Ye know that after two days¹ is the feast of the passover. [Matt. xxvi. 2.]

Mark xiv. 1.
Luke xxii. 1.
John xiii. 1.

Here, where the Old Testament finds its consummation in the New, God's counsel preserves the sanctified Old Testament times and seasons; in fact, sanctifying them anew in their New Testament meaning. The passover was the commemoration feast by which the Jews kept in mind their deliverance from Egyptian bondage, and was so called from a Hebrew word, meaning "to pass over;" because the destroying angel, when he saw the blood on the door of the Israelites, passed over, and smote them not; or because, by God's help, His people then passed forth to liberty.² The word is used variously in Scripture; for example—

Stier.

Jerome.

Remigius.

(1) It means sometimes the lamb eaten at this feast, as in the question of the disciples: *Where wilt Thou that we go and prepare that Thou mayest eat the passover?*

Mark xiv. 12.

(2) It sometimes means the unleavened bread eaten at this time; as in St. Luke: *The feast of unleavened bread drew nigh, which is called the passover.*³

Luke. xxii. 1.

(3) It means more precisely the great day on which the

¹ "Id est, tertia die erat crucifigendus. Unde sciendum, quia sicut triduana sepultura, ita et triduana fuit passio Ejus."—*Rupertus*.

² "Πάσχα λέγεται, ὅτι τότε ἔπαθεν ὁ Χριστὸς ὑπὲρ ἡμῶν."—*S. Chrysost. Hom. V. in Epist. 1 ad Tim.* "Recte opinati sunt, qui ab Hebræo פסח Græcum πάσχα derivarunt."—*Carpsovius, Annotationes in Godwin.*

³ "In proper speaking the *feast of unleavened bread* was a distinct feast from the passover. . . Although they were enjoined to eat unleavened bread with the lamb, yet the *feast of unleavened bread* began not till the morrow following, being the fifteenth day of the same month."—*Godwin's Moses and Aaron, Book iii. ch. 4.*

deliverance from Egypt was commemorated, as in St. John: *The passover, a feast of the Jews, was nigh.*

John vi. 4.

Ferns in
Matt.
Acts xii. 4.

(4) Or, again, the whole seven days during which the feast lasted; thus in the account of Peter's imprisonment by Herod we read that *he put him in prison, . . . intending after Easter (τὸ πάσχα) to bring him forth to the people.*¹

Christ here summons His disciples, not merely to partake of the feast of the passover. He was about to give them that passover which had never before been offered up, but was then once for all to be slain for the sins of the world. By His death upon the cross He was about to lead His people from the house of bondage, and to save them from the sword of the destroying angel.

Origen.

And as God at first appointment of the Jewish passover directed the people to mark the door posts of the houses with the blood of the lamb to be slain, promising them wherever this sign was, the destroying angel should pass over that house, and hurt no one within, so now they who are sprinkled with the blood of Christ, the new Paschal Lamb, and bear His sign in their heart, shall be safe from the destroyer. Where His mark is, there He Himself is dwelling and preserving His chosen ones from all evil.

Augustine.

And the Son of man is betrayed to be crucified.

Our Blessed Lord tells His disciples of His approaching suffering in order to prepare them for that which would otherwise have been a lasting offence, and which, even when it came, was a cause of their falling away for a time. His prophecy, moreover, was at once a proof of His all-knowledge and readiness to suffer, and an evidence of the voluntary nature of that death He was about to die.

Origen.

Luca Brug.

He says, we may well believe not without deep meaning, *is betrayed* or delivered up, using the impersonal form (*παράδοται*) since many joined in this: the devil, to hinder the work of man's redemption; Judas, to satisfy his avarice; the chief priests and people, from envy; and Pilate, from fear lest he should seem not to be the friend of Caesar. To this some add, He was given up by the Father, and gave Himself up for the redemption of mankind. But though this is true, it is not the giving up referred to,

Origen.

¹ "Πάσχα, *passover*, but seldom signifies the lamb itself; sometimes the very time of eating the lamb; sometimes the sacrifice of the day following, as John xviii. 28. But ἐορτὴ τοῦ

Πάσχα, *the feast of the passover*, always signifies the whole seven days' paschal feast, both in the language of the Scriptures and of the Talmudists."—*Lightfoot, Hor. Heb. et Talmud.*

since these words are spoken in blame of those who betrayed Him.

Maldonatus.
Rom. viii. 32.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the High Priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill Him. [Matt. xxvi. 3, 4.]

Ps. ii. 2.
John xi. 47.
Acts iv. 25.

Then, on the same day on which our Saviour had uttered these last words. Then, after the feast at Bethany, but before the passover, they who were daily wont to teach the people that Christ should come, assembled to consult how they might destroy Him. Their consultation seems to have been how they might take Him by craft, and then put Him to death openly.

Salmeron.

Stella.

Luca Brug.

The sons of Levi and the sons of Simeon, the chief priests and the scribes, again assembled together as of old to slay a man. According to the prophecy of the Psalmist these men who were the rulers in Israel take counsel together against the Lord, and for this sin they have been, with the nation which they made the accomplice of their cruelty, divided in Jacob and scattered in Israel, dispersed amongst that new Israel which Christ by His teaching and in His mercy was about to make the Israel of God.¹

Hippolytus.

Ps. ii. 2.

Gen. xlix. 6.
Rupertus.

Gal. vi. 16.

One doctrine and one miracle seem especially to have hastened the determination of the Jews to put our Lord to death: the doctrine, that He was the Son of God; the miracle, that He had given life to one who was dead. These should have been reasons to have restrained their hand; but malice and revenge take advantage of things seemingly most unfitted to work their deadly purpose.

Bengel.

¹ "Consilium istud erat, quod patriarcha Jacob praevidens, dicebat: Simeon et Levi fratres, vasa iniquitatis bellantia, etc. [Gen. xlix. 5—7]. Nam si tantummodo illud attenderet quod fecerant in Sychem propter violatam sororem suam Dinam, quæ ratio esset, optare de præterito, et dicere, in consilio eorum ne veniat anima mea, et in cœtu ipsorum non sit gloria mea? Simul considerandum, quia dicturus hæc, filiis suis præmisit. Congregamini et audite filii Jacob, audite Israël patrem vestrum, congregamini, ut annuntiem, quæ ventura sunt vobis diebus novissimis. Ergo futuri hujus prophetica erat annuntiatio

consilii, quod tunc (ut jam dictum est) congregati fecerunt principes sacerdotum utique de tribu Levi, nec ante desierunt in furore pertinaces, donec morte crucis Virum occiderent, et lancea Murum suffoderent, murum templi non manufacti, de quo Vir Ipse dixit: Solvite Templum Hoc, et in triduo excitabo illud."—*Rupertus*.
"The body of the laic scribes were those to whom was committed the instruction of young children in their minority, especially to teach them to write . . . this office was appropriated to the tribe of Simeon."—*Godwyn*, *Moses and Aaron*, lib. i. c. vi.

But they said, Not on the feast day,¹ lest there be un uproar among the people. [Matt. xxvi. 5.] For they feared the people. [Luke xxii. 2.]

This show of reverence was not from any care for the sacredness of the feast, nor from any spirit of devotion, but only from intenser wickedness ; and, as St. Luke tells us, because *they feared the people* ; not caring for the people lest during the time of the feast they should sin, but fearing they themselves should be thought impious for profaning the feast, and Christ should by means of the people escape from their malice, as He had escaped out of the hands of the multitude when *they took up stones to cast at Him*, and when they sought to *take Him by force and make Him a king*. In like manner they feared He might escape now. They feared also the affection of the multitude, since many esteemed Him, if not as the Messiah, yet at least as a prophet ; whilst others were grateful to Him for the blessings of healing, and all had seen and been struck with wonder at His miracles. For these reasons *the chief priests and the scribes*, blinded by malice, that they might make sure of seizing Him, determined to defer the attempt until after the feast. Then the multitude of the Jews, both those from Galilee, who had witnessed so many of His *mighty works*, and those from other parts of the world, over whom, it may be, the authorities at Jerusalem had little influence, would have left that city, and He might be taken with little chance of being rescued by *the people*. God, however, overruled their counsel, and the indignation and avarice of Judas offered them an opportunity of crucifying Christ at that time when, for so many years, the Jews were wont to sacrifice the paschal lamb, the type of *the Lamb slain from the foundation of the world* ; that thus the Truth might take the place of and abolish the figure.²

They who feared not God, and were about to slay the Lord of Life, were yet afraid of the people ; like sinners in general, who sin oftentimes through fear of *the people*, their companions, whom they see, and through disregard of the unseen

¹ "Per diem festum non intelligit diem Paschæ, qui celebris erat apud Judæos, nam id consultatione non indigebat, cum scirent id per legem non licere, sed de totâ festivitate, quæ septem diebus constabat ut etiam B. Chrysostomus interpretatur." — *Salmeron*.

² "Non in die festo. Deceverat Caiaphas cum cæteris Christum in-

terficere sed in die festo voluit Christum immolari. Erat enim illius immolatio totius orbis maximum festum. Festum, inquam, erat Paschatis azymorum, id est, totius puritatis ac sanctitatis quam azymi panes indicant: omnis enim hominum puritas et sanctitas ex illa innocentissimi Agni immolatione emanavit." — *Baradius*.

God. For those who fear not God, fear all things. Hence these men, though they would not have polluted the feast by using leavened bread, and were careful to guard against ceremonial uncleanness, did not scruple to murder, and pollute the temple of their own hearts. Christians fall into and commit a like sin when outwardly they abstain from evil whilst their hearts are full of iniquity ; when they keep from evil only from fear of man, and dread of shame if they are discovered in their sin ; and shrink from the punishment of wickedness, but have no love for holiness, no fear of offending their Maker.

Barradius.
Stella.

Ferus.

Nat. Alex.

He who regards God's laws and keeps God's feasts only from human motives and because of man, violates God's law in his heart.

Quesnel.

*Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.*¹ [Luke xxii. 3.]

Matt. xxvi.
14.
Mark xiv. 10.
John xiii. 2,
27.

Then, after he had been moved by indignation and avarice at what he regarded the *waste* of the ointment, for this is assigned as the motive cause which led him to betray his Master ; and this word *then* points to the time when Judas went on his way to betray his Lord. It was *then* :—

(1) When the high priests and scribes were engaged in deliberating how they might take Jesus.

(2) When our Blessed Lord had finished all His sayings ; when the doctors of the Church had been completely instructed by Him.

Gerhard.

(3) Not until after Jesus had prepared the minds of His apostles for His approaching death, and had more clearly than before predicted what he was about to suffer at the hands of men.² *Then*, whilst the woman was rejoicing in the approbation of Christ, *Satan entered into Judas* by the suggestion of treason. *Then*, when she was kissing His feet, Judas began to seek means to betray his Master to death.

Chrysostom.

That he was *of the number of the twelve* was what made the sin of Judas so especially heinous. These words tell us that one of those whom Christ Himself had chosen had thus

¹ "Unus numero non unus merito, unus nomine non unus numine, unus corpore non unus animo."—*S. Hieron.*

² "Particula τότε non ad proximè præcedentem unctionis Historiam, sed ad prædictionem Christi de sua passione et ad consultationem Pontificum de Christo per dolum comprehendendo et interficiendo pertinet, quarum utraque cum biduo ante Pascha fuerit facta, ut disertis verbis Evangelistæ testantur, ideò etiam hanc proditoris Judæ pactionem biduo ante Pascha factam fuisse consequens est."—*Gerhard.*

Barradius.
1 Pet. v. 8.

greatly fallen. There is no place where Satan does not cast his darts; no place where he *walketh* not *about seeking whom he may devour*. He tempted man to his fall in the garden where God had placed him, and there is no place beyond the bounds of paradise in which he is not able to enter into the heart of man.

Gregory.

The approach of the sinner to God and the acceptance of the penitent, Satan often uses as a means to overthrow and destroy the weak faith of unstable disciples. The elder brother in the parable did not rebel against his father and refuse to enter his house until the prodigal had returned, and had been received. Hence publicans and harlots go into the kingdom of God, whilst the children of the kingdom cast themselves out through envy at the sight of God's mercy extended to sinners.

Ludolph.

Then *entered* Satan, not by force, but when he found the door of the apostle's heart open through anger and covetousness. He *entered* in, not personally and in substance,¹ for He alone can so enter the heart who has made it; but by operation, and by the yielding of Judas to the temptation, the suggestion of selling Christ.² He enters at all times into the heart which listens to his suggestions, and is prepared for his coming by the presence of evil passions. He cannot compel men to commit sin; he can but suggest and entice them to wickedness. We voluntarily open the door of our hearts to him by listening to his suggestions, and he enters there, not by any power which he has of himself, but because he finds the door open for him.³ Every unclean and avaricious thought, yielded to and indulged in, prepares the heart and opens the door for the entrance of Satan.

Augustine.
Luca Brug.
Jans. Gand.

Stella.
Titus Bost.

By the fact that the consultation of *the chief priests and scribes*, and the treason of Judas, did not take effect until after

¹ "Introivit quum mensæ cum Christo accumberet: jam introiverat antea, ut tentaret, in mensa introivit ut urgeret et ad perficiendum, atque exequendum scelus adduceret."—*Barradius*.

² "Observans diabolus quibusdam motibus et operationum signis, ad quæ potissimum Judæ cor esset vitia proclivius,prehendit eum patere insidiis avaritiæ, et reperta cupiditatis janua, misit in mentem ejus quomodo desideratam pecuniam acciperet, et per occasionem lucri, proditor magistri et salvatoris sui existeret, argentum proprietate commutans et suscipiens precium sceleris à Pharisæis atque

Judæis. Hæc ergo cogitationis occasio locum tribuit Satanæ: ut in cor ejus introiens, impleret eum pessima voluntate. Introivit ergo non secundum substantiam, sed secundum operationem: quia introire in aliquem, increatæ naturæ est ejus, quæ participetur à pluribus. Imparticipabilis ergo diabolus est, non creator, sed creatura subsistens. Unde et convertibilis atque mutabilis, sanctitate decidit atque virtute."—*Didymus, de S. Spiritu. Lib. iii.*

³ "Intravit Satan, qui prius tanquam foris stans suggerebat Judæ furta, modò tanquam intus ingressus, describitur: utpote aditu ei patente ad animum Judæ."—*Cajetan*.

our Blessed Lord *had finished all His sayings*, we are taught the consoling truth that neither the rage of the enemies of God's Church without the fold, nor the treason of Christ's disciples within, can effect anything, except in God's own time, and by His will and permission. Gerhard.

And he went his way, and communed with the chief priests and captains, how he might betray Him unto them. [Luke xxii. 4.]

And. This word implies that the effect of Satan's entry into Judas was to lead him forth from Christ, and carry him to the council of the high priests.¹ *He went*, but more even by wickedness of heart, which separated him from the presence of Christ, than by the motion of his body. Gerhard.
Ludolph.

The atrocity of this act of treason on the part of Judas is shown in this, that the evil desires and inclinations of man were not sufficient without the direct instigation and contrivance of the devil. And still, though Satan entered into the heart of Judas and filled him with all evil, the act is the man's own, for the traitor *went his way*, freely, of his own mind, and not compelled by the power of the Evil One. He was neither invited by the priests, nor driven to the deed by any necessity; but *he went* moved by the spontaneous wickedness of that heart which he had, in fact, tempted Satan to enter. For not even Satan could deprive him of free will, and *he went his way*, only moved by his own evil heart. *He went*, not forsaking Christ, as the rest of the apostles afterwards, out of fear, and for a time, but rejecting Him through covetousness. In comparison with this lust of wealth, all other desires are feeble; the soul that is filled with thirst for money is ready to sacrifice everything for the most trifling gain; and the heart in which covetousness has taken up its abode soon loses all traces of righteousness. Corn. & Lap.
Rabanus.
Bede.
Salmeron.
Leo.

How fearful a picture does the fall of Judas give of the effect of Satan's possession of man's heart, since he could tempt and prevail over an apostle of Christ, and change a confessor of our Lord into His betrayer.² Gerhard.

¹ "*Intravit autem Satanas in Judam et abiit*, hoc est, quia Satanas in Judam intraverat, ideò ad pontifices abiit, seque proditorem illis obtulit, particula copulativa *kai* ponitur hoc loco illativè pro *itaque*."—*Gerhard*.

² "Judas confessorem significat. Et sane talis hactenus fuerat Judas,

quia non solum in collegium Apostolorum ascitus fuerat, sed etiam unà cum reliquis co-apostolis *Evangelium regni prædicaverat* [Matt. x. 4], sed ex confessore Christi factus est contemptor, ex prædicatore Christi proditor."—*Gerhard*.

Zech. xi. 12.
Matt. xxvii. 3. *And said unto them, What will ye give me, and I will deliver Him unto you? [Matt. xxvi. 15.]*

1 Tim. vi. 10. The love of money, which, St. Paul tells us, *is the root of all evil*, opened the heart of Judas to the temptation of Satan. It would seem, as some have supposed, that he went, in anger at the *waste* of the ointment, in order, by the sale of Christ into the hands of His enemies, to recover what he thought lost.

Jerome.
Salmeron.

So greatly had anger taken possession of the heart of Judas, that, notwithstanding his covetousness, he makes no estimate of the value of his Lord: as with things of no value, he left the price to be fixed by the purchasers;¹ so that, in agreeing to give him *thirty pieces of silver*, and thus fulfilling the prophecy, it must be remembered the enemies of Christ were those who unconsciously did so, and not the traitorous apostle.

Royard.

Whilst we read of this astounding act of treason on the part of Christ's apostle, let us remember that whoever allows any lust to enter and take possession of his heart, is at all times in danger of despising and selling his Saviour.

Quesnel.

And when they heard it, they were glad, and promised to give him money. [Mark xiv. 11.] And they covenanted with him for thirty pieces of silver. [Matt. xxvi. 15.]

Euthymius.
Corn. à Lap.

They were glad, not only that He might be taken secretly and without a tumult of the people, but that He was beginning to be deserted and hated by His own disciples. And yet, notwithstanding their gladness, we are taught by the power which they had of seizing Christ, that it is a terrible judgment to the sinner when means and opportunities are given to him to execute his wicked intentions, and when God permits all obstacles to be removed from his way.

Quesnel.

When the sinner is hindered in his evil purposes, he thinks, like Balaam and Herod, he is *mocked*, and is *exceeding wroth* with all who delay the purpose of his heart, not seeing that this is an act of God's mercy. Thus, again, when the means are given of carrying out his sinful designs, he is *glad*, as these men were, not seeing that God is then withdrawing His hand and allowing the sinner to follow the bent of his evil will, and the leading of Satan.

Matt. ii. 16.

¹ "Vilem Dominum suum negotiator iste sacrilegus habuit, cujus precium relinquit emptoribus æstimandum."—Royard, in *Passione Domini*. "Magna præsumptio fuit cum tradere qui omnia sciebat. Item loquitur iste

ut valde male sentiens de Deo: quia quando aliquis vult vendere rem quam diligit, imponit ei pretium: sed quando habet rem de qua vult se expedire, dicit: Date mihi quod placet."—Th. Aquinas.

They covenanted with him for thirty pieces of silver ; that is to say, the usual price of a slave ;¹ some suppose that it was the same sum for which the Midianitish merchants sold Joseph to his Egyptian master,² and that in this, as in so many other circumstances of his life, Joseph was a type of our Blessed Lord. Almost all known copies of the Hebrew Scriptures give the price of Joseph as twenty pieces of silver, being less than the usual price of a slave. In this surrender of Christ for the same sum as that fixed by the law of Moses for a slave, we are taught that He who *took upon Him the form of a servant*, was made like unto His brethren in more than form ; He was estimated throughout His incarnate life at only the worth of a servant. We see here the difference between the love of Mary and the contempt of Judas. Mary spent three hundred pence upon the ointment with which she anointed His body, whilst Judas sold his Lord for an equal sum into the hands of His enemies. But if Christ redeemed us from slavery to Satan with the price of a servant, it was, that being free men, we might live as becometh the children of God.³

Exod. xxi. 32.

Ludolph.

Phil. ii. 7.

Bonaventura.

Gerhard.

And he promised, and sought opportunity to betray Him unto them in the absence of the multitude.
[Luke xxii. 6.]

Matt. xxvi. 16.
Mark xiv. 11.

That is, when He should not be teaching in the Temple, but apart with His disciples, or by Himself, alone. This Judas accomplished in betraying his Master when in the garden of Gethsemane ; for in common with the priests and scribes, Judas seems to have feared lest *the common people*,

Origen.

¹ Thus "Maimonides says, 'The price of a slave, whether great or little, he or she, is *thirty selaim* o pure silver : if the slave be worth a hundred pounds or worth only one penny.'"—*Lightfoot*. We read in "Erachin, fol. 14, 2, 'Si quis optimum vel pessimum servum interficit, is dat triginta selaim.'"—*Schoettgen, Hor. Heb. et Tal.*

² Some copies of the Septuagint have "thirty," and not "twenty" pieces of silver. — *Vide S. Ambrose, Lib. de Joseph*, cap. iii.

³ "Jésus-Christ, figuré par Joseph, bien-aimé de son père, envoyé du père pour voir ses frères, etc., innocent, vendu par ses frères vingt deniers, et par là devenu leur seigneur, leur sau-

veur, et le sauveur des étrangers, et le sauveur du monde ; ce qui n'eût point été sans le dessein de le perdre, sans la vente et la réprobation qu'ils en firent.

"Dans la prison, Joseph innocent entre deux criminels : Jésus-Christ en la croix entre deux larrons. Il prédit le salut à l'un, et la mort à l'autre, sur les mêmes apparences : Jésus-Christ sauve les élus et damne les réprouvés sur les mêmes crimes. Joseph ne fait que prédire : Jésus-Christ fait. Joseph demande à celui qui sera sauvé qu'il se souvienne de lui quand il sera venu en sa gloire ; et celui que Jésus-Christ sauve lui demande qu'il se souvienne de lui quand il sera en son royaume."—*Pascal, Pensées*.

Mark xii. 37. who had *heard Him gladly*, should rescue Christ from the hands of His enemies. And that *opportunity* which he *sought*, he soon found. The sin of the heart scarcely ever remains long an imperfect desire; occasions of sinning are rarely wanting to those who seek them; the world and the devil are always offering us such opportunities.¹

Nat. Alex.

Matt. xxvi. 17. *Then came the day of unleavened bread, when the passover must be killed. And He sent Peter and John, saying, Go and prepare us the passover, that we may eat.* [Luke xxii. 7, 8.]

Mark xiv. 12.

Not only the day of the passover, but, as St. Luke tells us, the *feast of unleavened bread*. Calling it a *feast*, since His sufferings and death are the cause of our joy and redemption. By His death, indeed, we are freed from a servitude more grievous than that of Pharaoh—the yoke of the devil, and thus have far more cause to keep a *feast* unto the Lord than the Israelites of old. He at this time was about to eat the legal passover, and leave us the heavenly one. For the Truth was now come; and whilst He partook of the paschal lamb He abolished the figure, in order that the Truth might henceforth take its place.

Luke xxii. 1.

Hugo de S. Charo.

As was His custom whilst on earth, He sent at this time *two of His disciples* to execute His will, giving us in this an example—

Titus Bost.
Matt. xxi. 1.
Mark vi. 7;
xi. 1.
Luke x. 1;
xix. 29.

(1) Of that charity and agreement which ought to appear in all His followers, but more especially in His ministers.

(2) Of the advantage of mutual counsel and support in difficulty.

(3) By thus sending *two* He provided that they should be sufficient as witnesses to the truth, *that in the mouth of two or three witnesses every word may be established.*

Matt. xviii. 16.
Deut. xvii. 6;
xix. 15. +
John viii. 17.
Acts x. 41.

Peter was distinguished amongst the rest of the apostles for his ardour of faith, John was conspicuous above others for his love.² In sending these Christ teaches us that the two virtues of faith and love are required in those who would truly do His will; at the same time He points out what are the requirements of those who prepare themselves for communion with Him. We do His will when we mingle the active life, the doing His commands, with silent meditation upon His love; for these *two disciples*, Peter and John, are respectively

¹ "Little helpe to harme there needeth."—*Spenser's Shepherd's Calendar*.

"Misit Petrum et Joannem, tan-

quam duos qui erant inter alios principales, unus tanquam magis diligens, alter tanquam magis dilectus."—*Bo-naventura*.

types of the active and contemplative life, both of which are to be joined together in those who would make themselves ready to obey Him.

Angelus de
Paz.

And yet by the selection of these two, we have one other truth taught us—that when Christ singles out any one for greater marks of His love, and appoints him a place nearer to Himself, to such an one He gives greater labour.

Gerhard.

And they said unto Him, Where wilt Thou that we prepare? [Luke xxii. 9.]

That is, not in what town or city, for the lamb was not allowed to be slain and eaten in any other place than in the Holy City—Jerusalem; their question was, In what house in the city wilt Thou that we prepare? It was impossible, according to our Saviour's own words, *that a prophet perish out of Jerusalem.*

Luke xiii. 33.

By these words, *where wilt Thou that we prepare?* we are reminded that neither Christ nor His apostles had a dwelling at Jerusalem. Hence, in His visits to the Holy City, it would seem He was wont to abide at Bethany. He had no certain dwelling; when He would enter Jerusalem, He had no beast on which to ride: at His burial He had no sepulchre: so, now, He had no place in which His disciples might *prepare* the passover. He who was Lord of the whole earth had nothing except what was given at His request.

Salmeron.

And He said unto them, Behold, when ye are entered into the city, there shall a man meet you,¹ bearing a pitcher of water; follow him into the house where he entereth in. [Luke xxii. 10.]

Mark xiv. 13.

It is supposed by many commentators that our Lord did not name the man whom they should *meet*, and that His reason for not doing so was that Judas should not beforehand

¹ "Some say He sent them to a man not named, in token that God will come not only to men that are in this world famous, but also to folk of none estimation in the count of the world, nor of no name."—*Sir Thos. More, Treatise on the Passion (Eng. Works)*, p. 1310.

"Quidam suspicantur vel Iosephum Arimathæum vel Nicodemum sub nomine hujus patrisfamilias esse intellegendum. . . . Sed cum Spiritus

sanctus per amanuenses suos Evangelistas noluerit nomen hujus patrisfamilias manifestare, sed voluerit illud esse occultum, ideò de eo non simus solliciti; in die extremi judicii omnibus erit notus ac manifestus ex egregio illo opere confessionis, quod non dubitaverit Christo hospitium in ædibus suis ad parandum Pascha concedere, cum Clerus Hierosolymitanus publico edicto Christum, ubi lateret, indicari præcepisset. Joan. xi. 57."—*Gerhard.*

Euthymius. be aware of the place where the passover was to be celebrated. He willed to be taken in Gethsemane, not in the city. There is in this a submission to the measures which human prudence would suggest, telling us of the reality of Christ's humiliation.

But with this testimony to the truth of His manhood, there appear, as was ever the case throughout His incarnate life, the beams of His uncreated and Divine glory. He gave this sign that He knew all things chiefly, it may be, to reassure His trembling disciples, and also that we might not forget that He who was about to eat of this passover like an ordinary Israelite, and was subject to the law like any other man, was at the same time the Omniscient God. His perfect knowledge was shown in that—

(1) A man did meet them alone.

(2) That he did so immediately on their entry into the city.

(3) That he was bearing water in an earthen pitcher.

(4) That he was going to the house whither His disciples should go.

Bengel.

If our Lord, during the time of His humiliation on earth, saw that this man would be going into the city at the time when Peter and John entered, how much more now, when seated in the heavens, does He see all our actions. And when we open our hearts to receive Him it is still Christ who sees us first and desires to enter in, and stands knocking for admission.

Stella.

Rev. iii. 20.

In the *pitcher of water* borne by this man, almost all commentators see an allusion to the sacrament of regeneration, which is to go before that of the Holy Eucharist. By it also we are taught that purity of heart, symbolized by the cleansing water, is needful for the right reception of our crucified Saviour present in the sacrament of His body and blood, and that those only are able to share truly and fully in the benefit of Christ's sacrifice and death, who have been born into Christ's Church by water and the Spirit.¹

Gros.

Nat. Alex.

But the water was borne in a *pitcher*, as though to typify

¹ "The *pitcher of water*, and he that carried it, was not in vain given for a sign; went not before them that were sent to make ready, for nothing. It had a meaning, that water, and it had a use. Their feet were washed with it; and their feet being clean they were *clean every whit*. Many make ready for it, that see neither water nor pitcher. It were well they

did, their feet would be washed; so would their *hands in innocency* that are to go to His altar. *In innocency*, that is, in a steadfast purpose of keeping ourselves clean:—so to come. For to come and not with that purpose, better not come at all."—*Bishop Andrewes*, xiii. *Sermon on the Holy Ghost*, Works, vol. iii. p. 359 (Oxford edition).

the truth that the grace of God, in its essence, is not, and cannot be, seen, and that only the outward tokens, the means by which it is given, are evident. It was not the water, but the pitcher which bore the water, which was to be a sign to the two disciples. Again: this water is borne in a *pitcher* of earth, as though to remind us that the soul which God has cleansed, and has poured into it the waters of His grace, is yet carried by the frail and earthen vessel of our humanity, and that even those who go before, as examples to the flock, and whom we are commanded above others to *follow*, yet carry the waters of grace in an earthen vessel.

Bonaventura.

Bede.

And ye shall say unto the goodman of the house, The Master saith unto thee, [My time is at hand, Matt. xxvi. 18;] where is the guestchamber, where I shall eat the passover with my disciples? [Luke xxii. 11.]

Mark xiv. 14.

The use of the word *Master*, a name by which Christ was known amongst His disciples, would indicate that this man was one of our Blessed Lord's followers—a disciple though not one of the twelve. They were to tell him that Christ's words were addressed immediately to him, as though he would recognize the force of this, *The Master saith unto thee*; and that He was *the Master*, both theirs and his, but not their Master and his only, *the Master* of all men and of all things.¹

Jansen Yp
Gerhard.
Bengel.

But whilst He sought this guestchamber as *the Master of the goodman of the house*, He shows the reality of His humiliation, who had not Himself *where to lay his head*, and hence had need of the hospitality of His servant and disciple

Luke ix. 58.
Bonaventura.

My time is at hand—

(1) *My time*, when originally I wrought deliverance for Israel from the hand of Pharaoh, and am now about to work a greater mercy.

(2) *My time*, not forced upon me by the craft and malice of the Jews, but foreseen and pre-appointed by Me as the time in which I would offer Myself for the people.

Maldonatus.

(3) The time of celebrating the passover which *my Father*

John iv. 40.
Gerhard.

¹ "Hoc tantum in ore habeamus Magister dicit: prædicemus magistri auctoritatem et omnipotentiam: producamus et ipsius voluntatem ut qui dixerit hoc et hoc."—*Beaux Amis*.

"Expressis verbis docet Christus,

quid patrifamilias dicere debeant Evangelicus enim prædicator nihil aliud annuntiare quam verbum et mandatum Domini et Domini verbis nec addere nec minuire: alioqui non Domini sed proprium agit negotium."—*Ferus*.

has prescribed, and therefore which I must keep, since I came to do His will.

(4) *My time*, for the time of the passover was but a type of His whole life of suffering upon earth.

Luke xxii. 12.

*And he will shew you a large upper room furnished and prepared:*¹ *there make ready for us.* [Mark xiv. 15.]

John xix. 38.

The largeness of this *upper room*, and the fact that it was *furnished* ready for use, makes it likely that this disciple—one, it may be, who was *secretly* so, *for fear of the Jews*—was a man of wealth and consideration.

Soarez.

It is noteworthy, that we do not read on any other occasion of the Saviour making use of any particular house, still less that He chose for the purpose of any ordinary passover so great a room as this. That He did so now, seems to point to the dignity of that Passover in which He was to be the victim, and that Eucharistic feast which he was about to appoint for perpetual observance in His Church.

Barradius.

When Christ would consecrate Himself for us, He would have a room large as Christian charity, where even His very enemies, such as Judas, might find a place; and this was an *upper room*, one raised above the strife, the contentions, and defilements of earth. Such a room Christ now seeks—a *large room*; a heart enlarged by love; a heart *furnished* with all Christian graces, and made *meet* for the *Master's use* and indwelling by penitence and purity of life. For if He regarded the preparation of this room, in which He was to partake with His apostles of the paschal supper, how much more does He regard and require that the heart in which He is to enter and rule should be *furnished and prepared* by penitence and devotion. In such a heart Christ deigns to make His paschal feast, having first moved and prepared

Soarez.

¹ Ἐσρωμένον ἔτοιμον. "The word *prepared* in ver. 15 of St. Mark is not superfluous. It alludes to the manner of making the room ready for the celebration of the passover: which was examined in every hole and corner by the light of wax candles, and cleared from the smallest crumb of leaven with a scrupulous nicety. As the time perhaps was short, that the two disciples might better attend to the other parts of their office, the care of searching the room was providentially superseded, as our Lord intimates by

this word. The room, into which they would be conducted, was not only furnished with necessary accommodations, but *prepared* according to the ritual. And no wonder that St. Mark from the mouth of St. Peter, who found it so, relates this circumstance. But the obscurity of it to those who were not versed in Jewish affairs (which probably made some copyists leave out the word *prepared* as a gloss upon the preceding) would induce St. Luke to pass it over."—Townson.

that heart, as He moved this man to obey His commands Quesnel. and receive Him.¹

And they went, and found as He had said unto them: and they made ready the passover. [Luke xxii. 13.] Matt. xxvi. 19.
Mark xiv. 16.

By this instance of Divine foreknowledge at the moment of their severest trial, Christ gave an additional motive for faith in Him, whilst at the same time He showed to them and us the voluntary nature of His sacrifice and death.

Arias Montanus.

They made ready this passover of the old law, which was passing away. He, their Lord and Master, made ready that passover of the New Testament which was to be for the redemption of mankind and the healing of the nations. *They made ready,* and He gave them Himself, the true Paschal Lamb, who shall yet give Himself to them and all faithful souls, as their eternal and great reward in the New Jerusalem.

Soarez.

¹ "Est hoc cœnaculum grande, inquit Zachar. Chrysopolitanus, lex spiritualis, quæ de angustiis litteræ egrediens, in sublimi loco recepit Salvatorem. Nam qui adhuc litteram occidentem servat, et non aliud in agno quam pecus intelligit: iste nimirum in imis Pascha facit. At qui

aquæ bajulum, hoc est, gratiæ præconem in domum Ecclesiæ fuerit secutus, hic per Spiritum vivificantem in altitudine mentis Christo mansionem præparat. Ideoque inquit: *sequamini eum*, qui ducit in altum, ubi Christus cum discipulis sublimium virtutum delectatione reficitur."—*Angelus de Paz.*

* * * "Domine Jesu Christe, qui hora vespertina cœnam ultimam cum discipulis in cœnaculo grandi strato fecisti: et eos sacratissimo Corpore et Sanguine tuo cibasti, fac pectus meum cœnaculum grande stratum, amplifica spem et charitatem in corde meo, magnifica longanimitatem, spem et charitatem, patientiam et humilitatem; da mihi ut Te quem cœli et terra non capiunt per

modulo suo capiat cor meum contritum et humiliatum: ut per inhabitantem gratiam tuam, omnia tibi placentia cogitatem et perficiam; et omnia contraria odienda declinem, et sic perseverando usque in finem consequar tunc dignam sacrosancti Corporis et Sanguinis Tui perceptionem. Amen."—*Ludolph.*

SECTION
II.

MATTHEW XXVI. 20—29.

MARK XIV. 17—25.

The Paschal
Supper.(20 Now when the even was come,
He sat down with the twelve.(17) And in the evening He cometh
with the twelve.

LUKE XXII. 14—38.

JOHN XIII. 1—38.

SECTION
II.The Paschal
Supper.

(14) And when the hour was come, He sat down, and the twelve apostles with Him. (15) And He said unto them, With desire I have desired to eat this passover with you before I suffer: (16) For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. (17) And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: (18) For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

(1) Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. (2) And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him; (3) Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; (4) He riseth from supper, and laid aside His garments; and took a towel, and girded himself. (5) After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. (6) Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? (7) Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. (8) Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. (9) Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. (10) Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. (11) For He knew who

SECTION
II.

MATTHEW XXVI. 20—29.

MARK XIV. 17—25.

The Paschal
Supper.The Euchar-
istic Supper.

(26) And as they were eating,
Jesus took bread, and blessed it, and
brake it, and gave it to the disciples,
and said, Take, eat: this is my body.

(22) And as they did eat, Jesus
took bread, and blessed, and brake
it, and gave to them, and said, Take,
eat: this is my body.

(21) And as they did eat,

He said, Verily I say unto you, that
one of you shall betray Me.

(18) And as they sat and did eat,

Jesus said, Verily I say unto you,
One of you which eateth with Me
shall betray Me.

LUKE XXII. 14—38.

JOHN XIII. 1—38.

SECTION
II.

The Paschal
Supper.

should betray Him ; therefore said He, Ye are not all clean. (12) So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? (13) Ye call Me Master and Lord : and ye say well ; for so I am. (14) If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another's feet. (15) For I have given you an example that ye should do as I have done to you. (16) Verily, verily, I say unto you, The servant is not greater than his Lord ; neither he that is sent greater than he that sent him. (17) If ye know these things, happy are ye if ye do them.

(19) And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you : this do in remembrance of Me. (21) But, behold, the hand of him that betrayeth Me is with Me on the table. (22) And truly the Son of man goeth, as it was determined : but woe unto that man by whom He is betrayed !

The Euchar-
istic Supper

(18) I speak not of you all : I know whom I have chosen : but that the scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me. (19) Now I tell you before it come, that, when it is come to pass, ye may believe that I am He. (20) Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me ; and he that receiveth Me receiveth Him that sent Me.

(21) When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me.

(22) Then the disciples looked one on another, doubting of whom He spake.

(23) And they began to enquire among themselves, which of them it was that should do this thing.

SECTION
II.The Euchar-
istic Supper.

MATTHEW XXVI. 20—29.

MARK XIV. 17—25.

(22) And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I ?

(23) And He answered and said, He that dippeth his hand with Me in the dish, the same shall betray Me.

(24) The Son of man goeth as it is written of Him : but woe unto that man by whom the Son of man is betrayed ! it had been good for that man if he had not been born.

(19) And they began to be sorrowful, and to say unto Him one by one, Is it I ? and another said, Is it I ?

(20) And He answered and said unto them, It is one of the twelve, that dippeth with Me in the dish.

(21) The Son of man indeed goeth, as it is written of Him : but woe to that man by whom the Son of man is betrayed ! good were it for that man if he had never been born.

(25) Then Judas, which betrayed Him, answered and said, Master, is it I ? He said unto Him, Thou hast said.

LUKE XXII 14—38.

JOHN XIII. 1—38.

SECTION
II.The Euchar-
istic Supper.

(23) Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. (24) Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake. (25) He then lying on Jesus' breast saith unto Him, Lord, who is it? (26) Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. (27) And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. (28) Now no man at the table knew for what intent He spake this unto him. (29) For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

(30) He then having received the sop went immediately out: and it was night.

(31) Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him. (32) If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. (33) Little children, yet a little while I am with you. Ye shall seek Me:

SECTION
II.

MATTHEW XXVI. 20—29.

MARK XIV. 17—25.

The Euchar-
istic Supper.

LUKE XXII. 14—38.

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SECTION
II.The Euchar-
istic Supper.

and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. (34) A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. (35) By this shall all men know that ye are my disciples, if ye have love one to another. (36) Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards. (37) Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. (38) Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.

(24) And there was also a strife among them, which of them should be accounted the greatest. (25) And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. (26) But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. (27) For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. (28) Ye are they which have continued with Me in my temptations. (29) And I appoint unto you a kingdom, as my Father hath appointed unto Me; (30) That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. (31) And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: (32) But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. (33) And

SECTION
II.

MATTHEW XXVI. 20--29.

MARK XIV. 17--25.

The Euchar-
istic Supper.

(27) And He took the cup,
and gave thanks, and gave it to them,

saying,

Drink ye all of it;

(28) For this is my blood of the new
testament, which is shed for many for
the remission of sins.

(29) But I say unto you, I will not
drink henceforth of this fruit of the
vine, until that day when I drink it
new with you in my Father's king-
dom.

(23) And He took the cup,
and when He had given thanks, He
gave it to them:

and they all drank of it. (24) And
He said unto them,

This is my blood of the new testament,
which is shed for many.

(25) Verily I say unto you, I will
drink no more of the fruit of the vine,
until that day that I drink it new in
the kingdom of God.

LUKE XXII. 14—38.

JOHN XIII. 1—38.

SECTION
II.The Euchar-
istic Supper.

he said unto Him, Lord, I am ready to go with Thee, both into prison, and to death. (34) And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me. (35) And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. (36) Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip : and he that hath no sword, let him sell his garment, and buy one.

(37) For I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors : for the things concerning Me have an end. (38) And they said, Lord, behold, here are two swords. And He said unto them, It is enough.

(20) Likewise also the cup after supper,

saying,

This cup is the new testament in my blood, which is shed for you.

Matt. xxvi.

20.

Mark xiv. 17.

And when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, With desire I have desired to eat this passover with you before I suffer. [Luke xxii. 14, 15.]

All the actions of our Saviour which are recorded in the history of His passion are the effects and manifestations of His love to man. Thus we have—

(1) The eating of the Jewish passover of which He here says *with desire*, with a fervent longing, *I have desired to eat it.*

John xiii. 1.

(2) The washing the feet of the apostles, one of the outward marks of the love He had for them, and with which *He loved them unto the end.*

(3) The warning by which He sought to touch the heart of His apostle, and arrest him in his course of treason.

John xiv. 1.

(4) His last words to His disciples, the outpourings of His heart of love towards them, and spoken that their *heart* should not be *troubled.*

John xv. 13.

Gerhard.

Ludolph.

(5) His death upon the cross for them and us, of which He Himself had said that it was a mark of the *love* He had for those for whom His life was to be *laid down.*

Salmeron.

Titus Bost.

Brentius.

Bede.

Tauler.

In these emphatic words, *with desire I have desired*,¹ that is to say, I have very greatly *desired to eat this passover*, we see the readiness of Christ to suffer, and that He was not about to suffer death against His own will. He desired fervently to complete the work of redemption. Though a cruel death was at hand, and though this passover was to be the last which He should eat, and would usher in His own passover, with its attendant sufferings, yet because in it He was about to reconcile us to the Father, He greatly desires it. He longed to eat the typical passover, to fulfil the law, and declare the mysteries of that passion of His by which He has saved us from the bondage of sin. He desired to eat this passover not for Himself, since the benefits of His death were for us alone. Thus is the great and longing desire of our Blessed Lord another instance of His great love for us, a love greater than the desire which any sinner feels to be rid of the burden of his sins, and be united to Christ.²

¹ "Non quidem propter agni paschalis esum, aut propter ipsius cœnæ cupiditatem: sed quia in hac mensa, sacramentum effecturus sum, quod summam hominibus utilitatem. Mihi vero gloriam maximam confert."—*Barradius.*

² "Cucurrit post nos Dominus noster Jesus Christus omnibus diebus vitæ suæ in siti ferventissimi desiderii salutis nostræ, et ista sitis sive desiderium fuit prolatum ad triginta et tres annos. Discamus et nos patientiam habere si bona nostra desideria

What Christ was about to eat with His disciples was the Mosaic passover: when this was ended, but not until then, He instituted the Christian Eucharist. It was no common passover, however, not merely the one which for many generations had been celebrated at this time. It was no ordinary passover—

(1) Because now the law and types of the old dispensation were about to be fulfilled, and a new law and new sacrament were to take the place of the old.

(2) Because of the sacrifice upon the cross, by which at this passover the sin of the whole world was to be done away.

(3) Because this passover was to give place to, and usher in, the sacrament of the Holy Eucharist. Sylveira.

As then our Saviour desired *with desire* to eat of this passover, so ought we to prepare our minds by meditation and prayer to desire earnestly so great a gift, and long to be present at so great a feast.¹ Nat. Alex.

Our Lord was Himself the true paschal lamb of whom the lamb slain by the head of every family at the annual passover of the Jews, as well as those offered up night and morning, were so many types—images of *the Lamb of God*, and sacrificed *in remembrance* of the sacrifice which He should make of Himself. The whole sacrifice of Christ was represented in those things which were directed to be observed in the case of the annual paschal lamb. It was— John i. 36.

(1) A lamb like other lambs, but yet separated from the rest of the flock, and without blemish. Thus was Christ *found in fashion as a man*, having taken upon Him the nature of man; at the same time by His sinlessness He was separate from the rest of mankind, for whilst *all men have sinned*, He alone was without sin, and suffered, even by the confession of His earthly judge, when *no fault* could be found in Him. Phil. ii. 8.
Heb. ii. 14, 16.
Rom. iii. 23.
Heb. vii. 27.
John xviii. 38.

(2) The paschal lamb was slain, and its blood poured out, at the time when the people celebrated their deliverance from Egypt. This, contrary to the original intentions of the

aliquando prolongentur apud Deum: nam qui fecit nos desiderare et velle bonum, scit quomodo debeat exaudire, et quando expediat nobis. Vide etiam quomodo benignus et misericors Dominus non desinit nos insequi omnibus diebus vitæ nostræ ferventer desiderans, ac sitiens salutem nostram, quapropter si aliquando nobis pia ac sancta desideria defuerint, nec habere

valuerimus, discamus saltem ea concupiscere.”—*Stella*.

¹ “Tu si ea quæ gloriæ Christi sunt, et æternæ tuæ salutis, nondum desideras, saltem, ut tibi detur desiderare, considera, ut cum Davide dicas, *Concupivit anima mea desiderare justificationes tuas in æternum*.” (Ps. cxix. 20.)—*Salmeron*.

chief priests and scribes, was done to the Saviour on the self-same day as the typical lamb was slain.

Exod. xii. 47. (3) The lamb thus slain was eaten by all the people; so has Christ our passover given us His body to be eaten, and has declared, *Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.*

Exod. i. 14. (4) The paschal lamb of the Jews was eaten with bitter herbs, a remembrance of the *hard* and *bitter* bondage of the children of Israel in Egypt. So are we to eat *the Lord's* *Passover*, the flesh of Christ, with remembrance of our bitter subjection to Satan, and of the sin by which we have departed from the service of God.¹

Exod. xii. 27. And not only in these great characteristics of our Lord's sacrifice of Himself, but in the smallest point, the *jot and tittle*, there is the same agreement of type and antitype; such as the bone which was not to be broken; the day of the month in which both were offered; and the time of the day in which the lamb was eaten—the evening, a prophecy of that evening of the world, *the last time*, when Christ should come.

Exod. xii. 6. Let us also note the agreement of the older Church with the Christian. In the former, circumcision was first instituted, then the passover; in like manner Christ first sanctified the water of Baptism, and appointed it in place of circumcision as the sacrament of admission into His Church, and then instituted the sacrament of the Holy Eucharist.

Matt. xxvi. 29.
Mark xiv. 25.
Luke xiv. 15.
Acts x. 41.
Rev. xix. 9.

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. [Luke xxii. 16.]

¹ "Sanguine agni uterque postis tingitur, cum memoria passionis Christi *in corde* per fidem et *in ore* per confessionem imprimitur (Rom. x. 10). Hyssopus ex qua aspersorium parabatur est humilis et abjecta herbula (1 Kings xiv. 33), denotat igitur ministerium verbi coram mundo contemptum, per quod corda nostra virtute Spiritus Sancti sanguine Christi asperguntur (Ps. li. 9, Heb. x. 22, 1 Pet. i. 2). Hyssopus etiam est herba amara, denotat igitur prædicationem legis, quæ sit salutaris, quando tingitur Christi sanguine. Quemadmodum ædes Israëliitarum sanguine agni Paschalis signatas Angelus percussor transiliebat, nec ullum earum habita-

toribus afferebat nocumentum: sic per Christi sanguinem ostio cordis nostri verâ fide aspersum, infernalis exterminator avertitur, nosque ab irâ Dei et æterno exitio protegitur. Denique quemadmodum Israëlitæ nocte illâ prohibebantur domo egredi, ne ab Angelo percussore læderentur (Ex. xii. 22), sic durante hujus seculi nocte non debemus *ex domo Dei*, quæ est Ecclesia (1 Tim. iii. 15), egredi, sed in ea per veram in Christum fidem mysticum Pascha quotidie celebrare, ita non solum ab Angelo percussore liberi erimus, sed etiam ex *Ægypto* hujus seculi in promissam patriam cœlestem per terram Canaan præfiguratam introducemur."—*Gerhard*.

That is, I will no more celebrate the Jewish passover, nor will I eat the paschal food, *until* that sacrifice has been completed which is figured by the lamb slain at the paschal feast, nor *until* the type *be fulfilled* in the Eucharistic feast of the Church, which is *the kingdom of God*. For these words of Christ were spoken with reference to the eating of the spiritual food given in the Eucharist of the Church. This food Christ Himself partakes of when the members of His body eat thereof. As, then, the fleshly eating was to cease, so He tells us the spiritual eating should henceforth take its place.

Vatablus.
Bede.

Stella.

All the paschal figures were *fulfilled* when His blood had been shed on the cross, and He had passed over and entered into His rest. For the passover of the law was *fulfilled*—

Jans. Gand.

(1) By the institution of the Christian Eucharist.

(2) By the passion and death of Christ.

Gorranus.

And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. [Luke xxii. 17, 18.]

Matt. xxvi.
27, 29.
Mark xiv. 25.

Our Blessed Lord *gave thanks* for this, that old things, the shadows and images of the law, were passing away, and all things were about to become new. In these words He points out to His disciples that the type was fading away, and the substance being brought in, since all sacraments of the law were fulfilled in the more perfect sacraments of the Gospel, and until the latter were instituted, the former remained in force.

Bede.

Stella.

Until the kingdom of God shall come—that is, until after His resurrection, which is here called the kingdom of God, because by it the Church was established, man justified, and the power of death destroyed.

Theophylact.

Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father. [John xiii. 1.]

Matt. xxvi. 2.
John xii. 23;
xvii. 1, 11.

*When Jesus knew.*¹ The evangelist mentions the know-

¹ "Scientiam habebat multiplicem, divinam Dei, beatam hominis, infusam experimentisque comparatam. Horam suam prævidit ab æterno scientia Dei, in tempore prævidit eandem scientia humana, beataque atque infusa. Recte quidem cum scientia horæ, nomen con-

jungitur Jesus, quasi dicat Joannes: *Sciens Jesus*, sciens Salvator, *horam suam*, nempe illam, quæ tanti nominis mensura impletura erat, nempe illam, quæ tanti nominis mensuram hæc implevit hora, qua in cruce animam efflans, mundum cervavit. Hora Jesu, id est,

ledge of Christ, to keep before us the voluntary nature of His sacrifice. He *knew* it to be *His hour*, since He was now to show Himself the Saviour (Jesus) of His people, and that His Divine will caused Him to die when the Jews were celebrating the deliverance from Egyptian bondage ;—choosing to die at the time when the law compelled the Israelites to put away all leaven from their dwellings ; since His death was to be our deliverance, and the means by which we are able to purge out the leaven of sin from our hearts.

He *knew that His hour was come*—

(1) By His Divine knowledge, who knew all things : for in Him *are hid all the treasures of wisdom and knowledge*.

(2) By His human knowledge, which increased with His increase in stature and in years.

The Evangelist significantly calls this time *His hour*. Neither the time of His incarnation at Bethlehem, nor of His manifestation at Jordan, nor yet of His transfiguration on Tabor, could so properly be called *His hour* as the time of His betrayal and death. Christ esteemed that alone to be *His hour* in which His work was *finished* by the redemption of mankind. For this end was He born, and for this He thirsted *with longing desire* because of His love for us.

St. John uses the word *depart*, or pass over *unto the Father*, with reference to the paschal feast ; reminding us that, as at the feast the people followed Moses through the Red Sea into the desert, so should we follow Christ through the wilderness of this world. He says our Saviour knew that He was going *unto the Father*, as though entirely overlooking the act of death, and rejoicing only in this, that all He should pass through would be a going *unto the Father*. Thus would He teach us to regard death as our passage *unto the Father*. All that happens to the faithful soul, not the act of death only, is thus a going *unto the Father*, as all that followed the passover, the sufferings, the death, the resurrection, and ascension of Christ, were to Him so many stages by which He departed *out of this world* unto His Father. Hence we so often find in early Christian writers this word, the departure, used as synonymous with death.

Having loved His own which were in the world, He loved them unto the end. [John xiii. 1.]

Salvatoris dicitur hora mortis : merito quidem, quia per mortem salutem mundo attulit, *Sciens quia venit hora Ejus*, Joan. viii. 20 : *Nemo misit in illum manus, quia nondum venerat hora ejus*. Nondum venerat hora ejus : quia

Ipsē illam non attulerat, quia hostibus potestatem non dederat, Jam nunc venit, quia ipsam Ipse attulit, quia ostibus potestatem occidendi dedit.”—*Barradius*.

His own which were in the world—not patriarchs and prophets merely, who were out of the world, but all from whom He was then going, since He was leaving the world:—not apostles and disciples only, but universal man, the whole human race, Jews and Gentiles, all *in the world: for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.* All *His own which were in the world.* This is the declaration of Christ's abiding love for all.

He loved them unto the end—

(1) *Unto the end* of His life of humiliation, for at *the end* of His incarnate life He gave His apostles and us abundant proofs and marks of His inexhaustible love. Then by washing the feet of the twelve He showed how greatly He *loved them*; then He instituted that pledge and means by which He is present to the souls of His faithful members—the sacrament of the Holy Eucharist.

(2) *Unto the end* of life, and so to eternity, for His Divine life has no end: *with an everlasting love.*

(3) As greatly as He, the infinite, could love; with unbounded love: as far as love could go. Hence He provided that, like Himself, who was going from the world, they also should go unto the Father, through love and obedience to Him their Head.¹

(4) By loving them not here only, but to that *end* which is the end of our being, the realms of bliss; for His going away was not for His happiness, but for their blessedness.

(5) To the giving up His own life for them.

(6) He loved them until He had perfected them, which was *the end* of His coming.²

Nor was this love for mankind abated because of the indignities and cruelties to which He had come face to face. And as he who loves another wholly makes all his actions to refer to the object of his love, so all our Lord's thoughts and actions are now centred on those whom He loves. Hence His exceeding sorrow, His trouble of spirit, for those who being offended at Him should fall away, for him who should betray Him, for all for whom His sacrifice should be of no avail.

¹ "Christus dilexit suos, (i.) Non parcens vitis, sed severè arguens: (ii.) Errantes revocans etiam inimicos ut Judam: (iii.) In finem usque perseverans (iv.) Non verbo tantum sed opere et veritate."—*Beaux Amis*.

² "To wit, unto that extreme point of love beyond which no man could

go," or "that the nearer He drew to His death the more tenderly He remembered them," or "unto the world to come, to the bliss of heaven, *the end* that He by His death prepared for them."—*Sir Thos. More on the Passion* (*Eng. Works*, p. 1314).

Jans. Gand.
Cyril.

Tittmann.
Ferus.
Cajetan.
John iii. 16.

Cyril.

Salmcron.

Nat. Alex.

Luca Brug.

Rupertus.
Sylveira.
Chrysostom.
Euthymius.

Augustine,
Matt. Faber.
Cajetan.

Maldonatus.
Ferus in
Johan.

Sylveira.

Let us note the emphasis with which it is said that *He loved them*—not that they loved Him first, but that He first loved them. Whatever love they bore to Him they derived from Him. He was Himself that essential love which kindled love in their hearts; and had He not first loved them, their hearts had remained strangers to love for God.

*And supper being ended.*¹ [John xiii. 2.]

Sylveira.
Jansen Yp.

The Paschal, or commemorative supper of the Jews, was in its true meaning now ending for ever, since He was about by His death to fulfil its typical meaning. Then does the Incarnate Wisdom join the old to the new, the reality to the figure, and change the type into reality, the shadow into substance.

Luca Brug.
Bp. Taylor.

It was fittingly a *supper*, at which He rested with His disciples; it was the evening of the natural day and of the law, which was fading away—in the world's evening, *the last days*, and the close of Christ's earthly life.

Hugo de S.
Chiaro.

Luke x xii. 3.

The devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him. [John xiii. 2.]

Having now, that is, having already (ἤδη βεβληκότος), urged Judas to betray his Master, for which purpose he had gone the day before to the chief priests, instigated to this act of treason at the feast in Bethany.

Salmeron.

At the first he *put into the heart of Judas* the suggestions of avarice, afterwards the maturer thought of evil, and incited him to betray Christ. The devil put this thought not into the ears merely, but into *the heart* of the traitor, which he has power to do when, through the presence of evil passions, the heart is open for his entry. And as of old when the angels of God came, Satan came also with them, so now, when the rulers of the Church—the apostles of Christ—presented themselves before Him, Satan again came with them.

Job ii. 1.

Barradius.

¹ δείπνου γενομένου—cœna facta.—*Fulg.* “And the souper maad.”—*Wyclif.* “And when supper was begun.”—*Version of Five Clergymen.* “Duplex erat cœna, una legalis, in qua agnus paschalis comedebatur, et hæc præcessit, de qua dicit Paulus, 1 Cor. xi. 25, *Postquam cœnavit dicens, Hic calix novum testamentum est*: altera sequebatur cœna communis, cui Christus illa priori peraeta accubuit, et dum cœnaret cum eis, interrupta cœna solus surrexit, ut pedes

discipulorum lavaret, quibus lotis, iterum discubuit. De hac igitur cœna communi dicitur, *et cœna facta*, id est, jam incepta: de his enim quæ in motu et successione consistunt, sic loqui solemus. Ita August., Tract. lv. exponere videtur. Non, inquit, quasi consummatum et jam transactam cœnam intelligere debemus; ad huc enim cœnabatur; sed quia jam erat præparata, et ad usum convivantium perducta.”—*Toletus.* Vide et August. lib. iii. de Consen. Evang. cap. 1.

The thought of betraying Christ was conceived by Judas at two several times of rejoicing : at the feast in Bethany, and again at the passover in Jerusalem. So true is it that influences of grace, when resisted by the hardened and sinful heart, only become occasions of deeper wickedness to man. Lange.

Jesus knowing that the Father had given all things into His hands,¹ and that He was come from God, and went to God. [John xiii. 3.]

Matt. xi. 27;
xxviii. 18.
John iii. 35;
viii. 42;
xvi. 28;
xvii. 2.
Acts ii. 36.
1 Cor. xv. 27.
Heb. ii. 8.

We now come to the record of our Lord's love and humiliation in washing the feet of His disciples. Though He knew *the Father had given all things into His hands*, and that He was Maker and Lord of all, yet in His love to us He stooped to this additional and striking instance of humiliation : for since whoever loves another fervently shrinks not from the lowliest offices of love, the washing of the apostles' feet was an outward manifestation of His love for us, and of the love of the Father from whom *He was come*. Yet here we note the blending together of the truth, that in Christ's person are two natures, that of Godhead and of manhood. Hence, in the very act of manifesting His humility, we have both the testimony to His superhuman foreknowledge—He knew that His time was come ; and also the assertion of His essential Divinity—*He was come from God*.

Gerhard.

Corderius.

Barradius.

All things were given *into His hands*—that is, to His absolute power. The salvation and redemption of the human race, the remission of sins, the justification of mankind, the resurrection of the body, eternal life, the glory in God's presence, all were given to Him. They were given him—

Cajetan.

Ferus in
Johan.

(1) As to His Divinity, by the fact of the eternal generation from the Father ; for as He that begat was omnipotent, so was the Eternal Word begotten omnipotent.

(2) As to His humanity, by virtue of the union of the Divine and human natures in the person of Christ Jesus.

Barradius.
Jans. Gand.

And when St. John says *all things* were given *into His hands*, he includes the traitor also ; so that we have here another indication of the perfectly voluntary nature of the sacrifice He was about to offer.² Augustine.

¹ *Omnia*. "Per hæc omnia non intelligitur Deitas, quæ continet omnia, et quæ major omnibus est, et propriè deitas non est *in manibus*, id est, sub potestate. Ideò Theophylactus exponit : hoc est quod concredidisset ei salutem fidelium et gentium, de quibus : *omnia traham ad me ipsum*."

[Joan. xii. 32.]—*Salmeron*. The Vulgate here follows the inferior reading *πάντα* instead of *πάντας*.

² "Dignitas Christi è quatuor dignoscitur, (i.) *Scientia*—Sciebat omnia sibi data; (ii.) *Potestate*—Omnia dederat ei Pater in manus; (iii.) *Nobilitate*—à Deo exivit per æternam generationem ;

He was come from God. This Christ did when, leaving the bosom of the Father, He came into this world at His incarnation, and now He was about to return to His Father by His death and ascension, and carry into heaven that human nature of His, ours as well as His, in which He would for ever sit down at the right hand of the Father. Not, indeed, that He left the presence of the Father when He came on earth, nor will He leave us on ascending to heaven; hence St. John does not say that the Son had at any time left the presence of the Father, but that *He was come from God*.¹

This verse is introductory to the account of His washing the disciples' feet, and in it St. John assigns three reasons for this act of humiliation on the part of Christ—

(1) Since the Father had given all things into His hands,—the salvation of mankind, and all that tended thereto,—and had given us to Him at the same time that He gave the Son as our example, our Lord deemed it fitting to show His apostles all things necessary to their ministry and to man's salvation, and especially this example of humility.

(2) As He came from God, so it became Him to show all love to the Father, to whom nothing is more pleasing in man than humility.

(3) As He was leaving man, with whom He would no longer walk in the flesh, it became Him to set the seal of His approbation upon this virtue of humility by His own submission, and leave this, the greatest act of His condescension, as His dying legacy. There seems a special fitness in doing so at this moment. He washes His disciples' feet because He *knew* wherefore He had *come*, and what would be the effects of His death; since He came to cleanse the hearts of all from sin by the shedding of His blood.

Let those who *come from God* by their natural or spiritual birth, and seek to go to God, lay to heart this lesson of Christ, and endeavour to copy His humility. Let us also remember if this greatest of all virtues be the mark and duty of those who have *come from God*, and would go again to Him, so are pride and selfish indifference to others the sure tokens of those who, if at the first they came from God, are yet going to the evil one.

We are reminded in this act of our Saviour, as by so many other of His deeds, that God's actions and ways are different from the ways of man, and contrary to what we anticipate. When *the Father had given all things into His*

(iv.) *Sanctitate*—ad Deum vadit propter summum meritum per mortem.”—*Beaux Amis*.

¹ “Ita quidem à Deo exivit, ut Deum

non reliquerit: ita ad Deum vadit, ut homines non deseruerit. Christus etenim quatenus à Patre gignitur, non exit ab eo, sed in eo manet.”—*Salmeron*.

Barradius.

Jans. Gand.

Augustine.

Theophylact.
Corn. à Lap.
Maldonatus.

Stier.

Barradius.

Orderius.

hands, He stoops in lowliness of heart to wash the feet of His disciples, even of the one about to betray Him ; when going to the Father He manifests His Divinity not by acts of almighty power, but by fulfilling the humblest works of humanity, and bowing Himself to the office of a servant. Augustine.

He riseth from supper,¹ and laid aside His garments ; and took a towel, and girded Himself. Luke xxii. 27.
Phil. ii. 7, 8.
[John xiii. 4.]

The greatness of Christ was declared in the preceding words in which we were told that *He came out*, or proceeded from the Father. In these words we have the lowliness of His office pointed out, His humility and love. So great was the remedy required to overthrow the pride and self-sufficiency of man ! *He riseth from supper* as a servant.² *He laid aside His outer garments* because they hindered the act He was about to perform, and *girded Himself* with a napkin, the equipment of a servant. Salmeron.
Hengstenberg

He riseth from the Mosaic supper, now fulfilled and for ever passing away, and bends Himself to the fulfilment of the law of Christian love ; as in His Incarnation, in order to minister to us He rose from the bosom of the Father, the throne of unbounded majesty, and came down to minister to us. In His birth into the world *He laid aside His garments*—His glory, and the brightness of Divinity wherewith He was clad, and *girded Himself* with the linen ephod of our humanity, and circumscribed His greatness with the feebleness of man ; stripping Himself that He might clothe us with righteousness ; making Himself naked that He might cover us with His mercy ; and girding Himself with a towel that He might bind around us the gift of immortal life. Thus would He teach us humility, thus He bids us lay aside our pride in outer garments, and for the sake of others to be clothed with the graces of the Spirit, that we may be instrumental to their cleansing. Barradius.
Gerhard.
Ferus in Johan.
Augustine.
Salmeron.

In this carefulness of our Blessed Lord, and in the seeming anxiety of St. John to record the minutest incidents of

¹ The Paschal supper was to be eaten standing. On this one commentator remarks : " Postquam Dominus cum Apostolis, stans Paschalem edit agnum, in mensa recubuit, cibosque alios sumsit. Si autem placet magis discumbentem agnum edisse : post agnum recumbens, cibos alios cepit. Alios enim cibos in cœna illa

Paschali edere vetitum non erat, imo solitum."—*Barradius*.

² " Non consueverunt Domini prius surgere à mensa quàm servi. At Christus ipsis recumbentibus surgit ut verum appareat illud quod paulò post dixit : *Ego autem in medio vestrum sum sicut qui ministrat.*"—*Ferus in Pass. Domini*.

this act of humiliation, the Christian is taught to bestow care and attention on the meanest work He is called upon to do for Christ, for his brethren, or for his own soul.

Maldonatus.

After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. [John xiii. 5.]

Ezek. xxxvi.
25.

As the prophet had foretold that our Lord when He came would *sprinkle clean water* upon those who had been defiled by their sins, so now did Christ pour *water* upon the dry souls and *began to wash*. It says not that He washed, for the work which He then *began* He is ever doing in that He cleanses the soul of the penitent and pours water upon those who thirst for His grace. And all this care was His alone.¹ He would have none to assist Him in this work of love, thus teaching us that the whole mystery of the washing away of sin from the soul of man is His work alone.² In this washing of the apostles' feet He teaches us—

Ferus in
Pass. Dom.

Salmeron.

Tirinus
Rev. i. 5.

(1) That it is He who cleanses man from the defilement of sin, which is washed away only in His blood.

(2) That before we come to the Lord's Supper, which He was now about to institute, we should prepare ourselves as He prepared His apostles.

Matt. Faber.

(3) He gives us lessons of humility and of our duty to our fellow-Christians.

Didacius.

When He washed the feet of His apostles, whom He was about to send unto all the world, He taught His ministers throughout all time the need that all who preach His Gospel should keep their feet—their daily life—free from the defilements of the world and the flesh.³

Matt. iii. 14.
John xiii. 12.

Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now: but thou shalt know hereafter. [John xiii. 6, 7.]

¹ "Videte profundissimæ humilitatis insignia, quod divina majestas apostolorum pedibus inclinatur, et geniculat ante homines Deus, ante peccatores Sanctitas, ante injustos Justitia, coram mortalibus Immortalis, ante creaturam Creator. Sol ante stellas, Lux ante tenebras, Dies ante horas. Et lavat genuflexus Rex omnium regum et Dominus dominan-

tium, ut nullius creaturæ tanta possit esse humilitas, quâ Salvatoris non sit ipsâ profundior."—*Simon de Cassia*.

² "Hæc omnia solus exequitur; solus aquam infundat, solus lavat, solus tergit."—*Ferus in Pass. Domini*.

³ "Ut ipsi primùm se lavent et mundificent, quo cæteros suo exemplo quid facto opus sit doceant."—*Beaux Amis*.

The emphasis of Peter's question rests on the distinction between himself, a disciple, and his Lord; as though he would ask, Dost Thou, who art God, seek to wash the feet of one who is only man? Thou, who with Thy hands made all things, dost Thou condescend to so mean an office as this? Just as the Baptist, when Christ came to him at Jordan, said, *I have need to be baptized of Thee, and comest Thou to me?* or as this same apostle said, when he saw the miraculous draught of fishes, *Depart from me, for I am a sinful man, O Lord*; so now in the greatness of his humility he calls out, *Lord, dost Thou wash my feet?* To this our Lord answers by the assertion of Peter's present ignorance—*What I do thou knowest not*—canst not know—*now*; and adds the promise of future illumination—*thou shalt know hereafter*, when the Holy Spirit has come, who *shall teach you all things, and bring all things to your remembrance*, making known to all the meaning of my teaching, and the mystery of this action of love.

Matt. iii. 14.

Luke v. 8.

Barradius.

Ferus in
Johan.

Euthymius.

John xiv. 26.

Corn. & Lap.

*Thou shalt know hereafter.*¹ Christ by His actions at this time was teaching the apostles, in a figure, the mystery of His work on earth.

(1) He came out from God, leaving the glories of heaven so often in Holy Scripture set before us under the figure of a *supper*, laying aside the garments of infinite majesty, and girding himself with our poor humanity typified by the linen ephod, and coming not that He might be ministered to, but might minister to our needs, and bring us that cleansing water which should be to the purifying of the soul.

(2) But it was not only an image of the mystery of His Incarnation, it was a prophecy of His sufferings, when, despoiled of His garments, He should suffer in His humanity, and in suffering pour forth *water* mingled with blood for the cleansing of mankind from sin.

Salmeron.

The Great Teacher, by this rebuke, taught His apostle, as He teaches us, that we are not rashly and irreverently to ask a reason for that which He does, but reverently to obey. He chastens at one time by adversity. He tries us greatly at another time by prosperity. Why, we *know not now, but shall know hereafter*. Whilst God's hand is upon us, we

Ferus in
Johan.

¹ "Indicat causam unam postquam recubuit. Si Ego lavi pedes vestros Dominus et Magister, et vos debetis alter alterius lavare pedes. Sic Cyrillus Chrysostomus ait indicatam causam post ascensionem in cœlum à Spiritu Sancto. Cum in nomine Meo, inquit, Dæmonia ejicies, cum

in cœlum Me assumi aspicias, cum à Spiritu intelliges Me ad Patris dexteram sedere tunc cognosces cur hoc faciam In cœna causam Dominus aperuit cur pedes abluit: et postea alias causas docuit Spiritus Sanctus."—*Barradius*.

rarely discern the reason for His visitation ; when the trial is at an end, He often gives us power to see the cause.

Peter saith unto Him, Thou shalt never wash my feet. [John xiii. 8.]

Barradius.

Quesnel.

Ferus in
Johan.

The apostle in these words still refers to the same distinction between Christ and His disciple. *Thou* who art perfect God shall never wash *my* feet, who am sinful man. Peter's refusal was no doubt prompted by a feeling of humility, however mistaken. He had yet to learn that no virtues are of any worth unless obedience perfects them. However unworthy we may be of the commonest gifts of God, the spirit of true humility, as well as of obedience, should lead us to receive them as He prescribes.¹ St. Peter committed the common sin of taking upon himself to decide what was fitting for God to do, and to judge what was worthy of the character of God.² However much of real humility there might be in the heart of the apostle, there was mingled with these words, *Thou shalt never wash my feet*, little real reverence, otherwise we should scarcely read so soon of his threefold denial of Christ. To St. Peter it doubtless seemed an act of humility to prevent Christ from washing his feet ; it was in reality a mark of self-sufficiency. True humility consists in unconditional submission to God's will, whether it be His purpose to exalt or to abase us : for to put aside an ordinance, command, or privilege from God to man, under the plea that we are unworthy of such blessings, is an offence against God—is not humility, but self-will.

1 Sam. xv.
22.Ferus in
Johan.

Piety becomes superstition if, from pretext of unworthiness on our part, we reject the ministry of God ; for it is not piety but sin for us to do what seems good, if God has given other rules of goodness. This Saul did when he saved the cattle of the Amalekites for sacrifice ;—a thing good in itself, yet sin in his case, since God had expressly forbidden him to do so.

John iii. 5.
1 Cor. vi. 11.
Ephes. v. 26.
Tit. iii. 5.
Heb. x. 22.

Jesus answered him, If I wash thee not, thou hast no part with Me. [John xiii. 8.]

¹ " Oblitus erat nominis sui, id est, Simonis, recusans honorari à Domino." —*Salmeron.*

² " Efficitur hic zelus indiscretus in tribus, *Primum* enim recusat quod sibi utile et necessarium erat. Quin scilicet attendebat quia quid oremus sicut oportet nescimus. Rom. viii. 26. *Demum*

irreverenter in Christum agit Petrus, ut qui ejus consilium emendare velle videatur. *Prostremò* sociis et coapostolis derogat, inquit Origenes, dum quod illi à Christo absque contradictione susceperunt, ipse accipere recusabat." —*Beaux Amis.*

Two things are here spoken of—the necessity of being washed, and also that Christ should *wash* us. In vain is all washing unless from the hands of Christ. *If I wash thee not, thou hast no part with Me. No part with Me*—no share in grace now and in the promises of the Gospel, *no part* hereafter in the reign of glory: since without Christ none are cleansed from sin in this life; and no one who is not cleansed from sin can sit down in glory with Him in heaven.¹ For Christ, in speaking to St. Peter, speaks to all, and teaches us that unless we are washed by Him—are cleansed by His blood, we can have *no part* in Him. By the outward figure He teaches this inward and spiritual truth. Thus to mankind His declaration is, Unless ye are cleansed by the waters of baptism, ye have *no part with Me*. To the sinner by this sacramental action He says, Unless I wash thee in thy penitence, *thou hast no part with Me*: unless thou wholly submittest thyself to my will, and learnest of Me, *thou hast no part with Me*: for it was not the washing of the feet that was necessary, but submission to His will, who willed at this time to wash the feet of His apostles.² To submit to this will of God is as necessary now as it was then, since conscious disobedience to any part of the will of Christ, though we see not the grounds of His commandment or ordinance, cuts a soul off from communion with Him.

Salmeron.

Ferus in
Johan.

Maldonatus.

Corn. à Lap.

De Saci.

Jans. Gand

Note that our Blessed Lord does not say to St. Peter, Unless I wash thy feet *thou hast no part with Me*, but, *Unless I wash thee*, showing us that the washing of the feet was a sacramental rite, by which not only the feet were washed, but the whole man.

Cajetan.

*Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head.*³ [John xiii. 9.]

And now, awakened by the réproof of Christ to a sense of his sinfulness, Peter cries out with impatience, *Lord, not my*

Bengel.

¹ "Si non laverò te Meo sanguine, si non moriar pro te, non habebis partem Mecum . . . Si non laverò te per regenerationis lavacrum, si te per gratiam, quam præfiguratur aqua hæc, ob originali, extitit, seu veniali peccato non emundavero, non habebis partem Mecum."—*Barradius*.

² These words also have their special application to the ministers of Christ. "*Non habes partem mecum* : id est non eris bonus superior et aliorum pastor : quia qui ad hujusmodi gradum evehun-

tur mundum debent habere cor et pedes ab omni incessu sordido vel indecoro mundatos et Christi gratiam ad alios bene pascendum ornatos."—*Salmeron*.

³ From these words is derived an inscription which reads forward and backward the same, and which is not infrequently met with—*e.g.* in this country, in France, and at St. Sophia at Constantinople—on fonts, ewers, and other vessels set apart for use at baptisms :

NIΘON ANOMHMA ME MONAN OΦIN.

feet only. Before, he had thought only of outward washing and of his unworthiness to receive the service of his Divine Master, and in his ignorance he fell into disobedience. Now, when enlightened by our Saviour's words, he perceives the truth, that outward washing is a means to convey a spiritual blessing, and he eagerly seeks to atone for his past opposition to Christ's will. In these verses we have the successive stages of the apostle's ignorance and self-will, and of his faith enlightened by the reproof of Christ and directed aright. In Peter's ignorance of the meaning of Christ's act, he says, *Dost Thou wash my feet?* Our Blessed Lord points out that these words are the result of his ignorance—*What I do thou knowest not now.* To Peter's self-will, *Thou shalt never wash my feet,* Christ gives the solemn warning, *If I wash thee not, thou hast no part with Me;* and to the language of the apostle's returning faith, *Lord, not my feet only—*

Sylveira.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit. [John xiii. 10.]

He that has bathed his whole body (ὁ λελουμένος) *needeth not save to wash* (νίψασθαι) ¹ a part of it afterwards.

In these words our Lord compares the Christian, who after regeneration in holy baptism has fallen into sin, with one who, coming cleansed from the bath, after stepping upon the earth, requires to wash or rinse his feet again in water. He tells us though we have shared in the first great act of spiritual cleansing, and though all who have partaken of this sacrament are regenerate, yet that daily defilements and momentary sins require to be washed away by repentance; and that, however perfectly we may have been cleansed by His mercy at the first, we have still daily sins to deplore, and wash away.² The Christian requires, then, to *walk circumspectly*, since contact with the world brings with it the need for fresh cleansing. In One only was there no defilement, in Him who is Himself *the Way* in which man is to walk. For both sins of nature and daily sins of life we must look to Him, and seek the cleansing efficacy of His blood.

Corn. à Lap.
Sylveira.

Gerhard.

Matt. Faber.

Ferus in
Johan.

¹ "Let it be noted that λούσθαι, in contradistinction from νίπτεισθαι, signifies not 'washing,' but 'bathing,' רָחַץ, and refers therefore to the purification of the entire body, and not of a portion merely."—*Tholuck*.

² "Lavari citò possumus, ad sanandum verò opus est curatione multa. Lavamur igitur in baptismo,

quia deletur chirographum damnationis nostræ: et hæc gratia nobis confertur, ut jam nihil nobis concupiscentia noceat, si tamen à consensu abstineamus, atque ita tanquam sanies inveterati ulceris removetur, dum tollitur damnatio et responsum mortis, quod prius inde manabat."—*S. Bernard in Cænâ Dom.*, Sermon. 1, § iii.

The *feet* signify in general the flesh; that which still connects us with earth, and through which we are ever susceptible of sin, even whilst with the head we may be looking towards heaven. The errors, the weakness, the daily and little sins which afflict even God's saints, are so many defilements of the feet; by these they are stained and need continued cleansing, even though the heart be set on the things of heaven, and the hands by which they perform their Christian duties are on the whole pure. Thus the bride of Christ says, *I have washed my feet, how shall I defile them?* how can I tread on the ground and not be soiled by contact with earth? Especially do they soil the *feet* who undertake heavenly offices and attempt to serve God from human and unworthy motives.¹

Stier.

Cant. v. 3.

Augustine.

Our whole life on earth should be a cleansing of the feet—a conquest, that is, over self, and a mortification of selfish affections; for the world stains all who come in contact with it, and our life is to be a resistance to the world, a restraint of the flesh, and a conflict with the devil.

Nat. Alex.

And ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean. [John xiii. 10, 11.]

John vi. 64;
xv. 3.

Ye are clean, have been cleansed and preserved from all great sins, as he is clean whose body is cleansed, even though his feet have been soiled through contact with earth.

Luca Brug.

It is evident from the whole tenor of our Blessed Lord's words that He is referring to a spiritual cleansing, and that the washing the feet of His apostles has a sacramental reference. The conversation with the world, the necessary contact with men in the world, He says, soils the soul as earth soils the feet;² so that he who is baptized with the Spirit, and has been cleansed and regenerated in that baptism, still requires self-denial and restraint lest he fall into sin, as well as penitence for his daily sins when he has so fallen. Hence it is evident from these words—

Jans. Genu.

(1) That the disciples had been baptized: *Ye are clean.*³

Augustine.

¹ Thus in the Catechism of the Russian Church respecting confirmation:—

“Q. What is specially signified by anointing the hands and feet? A. The sanctification of the works and the whole walk of the Christian.”

² “The devil lets no saint reach heaven with clean feet.”—*Luther*.

³ “From these words, *ye be clean*, it appears, as the old holy doctors say, that the apostles were before that all baptized and clean.”—*Sir Thos. More on the Passion (Eng. Works, p. 1317)*. Thus Gerhard: “In corde Judæ cœperat Spiritus Sanctus opus regenerationis ac renovationis per Verbum et Baptismum, sed reman-

Ferus in
Johan.

(2) That baptism, the washing away of original sin, avails not to give a man *part in* Christ, unless, after falling under temptation, he wash his feet, repent truly of his actual sins.

Matt. xxiii.
8, 10.
Luke vi. 46.
1 Cor. viii. 6;
xii. 3.
Phil. ii. 11.

So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. [John xiii. 12, 13.]

Salmeron.

He took again *His garments*, in sign that after His death upon the cross, by which He would cleanse their souls from sin, as He had now washed their feet with water, He would again, by the resurrection of His glorified body, assume the majesty of King of kings.

Gerhard.

Ye call Me, that is, ye confess I am your *Master and Lord, and ye say well*; ¹ I accept and approve the confession ye have made: now, then, I call upon you to do what this profession of faith demands from you. By the name *Master*, which implies one who possesses wisdom to direct others, they confessed Him to be their guide; by the name *Lord*, they owned He possessed also power to be their ruler.²

Cajetan.

By this action of His, Christ gives us an example of charity and calls upon us to imitate Him, since in this, and all other of His works, He is our Master and Lord. But in it He gives us more than an example; He leaves power also to do as He bids us, for His actions are both sacramental and exemplary. It is not enough for us to look at the deeds of Christ's life in the same way in which we regard the actions of saints and holy men, as things merely for our imitation. Nor, again, is it right for us to look at His works as things so done for us once for all, that nothing remains for us to do. He did them, and thus conveyed to us the power of doing, and bids us look to Him for power to do the like. Since, then, He, in doing them, left us an example, let none say, I can do them of myself because He did them, but let us ask from Him the power to obey; neither, on the other

ebat in eo aliquid de vetustate carnis quam per Spiritum reprimere et mortificare debuisset, sed cum illi frena laxat et suggestionibus Satanæ locum præstat in gravissimum prodicionis scelus præceps tandem ruit.”—*Gerhard in Passione*, cap. iii. § 1.

¹ “*Vos vocatis me magistrum et Dominum*—Nam et Pharisei sæpius Eum

vocaverunt magistrum, verùm ore tantum non corde. Item tantum magistrum Eum appellabant aliqui, non Dominum; nec enim animus eorum erat Ipsi obedire.”—*Ferus in Pass. Domini*.

² “*Benè Dominum vocant qui Eum timent et Ejus dictis obediunt; et Magistrum, qui Ejus doctrinæ per fidem acquiescunt.*”—*Salmeron*.

hand, let us say, He did them, and therefore I need not do them.¹

Ferus in
Matt.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. [John xiii. 14, 15.]

Luke xxii. 27.
Rom. xii. 10.
Gal. vi. 1, 2.
1 Pet. v. 5.
Matt. xi. 29.
Phil. ii. 5.
1 Pet. ii. 21.
1 John ii. 6.

He enjoins upon them the duty of doing to others as He did to them—

(1) Because of their confession that He was their Master and Lord, and therefore that they were bound to imitate Him.

(2) Because He had not only given them an example, but had also commanded them to do as He had done, which command He their Creator had the right to give.

(3) Because such was their duty as *members one of another*.

Rom. xii. 5.
Gerhard.

Let us note, that our Blessed Lord does not say, *ye should do what I have done*, but *as I have done*: it is not the action itself we are commanded to do, but to copy His manner of doing it—to do all things with the humility which He manifested, and to be ready in the performance of all actions of love one towards another *as*, in the same manner that, He did. For these words are not to be taken, nor did the apostles understand them, in a literal sense.² There is no trace in the Acts of the Apostles nor the Epistles, nor again in Church history, of such practice being observed. The custom, which we find at this day in different parts of the world, of rich men and sovereigns washing the feet of some poor men on some fixed day, is an arbitrary invention of man, and not heard of until after the fourth century. Such is not an exercise of devotion and humility, but a mark of pride: were it otherwise, it would be done as a stated practice, not

Cajetan.

¹ "Ut sunt duplicia charitatis opera, corporalia ac spiritualia, videmus ita quoque duplex est *ποδόνυσις*, quam Christus hoc loco à nobis requirit, corporalis et spiritualis. Corporaliter pedes proximi lavamus, quando ipsum esurientem pascimus, sitientem potamus, nudum vestimus, infirmum et in carcere constitutum visitamus, peregrinum et exulem recipimus, adeoque omnis generis officia corporalia ipsi præstamus. Spiritualliter pedes proximi lavamus, quando pro ipso oramus, nævos ejus toleramus, offensas condonamus, verbo correctionis et consolationis ipsum informamus, exemplo bonæ conversationis

ipsum ædificamus, adeoque omnis generis officia spiritualia in ipsum conferimus, Matt. xviii. 15; Galat. v. 14; vi. 1, 2, 10; Coloss. iii. 13; Jac. v. 16; Judæ vers. 22."—Gerhard.

² "Verbum *quemadmodum* indicat non tantum exemplum rei faciendæ, ut videlicet alter alterius lavet pedes, sed etiam modum faciendi, scilicet ex charitate et humilitate: hic enim modus et non tantum operis substantia, Deo placet. Internè ergo instruimur cuivis proximo ex charitate humiliari: externè quantum ad officia necessaria, quemvis etiam hæc admonitio comprehendit."—Salmeron.

Tittmann. Christ by this act and in these words enjoins us to do all works
Theophylact. of love and charity, however humiliating they may be, for the good of others.

Our Saviour in this command more especially refers to spiritual acts of mercy, to be done for the good of our fellow-sinners. In other words, He would have us follow His example throughout our lives, in doing in all humility everything we can for others. As then the washing of the feet symbolizes the purging of the heart from the defilements of daily sins, we are called upon to do this—

(1) By praying for others, by assisting them to overcome temptation, and by the forgiveness of those injuries which they have done us.

(2) By instruction in Christian doctrine, and in this manner leading men from the ways of sin into the paths of God's commandments. He left us this for an example, since He commended above all things to His disciples unity and agreement; and because amongst the proud there is continual strife, He gives us this example of humility as the firm support to unity in our intercourse with each other.¹

Let us do as He bids, and follow His example in this: let us lay aside our garments—all things that hinder the unity which ought to exist amongst His members, and gird ourselves to do His work with humility and holiness of life.

He washed the feet of His apostles rather than their hands or head, since to wash the feet is a mark of greater abasement and therefore of greater love on His part, showing us clearly the infinite nature of the love He bears us, which led Him to take upon Himself our nature, and suffer death for us, that by so doing He might wash away our sins in His blood. It has been well said that this act of our Lord, in washing the feet of His apostles, contains in it all the mysteries of our redemption. For what is His rising from supper but an image of His coming forth from rest in heaven, and from the

¹ "Non sunt hæc ita intelligenda, ut Dominus velit ad literam et juxta verborum significationem ea absolute observanda, sed in animi præparatione, ut si opus fuerit, illa proximis impendamus; nec dedignemur opus etiam servile pro salute animarum subire. Sensum horum verborum hujusque exempli eleganter Basilii expressit, Lib. Mor. Reg. 70, cap. 24, qui aliis, inquit, in Ecclesia docendis præest, data sibi potestate nequaquam ad subjectorum contumeliam abuti

debere, neque se supra illos efferre, sed potius gradum illum tanquam materiam quandam exercendæ erga eos humilitatis tenere. In multis autem ecclesiis illa consuetudo viget, ut feria quinta, quam dicunt in cœna Domini, superiores pauperum vel subditorum pedes lavent: quod non eo fit, quasi his verbis id Dominus præceperit, sed ut tantæ humilitatis Christi exemplum renovent, devotæque colant, et ad humilitatem omnes exhortentur."—*Taletus*.

bosom of the Father? what are we taught by His laying aside His garments, but that He emptied Himself of eternal glory? what does the taking the towel and girding Himself with it symbolize, but the taking upon Himself *the form of a servant*, and girding himself with man's flesh? The pouring water into the basin for the cleansing of the disciples is the type of the pouring out of His blood upon the cross for the remission of sins; in the washing of the feet we have a lively image of the purifying nature of His forgiveness; in the wiping them *with the towel wherewith He was girded* we have a significant picture of the cleansing we receive when we partake of His body and blood: again, when He took those garments which He for a while had laid aside, He foreshadowed the glory He should take to Himself after His resurrection: and in sitting down again with His disciples, that rest in heaven to which He would go by His ascension, and the sitting down at the right hand of power in the place He was about to prepare for them and all His people: whilst in His words of comfort to His apostles, and in His teaching, we have a prophecy of the effect of the coming of the Comforter, the Holy Spirit whom He would send.¹

Phil. ii. 7.

Salmeron.

John xiv. 2.

Gerhard.
Sarnelli.

*Verily, verily, I say unto you, The servant is not greater than his Lord;*² *neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.* [John xiii. 16, 17.]

Matt. x. 24.
Luke vi. 40.
John xv. 20.
James i. 25.

They had acknowledged Him as their *Lord and Master*, and He had accepted and approved their confession; but in doing so He reminds them that as they owned themselves to be inferior to Him, none of those acts of humiliation and service which He had done could be any real disparagement to them. Indeed the very name by which each of them is called, apostle, *he that is sent*, implies this at least, that not one of them was *greater than his Lord*.³ Their name of honour then should not only be a scriptural memorial of their obliga-

Rupertus.

Cajetan.

"Imitentur hoc exemplum Christi, Pastores Ecclesiæ. Surgant per vigilantiam, parati ad ministrandum. Abjiciant quicquid impedit à ministrando. Aperiant aliis scripturæ occulta mysteria. Lavent alios, sed ita, ut præcincti sint linteo, ne scilicet alios mundantes seipsos inquinent."—*Ferus in Pass. Domini.*

² "Non dicit quòd Apostolus minor

est illo qui misit ipsum (cùm Ipse Jesus Apostolus vocetur ad Heb. iii. 1, et tamen non est minor Deo qui misit ipsum), sed dicit, non est major. Potest ergo esse æqualis, et propterea turpe est ut dedignetur imitari illum qui misit eum."—*Cajetan.*

³ "ἀπόστολος legatus, ὁ ἀπεσταλμένος, Thom. Mag. ut 2 Cor. viii. 23, Heb. iii. 1."—*Kuinoel.*

tion not to shrink from any of those acts of service one towards another which He their Master had done, but should remind them that in every deed of humiliation which they did, they were adding to their real glory, since all such actions would raise them into conformity to Him.

Jansen Yp.

By this washing of the apostles' feet, which is the lowest of all acts of service, our Lord gave those who at any time should be His disciples an example of submitting to every humiliating action for the sake of others. Let us remember, that we are to wash each other's feet; which may be done—

Maldonatus.

(1) By the forgiveness of injuries, as He forgives our trespasses.

(2) By prayer for the sinner, that he may be freed from sin, and his past wickedness forgiven him. These two duties are incumbent on all Christians.

Ludolph.

(3) By the remission of sins in absolution, which is a duty pertaining to the ministers of Christ's Church.

Happy are ye if ye do them. In these words Christ seems to refer to one of His own disciples, who was about to become a memorable example of the wretchedness of those who know His mind, and have been admitted to His presence, and yet refuse to do His will. Happiness is coupled not with intellect, but with the practice of holiness—not with knowledge, but with the works done by the light of Divine wisdom. *Blessed,* He says, *are ye—*

Augustine.

(1) *Blessed* in and through the act of doing in this life.

Ludolph.

(2) *Blessed* in that future life of happiness which is dependent upon this present life; for to know what is good, to be fitted by nature for good, and not do it, is perpetual torment, and the cause of misery throughout our life.¹

Sylveira.

James iv. 17.
Bede.

Mark xiv. 22.
1 Cor. xi. 23.

And as they were eating, Jesus took bread, and gave thanks, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body which is given for you: this do in remembrance of Me. [Matt. xxvi. 26; Luke xxii. 19.]

Omnes.

He took bread, and by His almighty power made it blessed. At the same time He gave thanks to the Father, whose gift the material bread was, that the ordinance of the

¹ "Non sufficit hæc scire ad esse beatum certâ spe, sed oportet hæc eadem etiam facere, non dicere. Et hinc clarè apparet quòd in lotionis pedum officio intendit universa officia

ad proximum, illo modo quo fecit Jesus: alioquin non dixisset in numero plurali hæc et ea (*ταῦτα καὶ ἀβρά*), non dixisset *beati estis* si hæc scitis et feceritis."—Cajetan.

old law was fulfilled in the new paschal feast He was instituting. In the act of blessing the bread He invoked the power and mercy of the Father, by whose will bread and wine in this Eucharistic feast were made His body and blood: for the blessing was no mere giving of thanks for God's bounties, it was operative. In this act He did that which He willed should be hereafter done. Jans. Gand.

This institution of the Christian Eucharist was after the supper of the Jewish passover was ended.¹ In observing this order He signified that the shadow was departed, and the reality had taken its place—that figure had given way to Truth; for now indeed the figures of the Jewish ceremonial were ended, and the true sacrifice given for man. The superiority of the Holy Eucharist of the Christian Church over the passover of the Jewish Church was shown in this, that whilst the paschal lamb was a mere memorial of the redemption of the children of Israel from Egyptian bondage, the Holy Eucharist is not only a memorial of the redemption of all mankind from a more grievous bondage than that of Pharaoh, but also for the faithful a participation in the benefits of Christ's death. It is— De Saci.
Bonaventura.

(1) A memorial of the mercifulness of our Saviour, His life of suffering, and precious death.

(2) A sacrifice commemorative of the One Sacrifice once offered.

(3) The food and nourishment of the soul.² Jans. Gand.

¹ "Insigne h. l. proferemus testimonium, quod Ecclesia vetus Judaica in celebratione convivii Paschalis semper ante oculos habuerit dolores Messiae. Pesachim, fol. 118, 1. Cur nos Hallel illud vocamus magnum? (illud scil. quod post cœnam paschalem decantatum est.) Resp. Quia in eo quinque hæc res continentur: Exitus ex Ægypto, divisio Maris Rubri, promulgatio legis, resurrectio mortuorum, et dolores Messiae. De exitu ex Ægypto testatur locus Psalm. cxiv. 1, Cum exiret Israël ex Ægypto, &c. De divisione Maris Rubri, ibid. ver. 3, Mare vidit et fugit. De promulgatione legis, ibid. ver. 4, Montes prosilierunt sicut arietes. De resurrectione mortuorum, Psalm. cxvi. 9, Ambulabo coram Domino. De doloribus Messiae, Psalm. cxv. 1, Non nobis, Domine, &c. Dixit quidem R. Jochanan, verba ista: Non nobis, de subjugatione Israëlitarum per gentiles esse intelligenda: Sunt

quoque qui dicant, indigitari illo Psalmo bellum Gog et Magog. Sed R. Nachman fil. Isaac dicit, extare in eo Hallel liberationem animarum justorum ex Gehenna, q. d. Psalm. cxvi. 4, Quæso, Domine, eripe animam meam. Chiskias dixit, extare in eo descensum justorum in fornacem ignis, et ascensionem ex eadem, &c. Quid ergo facilius est, quam hoc cognoscere, Judæos veteres Christum quoque hujus cœnæ scopum agnovisse? Dolendum vero summopere est, posteros ipsorum tanta mentis cœcitate laborare, ut salutem suam negligere, quam hæc agnoscere malint."—Schoettgen.

² "Accipite et manducate. . . Quod addit manducate, ostendit in quem usum institutum sit sacramentum, nempe ut sumatur. Nihil prodest panis, nisi incorporetur manducando. Hoc igitur verbo significat, donum hoc non simpliciter accipiendum, sed ita, ut nobis

Matt. Faber.

Nat. Alex.
Cajetan.
Luca Brug.

As, then, the body of Christ was truly given for our sins, so He tells us this is His true body; for the Truth cannot deceive;—not a metaphorical nor mystical body, but that *body which is given for you.*¹ And this body He gave Himself into the hands of His disciples. He says not, take it, merely, but gives it in token that this great mercy, and together with it all spiritual blessings, are free gifts from Him to man.

Sylveira.

John xiii. 21.
John xiv. 1.

Let us note that our Lord instituted this heavenly feast on the night of His great sorrow, when His disciples also were greatly troubled, and learn from this, in our sorrow and trouble to fly for peace to the communion of His body and blood.

Sylveira.

Ps. xli. 9.
Matt. xxvi.
21, 23, 24.
Mark xiv. 18.
John xiii. 21,
26.
Acts ii. 23;
iv. 23.

But, behold, the hand of him that betrayeth Me is with Me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom He is betrayed. [Luke xxii. 21, 22.]

Acts i. 21.
Stier.

Behold, whilst I am giving my body, and pouring out my blood for man; *behold*, whilst with anticipatory thanksgiving I institute for you and for the Church this feast; at this moment the presence of the wicked one, and the loss of his soul who has *companied with us*, troubles Me. These words are not so much the sorrowful reproach of the Saviour to His fallen apostle, as another merciful warning to the traitor. As men are oftentimes kept back from sin by varied motives, so Christ seems to make use of such motives here—

(1) He would shame him by showing that He knew his guilt—*behold, the hand of him that betrayeth Me* is known to me.

(2) He would move his heart by fear, and thus speaks of the fearful consequences of the sin which Judas was bent upon committing—*woe to that man*.

(3) Christ reminds him of the benefits heaped upon him; and his nearness to his Divine Master—he *is with Me* at the table, admitted to my society, one whose feet I have washed.

uniatur: nec simpliciter, sed ut unum corpus nobiscum fiat, quemadmodum et panis comestus convertitur in naturam aliti. . . Tunc panis virtutem sentis cum eum tibi incorporas. Tunc bona Christi percipis cum Ipsum in te recipis.”—*Ferus in Pass. Domini*.

¹ St. Luke says that our Lord's words were, *This is my body which is given for you, τοῦτό ἐστι τὸ σῶμά μου*

τὸ ὑπὲρ ὑμῶν διδόμενον. The words, as given us by S. Paul (1 Cor. xi. 24), are, *This is my body, which is broken for you. τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλόμενον*. On this Barradius remarks that, “Divus Jacobus in Liturgia utrumque conjunxit, sic enim habet: *Quod pro vobis datur, et frangitur in remissionem peccatorum.*”

(4) Christ shows him that His affection was undiminished. He still calls the traitor, *friend*.¹

What an example given by Christ Himself to all who have the care of souls! Loving forbearance mingled with faithful warning!

It was before *determined* Christ should suffer, hence it was necessary that He should so suffer; the words do not mean that it was predetermined, though it was foreknown, that Judas should be the means of betraying Christ to the Jews. Let us remember He was betrayed not because it was predetermined; but because He willed to be betrayed it was predetermined He should be betrayed.²

*I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me.*³ Now I tell you before it come, that, when it is come to pass, ye may believe that I AM (He). [John xiii. 18, 19.]

Our Lord is here speaking of election to the apostleship, not of their being *chosen* to eternal life.⁴ The twelve had been elected to be His attendants and the witnesses of His miracles; one alone is represented as not attaining to eternal life because of his treason. Some have understood these words to refer to an election to life eternal, but this is not their meaning; they refer solely to Christ having selected them to be His apostles. Predestination to eternal life is in Holy Scripture always referred to the prescience of the Father.

Christ, that He might fulfil the will of the Father, chose Judas into the number of His apostles, though He knew he would abuse the opportunities of intercourse with his Master. He was not elected that he should betray Christ; nor did Judas betray his Lord because thus elected.⁵ However much his having been chosen into the number of the twelve afforded him opportunities of betraying Christ, such choice

¹ "Non designavit eum Dominus ex nomine ne manifestè correctus, impudentior fieret."—*Hugo de S. Charo*.

² "Res non eveniunt, quia Deus scit; sed Deus scit, quia illæ eveniunt."—*Barradius*.

³ "Quasi ut me suis pedibus conculcet et conterat. Calcaneo enim comprimimus hostes."—*Beaux Amis*.

⁴ "Scio quos elegerim, id est, Ego scio qualis sit nunc, et qualis futurus

unusquisque eorum, quos elegi, et meos discipulos et familiares feci: et quia scio hoc, idcirco dico, non de omnibus me ista pronuntiare, quia non omnes tales sunt nec erunt."—*Toletus*.

⁵ "Ut non sonat causam sed eventum. Quia ex ipso facto Judæ, veritas scripturæ et infallibilis Dei prescientia apparuit ut docet Cyrillus Alexandrinus."—*Beaux Amis*.

Stella.

Euthymius.

Ps. xli. 9.
Matt. xxvi.
23.John xiv. 29;
xvi. 4.

Corn. à Lap.

Gorranus.

Maldonatus.

Luca Brug. was not the cause of his betraying Him; he did so through his own will

Christ refers all this back to the prediction of David in the Psalms, that the faith of the twelve might be strengthened, not only by the evidence of His teaching and miracles, but also by the proof that His crucifixion was to happen in accordance with prophecy; whilst at the same time He demonstrated more clearly the voluntary character of His sufferings. He shows them that all that was to happen was in obedience to the will of the Father, and according to His own foreknowledge. Hence He says, *I tell you before it come, that, when it is come to pass, ye may believe that I AM,*¹ since God alone, THE I AM, could have foretold it.

Matt. x. 40;
xxv. 40.
Luke x. 16.

Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me. [John xiii. 20.]

Christ, whilst He declares the dignity of the apostles' office, in that the rejection of them and their message was, at the same time, the rejection of the Father, prepares them to expect the same treatment He had received from the hands of the Jews, and was about to experience from Judas. Men would, He warns them, refuse to receive them as they had refused to receive Him, and would lift up their heel against them as the traitor was now lifting up his heel against Him.

He that *receiveth* the ministers whom Christ sends *receiveth* Him, and He that *receiveth* Christ by so doing *receiveth* the Father. In the apostles, therefore, let us listen to Christ, the Master of the apostles; in the Son let us obey the Father, since He is the only begotten of the Father.

The union of Christ and His members is so close and intimate, that a benefit done to any one of them He esteems and accepts as though it were done to Himself and to His own person. Closer, however, is this union in the case of those who have the sacerdotal commission. By Him they are sent as He Himself was sent by the Father; the office they bear in the Church is His office; the authority they exercise is His; their preaching and teaching is His. Whosoever, therefore, rejects them rejects Christ; whosoever despises them despises Christ; whosoever receives

¹ "Scilicet Ille qui sum, nam præ libero arbitrio Deitatem manifestam dicere contingentia quæ pendent ex indicat."—*Salmeron*.

and honours them for Christ's sake honours and receives Christ Himself. Nat. Alex.

When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me.¹ Then the disciples looked one on another, doubting of whom He spake. [John xiii. 21, 22.]

Matt. xxvi. 21.
Mark xiv. 18.
Luke xxii. 21.
John xii. 27.
Acts i. 17.
1 John ii. 19.

He testified, that is, openly declared what He had before obscurely indicated, and affirmed the truth of the sad revelation by the emphatic words *verily, verily*. Salmeron.

In this trouble of *spirit* we have another glimpse of the perfectness and reality of the humanity of our Blessed Lord, a reality which reaches beyond the flesh and extends to the *spirit*.² He was very man in the possession of a human soul, as well as in taking upon Him our nature of flesh. And the trouble which He felt was not merely human trouble for Himself; for if in any way the knowledge of the agonizing death now at hand troubled Him *in spirit*, much more was He troubled at the sight of the impenitent obstinacy of Judas, who was unmoved by the love and the warning given to him by Christ, who was troubled also by the knowledge of the end of the traitor. Barradius.

In revealing in this way the treason of Judas, though He does not name the traitor, Christ gave proof—

(1) Of His omniscience, and hence of His Divine nature, without the knowledge of which nothing could happen in heaven nor on the earth.

(2) The voluntary character of His death, that it was not only the giving up of His body, but also the surrender of His human will.

(3) He gave another instance of His mercifulness to every man in giving another warning to Judas, and affording him one more opportunity to repent and withdraw from temptation; so that afterwards, when His death took place, His disciples might see in these words another proof of His truth, an additional demonstration of His willingness to be sacrificed, and an assurance of His long-suffering and patience with sinners.³ But beyond this, in His tenderness to Judas, Ferus.

¹ "Mittit crimen in numero, ut agat conscius poenitentiam."—*S. Hieron.*

² "Vehementer animo commotus." *Kuinoel.* "Turbavit semetipsum quod Ipse suarum passionum Dominus esset. Ideo turbatus est spiritus, inquit Joannes, non carne, ut observat Chrysostomus :

Spiritus enim in his periculis non per-versitate sed charitate turbatur." — *Beaux Amis.*

³ "Bonus non est qui malos ferre nequit, aut ad bonum non urget. Hinc Christus commiseratus vicem Judæ proditoris, signum tristitiæ

Gorranus.

Christ leaves us two practical rules for our guidance in dealing with sinners—

(1) That we should reprove in secret him whose sin is secret, and not name him openly.

(2) That we should so bear with sinners as to afford them an example of unfailing Christian charity, and move them to real repentance by the sight of Christ's love manifested in us.

And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I? [Matt. xxvi. 22.]

Though innocent of the intention to betray Christ, they so greatly trusted their Divine Lord whilst distrusting themselves, that in their dread lest they should be overcome by the frailty of the flesh, and so fall away from Him, each one of them, with the exception, as it would seem, of the traitor, at once asks, *Lord, is it I?*¹ They seek not to know who it is, since our Lord is silent as to the traitor's name, but each is anxious that he may himself be saved from falling away.

And He answered and said, He that dippeth his hand with Me in the dish, the same shall betray Me. The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. [Matt. xxvi. 23, 24.]

The Son of man was to be betrayed and suffer death, not the only begotten Son of God; the humanity, that is, not the Divinity, which was united to the humanity in the person of Christ Jesus, but was incapable of suffering with it; hence He uses these words, *the Son of man is betrayed*.

It is one of the twelve that dippeth, that is, is accustomed to dip, *his hand with Me in the dish.* Our Lord gives no indication who the traitor is, though by saying it is *one of the twelve*, He points out the deep ingratitude of the sin itself. In these words Christ seems to refer to the prophecy of David, *Mine own familiar friend, whom I trusted, who did also eat of my bread, hath laid great wait for me.* And in de-

edit et generali sermone eum pupigit, de quo ait Joannes, *Cum hæc dixisset Jesus, scilicet de exemplo abluendi pedes.*—*Salmeron.*

¹ "Nihil sibi fidentes, Christo se pro-

bandos objiciunt. Docentes neminem in propria causa integrè se posse probare sed necesse esse in re tam gravi alterius stare judicio."—*Paulus de Palacio.*

Ps. xxii. ; xli.
9.
Ja. liii.
Dan. ix. 26.
Mark ix. 12.
Luke xxii. 21;
xxiv. 25, 46.
John xiii. 18.
Acts xvii. 2,
3; xxvi. 22,
23.
1 Cor. xv. 3.

Angelus de
Paz.

Mark xiv. 20.

Corn. à Lap.
Barradius.

P's. xli. 9.

nouncing the consequences of Judas' sin we are struck with the addition of the fearful words, *Woe !—Woe unto that man.* Afterwards, when the Saviour predicted Peter's denial, He added not the word *woe*, since Peter's fall arose from momentary weakness and sudden fear inspired by self-confidence, whilst the sin of Judas was done deliberately and with forethought. Our Saviour adds, it may be, this word *woe*, that Judas might know the full heinousness of the action he was bent on doing,¹ so great, that *It had been good for that man if he had never been born* into this world, nor into Christ's kingdom, and had not been admitted into the company of the apostles. Sylveira.
Gorranus.

In denouncing *woe* on the sinner Christ adds words which show that He was not given up merely by man's contrivance; and was not about to suffer death solely from the avarice of Judas and the malice of the Jews, but was going to His crucifixion because it had been so appointed by the Father; and that the circumstances of His suffering had long before been revealed by the Holy Spirit. *The Son of man goeth as it is written.* Maldonatus.

Now there was leaning on Jesus' bosom² one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake. He then lying³ on Jesus' breast saith unto Him, Lord, who is it? [John xiii. 23—25.] John xix. 26;
xx. 2; xxi.
7, 20, 24.

This disciple is St. John, whom our Lord loved, not more than the rest, but familiarly and with a special love; with more, that is, of human affection. St. Peter beckons to him to ask this question of his Divine Master. Primacy in love Augustine.
Hugo de S.
Charo.
Th. Aquinas.

¹ "Pœna prædicetur ut qui pudore non vincitur, timore corrigatur."—*Zach. Chrysopolitanus.*

"Tenet Judam, ne ad eum revocandum et ejus salutem quærendam quicquam intactum relinquat."—*Soarez.*

² "Appellatione sinus aut fluentem vestem Jesu aut spacium quod complexione brachii Jesu comprehendi poterat, significat. Describitur enim quoddam discipulus ille recumbens contiguus Jesu: utpote sedens in sinu vestis Jesu, seu infra ambitum qui brachio comprehendi potest. Describitur siquidem situs discipuli illius

antequam innueret illi Simon Petrus quicquam."—*Cajetan.*

³ Ἐπιπessōn. — "He was before spoken of as *leaning on* (ἀναπείμενος) 'the bosom of Jesus; now the evangelist alters the word, and speaks of himself as ἐπιπessōn, or, according to the more usual reading, ἀναπessōn. This means not so much a *lying on* as throwing himself back: an extraordinary act done for the purpose of asking this question without the knowledge of the others; he was before close to the bosom of Christ, now he leans absolutely upon it."—*Cajetan*; so also *Bengel.*

Quesnel.

Tittmann.
Luca Brug.

is greater than primacy in station, and brings the loved one nearer to his master. To those whom Christ loves, and who love Him, and rest on His bosom, He reveals His mind. This question St. John, from his position at the table, was able to ask in the ear of Christ, so that none of the rest needed to hear the question nor the reply. Hence the answer of Christ seems to have been heard by none except by John himself.

Luke xxii. 3.
John vi. 70.

Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. [John xiii. 26, 27.]

Cyril.
Barradius.

Christ was now standing at the door of the heart of His apostle, and holding out to him the opportunity of repentance. Judas, however, was unwilling to open that door at the call of Christ, though he opened it to Satan, so that *Satan entered* into him. The devil had stood knocking at his heart by the temptation of money; and in yielding to the temptation Judas unbarred the door of the sinner's heart, and gave himself an easy prey to the Great Tempter.

Barradius.

Cajetan.

Gal. v. 16.

Gros.

Satan entered, not to tempt a stranger, but to possess his own. He had entered before to tempt Judas to sin; now he comes to dwell in his heart, so that from this moment the devil appears to have had full power over Judas, as the owner of a house has power over the house.¹ In like manner, then, as the Holy Spirit enters into those who *walk in the Spirit*, so does Satan take possession and retain a firmer hold of that heart which has already yielded to his temptations and done according to his suggestions. The devil entered first into Judas' heart when he had listened to his suggestion that he should sell Christ; he enters again after the sop.²

¹ "Etiam si Diabolus non esset homines haberent appetitum ciborum et venereorum, circa quæ multa inordinatio contingit, nisi per rationem ordinentur, unde hanc phrasin, quod Satan in cor Judæ immiserit, ut Christum traderet, quidam sic accipiunt, quod tam nefaria et execrabilis fuerit hæc cogitatio, ut non a carnis corruptione, sed a Diaboli suggestione orta censi debeat, quodque tam immane fuerit hoc proditionis

scelus, ut nullus hominum illud animo concipere potuisset nisi duntaxat is, qui se totum Diaboli voluntati ac potestati mancipasset."—(Vide *Aquinas*, p. i. qq. 111 et 114.) *Gerhard.*

² "Ante buccellam introivit in eum Satan et quem prius intraverat, ut deciperet, postmodum intravit ut sibi traditum plenius possideret."—*Gloss. Ordin.*

God does not give the sinner over to himself, until, as in the So does Satan find a resting-place in the heart of the sinner when he persuades him to sin and betray his Lord, thus becoming a counterfeit of the Holy Spirit, who enters into the heart whenever we yield ourselves to His guidance, and do deeds of holiness.

Gloss. Ordin.

Estius.

Judas did not fall at once into this treason against his Master, he sank by successive steps—

(1) He was tempted to steal, and became a thief.

(2) He was tempted to hypocrisy; hence we find him pleading the needs of those whom at the same time he robbed.

(3) He resisted the repeated warnings and admonitions of Christ, *One of you shall betray Me*; or,

(4) He was tempted, through avarice, to his great sin. It was Satan's suggestion that he would gain something by betraying Christ. When he had consented to this last temptation, then Satan entered in and took full possession of his heart.¹ He who listens to the pleadings of avarice puts the very keys of his heart into the hands of the devil. After this, our Blessed Lord allowed His apostate disciple to follow the determination of his own evil will.²

Nat. Alex.

Bede.

What thou doest, do quickly. This is no command that he should do that on which he was bent, they are but words of permission. Our Lord did, indeed, withdraw the obstacles which had hitherto hindered the traitor from his design, and gave him power rather than permission to follow his own evil will. God deals with the apostle as of old He dealt with Balaam, whom He permitted to go, when, in disobedience to the command, *thou shalt not go with them*, he persisted in his purpose. Even the permission, however, is not accorded in these words of the Saviour; in them is merely contained the injunction that what he had resolved to do, despite the warnings of Christ, he should *do quickly*.³

Baradius.

Gorranus.

Hugo de S.
Charo.
Tirinus.Numb. xxii.
12.Royard in
Pass. Dom.

We see here that there is no power in Judas, nor even in Satan himself, unless by permission of the Almighty.

¹ *Then.* "Quasi diceret quia jam Sathanas intravit in eum et inemendabilis effectus est; ideo eum excludit à Se et permittit facere quæ vult."—*Toletus*.

² "Quæritur, num Judas intellexerit buccellam signum esse proditoris? Respondetur non intellexisse. Diximus enim signum solum intellexisse Joannem, non alios, neque igitur Judas intellexit."—*Barradius*.

³ "Quæritur, an verba hæc Judæ dicta sint, an Satanæ, qui in Judam

introverat. Sic enim Evangelista scribit: *et post buccellam introivit in eum*, scilicet Judam, *Satanas*; et dixit *ei Jesus*; *Quod facis fac citius*. Hoc est introivit Satanus in Judam, et dixit ei, videlicet Satanæ, qui in Judam introverat, vel dixit ei, id est Judæ, in quem Satanus ingressus erat. Origines vel diabolo dicta putat hæc verba vel Judæ. Divus Cyrillus diabolo dicta arbitratur (lib. ix. cap. 17)." —*Barradius*.

case of this apostle, He has given him warning upon warning. It is not until these have been wholly disregarded that the devil has power to enter the heart of man as into a sure possession, and make it wholly his own.¹

Jans. Gand.

Indulgence in sinful thoughts prepares the way for Satan to enter the sinner's heart and possess it wholly. The sins which lie hid in our bosom—hatred, malice, envy, revenge—like the covetous thoughts of Judas, tempt Satan, and prepare the heart to become his abode.

Salmeron.

Now no man at the table knew for what intent He spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. [John xiii. 28, 29.]

John x i. 6.

St. John, who had asked the question privately and had witnessed the giving of the sop to Judas, probably excepts himself when he says that *no man at the table knew for what intent He spake this unto him.*

Barradius.

So great was the charity of the apostles, that though each of them asked, *Is it I?* as though they doubted of their own steadfastness, yet none of them seems to have suspected that Judas would have been guilty of this act of wickedness. They seek a reason for these words of our Blessed Lord, and imagine that something was still necessary for the *feast*, or that their Master was solicitous for the poor. This wretched man, however, in place of buying those things which they had *need of against the feast*, sold his Lord. In place of giving aught to the poor, he was bent on enriching himself with thirty pieces of silver, the price of blood. It would appear from this conjecture of the eleven that it was the custom of Christ, amidst His own poverty, to set apart for the *poor* a portion of that which He received from others.

Ferns in
Johan.

Barradius.

Cajetan.

He who came upon earth to give Himself a sacrifice for man would not accept man's ministrations for his own sake merely, but throughout His earthly life was accustomed to share what He received with the poorest children of earth.²

Lampe.

Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said. [Matt. xxvi. 25.]

¹ "Ubi verbum Christi contemnitur, ac quando post correptionem homo deterior redditur, ibi Satanas intrat. Ubi Christus exire jubetur, ibi Satanas in-

trat."—*Gerhard.*

² "Forte id quoque ex more erat, ut in coena paschali dandum aliquid esset pauperibus."—*Lampe.*

No man knew the treason of Judas. In this life God does not, as a rule, expose the secret sins of men to the world ; this He reserves for the day of judgment. To St. John, who asked who the traitor was, but not to the rest, our Lord pointed Judas out. When, however, Judas had received the sop, and with it Satan had entered into him, then he waxes bold in sin, and demands, as it would seem, impudently, *is it I?* The answer given by the Saviour,¹ as well as the question of Judas, asked amidst the grief and confusion of the apostles, was probably heard only by St. John and the traitor himself.

Th. Aquinas.

Corn. à Lap.

Estius.

The rest of the apostles, who, however weak they might prove in the moment of trouble, yet were not the betrayers of Christ, address Him as *Lord* ; Judas alone calls Him *Master*, as though it were some excuse that He did not own Him Lord, and only betrayed Him as his *Master*.² Again, it has been noted as a significant circumstance, that whilst the other apostles, as soon as they heard that one of them should betray Him, asked eagerly, *is it I?* Judas is silent until he hears the *woe* denounced upon the betrayer. He seems to ask not as though he grieved at the sin, but only that he feared the punishment ; or, it may be, lest his silence should in itself betray him to the rest of his brethren.

Jerome.

Sylveira.

*He then having received the sop went immediately out : and it was night.*³ [John xiii. 30.]

He went out from the band of the apostles, judged and condemned by his Master. *He went out*, not driven by any external power, but moved by his own corrupt will. He *went immediately out*, impelled by that evil will which he had given of his own accord to Satan, the evil spirit to whose

Salmeron.

¹ "σὺ εἶπας: precisely similar in the Latin, *Tu dixisti*; compare Plaut. Mercat. 1. 2. 52."—*Olshausen*.

² "Magis in contumaciam videre sonare, quàm quod dubium non erat, ei requirere; et ideò non tristem eum fuisse ut cæteri sermo declarat, non religiosum ac devotum in fide, ut eum dominum mitissimè cum cæteris appellaret. Sed efferatus animo, sine ulla cordis pudicitia, quasi excusantis affectu dicit. *Nunquid ego sum Rabbi?* Et hoc ideo ne tacendo videretur crimen cordis prodere, jungit quasi blandientis affectum, quod dolus in corde non latebat."—*Pasch. Radbert*.

³ "Controversia est inter Doctores, an Judæ ministraverit Dominus corporis et sanguis sui sacramentum. . . . Hila. can. 30 in Matt. negat Judæ sacramentum esse datum; tamen communis sententia Doctorum tenet contrarium. Ita enim docent Dionys. Lib. de Eccles. Hierarch. cap. 3 in principio; Cypri. Hom. de Pedum Ablutione; Hieronymus, lib. ii. adv. Jovini, et Epist. ad Hedibiam, quæst. 2; Aug. lib. ii. con. literas Petili, cap. 22; Cyril, lib. ix. cap. 19; Chrysost. Hom. 83 in Matt.; et Leo, Hom. 3 de Passione, cum multis aliis. Et maximè illud verbum Mar. xiv. 23. *Biberunt ex eo omnes*."—*Toletus*.

Barradius. temptation he had yielded, and surrendered himself, and who now drives him *immediately forth*, fearing, it may be, if he delayed, that the words of Christ might reach his conscience and cause him to desist from his sinful purpose.

Ferus. He *went out*, because he knew from the reply of his Lord and Master that his treason was known to Him; and went into *night*, since he who departs from the presence of Christ, who is the Light of the world, of necessity goes into the darkness of night. All around was indeed night; and night without was but a type of the night within the soul of Judas, and of the souls of those to whom he was now going.

Thus is it now; the sinner who seeks to hide himself from the presence of God and of his fellow-men that he may work deeds of darkness, flies from the light of day, and seeks, like Judas, the blackness of night.

Royard in
Pass. Dom.

John xii. 23;
xiv. 13;
x. ii. 1, 4,
5, 6.
1 Pet. iv. 11.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him,¹ God shall also glorify Him in Himself, and shall straightway glorify Him. [John xiii. 31, 32.]

Toletus.

Therefore, when this betrayal was accomplished, and He was on the point of being given up into the hands of the Jews, He declared *Now is the Son of man glorified*; in other words, now is it evidenced who I the Son of man am. Now am I about to be *glorified* as the Son of God, who shall put away the sins of the world.

Here are two glories spoken of by our Blessed Lord, the glory of God in man, and the glory of man in God—

Barradius.
Stier.

(1) He says, *Now is the Son of man glorified*. The endurance of suffering is the glorification of Christ and of His members. *Now*, that is, when death is near, God is glorified in the man Christ Jesus by the sufferings and patience of the Son of man, since the power to endure comes only from God.²

¹ *Εἰ ὁ θεὸς ἰδοξάσθη*—"Si pro quia: nam Christus opera et signa ad Patris gloriam edidit." — *Salmeron*. "Si clarificabitur Deus in ipso esse, quia Deus est homo, igitur Deus declarabit eum in semetipso, id est, non indigebit declaratione externa sicut Sancti et Prophetæ, quos Deus manifestavit: sed Deus in eomet existens, quia homo ille Deus est, ipsemet declarabit, et manifestabit eum in morte sua quia et si ut homo morietur tamen divinitas ejus mira opera edet, quibus eum de-

clare esse Dei filium. Deum clarificare eum in semetipso, idem significat ac divinitatem in eo existentem declarare, ipsum hominem Dei filium esse, adhuc adjungit *et continuo clarificabit eum*, quia eum resurgere faciet: ipse enim qui mortuus est ut homo virtute propriæ divinitatis in eo existentis se suscitabit et seipsum clarificabit resurrectione et aliis miris operibus, quæ subsecuta sunt." — *Toletus*.

² "Post noctis teterrimæ, id est

(2) Soon we shall read of the glory of man in God, when the man Christ Jesus shall receive of the glory of the Father by His resurrection and ascension into heaven.

God was glorified in the man Christ Jesus by every act of submission to the Divine will; the man Christ Jesus is glorified by God through the human nature which the Word had assumed unto Himself, and endued with eternal glory. For the declaration that *God is glorified in Him* refers to the glories of His human body, which glories, indeed, are the glories of God, since the body of Christ received all its glory from inseparable union with the Divine nature. As, then, by Him, and in Him, the Son of man, God was glorified, and the glory of the Divine life was stamped upon His life in the flesh; so now, after the work of glory, through suffering, had been finished, the Father has taken up Christ, who is at once our *life and glory*, into His uncreated and infinite glory.¹ Hence our Blessed Lord says that God the Father *shall straightway glorify Him*; that though hereafter He should live in *great glory*, yet this glory should commence now, and thus we find that whilst the man hung in suffering upon the cross, the God caused the Divine glory to be manifested, for the sun was darkened, the rocks were rent, and the bodies of many rose from their tombs in token of His glorious Divinity. Again, at His resurrection, which was to follow, not as ours, at the end of the world, but *straightway*, the Father glorified His Son; in the Ascension, also, we have the marks of that glory of which Christ speaks; and soon after still further in the sending of the Holy Spirit, by which He added to the glory of His body in the marvellous increase of the Church, His mystical body.

Augustine.

Hilary.

Salmeron.

Chrysostom.

Augustine.

Origen.

It is worthy of note, that Christ says not He shall be, but He is *now* glorified. His passion indeed was only commencing, His victory over death and hell was yet to come, but, unlike the struggles in which man strives, Christ was going now to an assured victory, so that He spoke of it not as something which would hereafter be, but as that to which He had already attained, *now is the Son of man glorified*.

Salmeron.

Judæ exitum, splendoris sui mentionem facit dies, id est, Christus."
—*Barradius*.

¹ "Observe quàm magnificè Christus loquatur de sua morte. Alius secundum mundi captum diceret: nunc proditus, abjectus, condemnatus est Filius hominis, actumque est de Illo, etc. Christus autem dicit, *nunc glorificatus est Filius*

hominis; quo verbo primò indicat, sibi ingens gaudium esse per crucem redimere genus humanum. Secundò indicat crucem suam nihil aliud esse quàm suæ glorificationis initium, atque adeo Judam et Judæos nihil aliud agere quàm quòd gloriam suam procurent."—*Ferus in Pass. Domini*.

Little children, yet a little while I am with you.

John vii. 34;
viii. 21;
xiii. 33.

Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
[John xiii. 33.]

The words *little children* express at once the tenderness of Christ and the weakness of the apostles. They had not yet come to maturity in the spirit, and because of their timidity and weakness of faith were unable to follow Him; and to mark this, He calls them not merely children, but *little children*. It was not until the Day of Pentecost they received strength and the plenitude of the Holy Spirit. Indeed, in respect to Christ, all His servants are *little children*, requiring and receiving His tender care. Thus He now comforts them by the assurance He is not yet to be taken from them—

(1) *A little while*, He says, *I am with you*; until, that is, I am seized by the traitor: for though He was with them after His resurrection, this was not in the same familiar way as before, but in a more spiritual manner. Again—

(2) These words may also have reference to the whole time of His being on earth, as though He should say, I shall indeed be *straightway* glorified by my resurrection, but I shall not *straightway* ascend into heaven; I shall be yet a little while with you. And still, in these words of comfort, our Lord does not lose sight of His sufferings and death; for in these words, *a little while*, He reminds them that it is but for *a little time* He shall be with them before His going away from them in the flesh. And this departure of Christ is not to produce despair, but rather increased confidence in, and desire for, His presence. Hence He says, *Ye shall seek Me*, showing that this whole life of ours on earth is to be a longing for, a desiring after, another life, when we shall be with Christ. He had before said these words to the Jews, but then He added, *Ye shall not find Me*.¹ Here He speaks of a seeking to which the promise of finding is given. The heart with its love seeks the Crucified, even when the faith of knowledge wavers, or is yet unestablished; in that love is the genuine germ of faith; and thus seeking, it finds ever more and more the risen and glorified Saviour. But though they might seek Him, at present He says to them, *Whither I go ye cannot come*. The door which by His death He was to open to them was to remain as yet closed. He

¹ "Eadem quidem Judæis dixerat, sed non eodem fine, ut observat Theophylactus: timorem quidem Judæis

inveniens, discipulis autem desiderium accendens."—*Beaux Amis*.

was going by death to the Father; they in their weakness could not tread the path by which He went, and could not go whither He went: for in natural power they were still weak, since they were yet ungifted with supernatural strength. Moreover they must abide on earth to fulfil the mission He had assigned them, and go into all the world to preach the Gospel to the Gentiles, and bring in the long alienated tribes of earth into the *one fold*, His Church.

Ferus.

Barradius.

Toletus.

A new commandment I give unto you, That ye love one another; as I have loved you,¹ that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. [John xiii. 34, 35.]

Lev. xix. 18.
John xv. 12,
17.
Ephes. v. 2.
1 Thes. iv. 9.
James ii. 8.
1 Pet. i. 22.
1 John ii. 5,
7, 8; iii. 11,
23; iv. 20,
21.

A new commandment. This He had not before given them, though He had given other commandments to be observed when departing from the world.²

Toletus.

He gives them *a new commandment*, which should be the new law of the New Testament. And this commandment of mutual love was in many respects *new*—

Corn. & Lap.

Stier.

(1) It was the characteristic and mark of that *new* covenant which He would seal with His blood; so that as under the older dispensation, men had come to serve Him with slavish fear, from henceforth He would be served in love.

Corn. & Lap.

Barradius.

(2) It was *new* because done after the example of Christ's love, which was a *new* thing; for this love of His was a love *unto the end*, unto death, and that not for friends merely, but for His enemies—a strange and un wonted form of love.

Montanus.

Cajetan.

(3) It was, moreover, *a new commandment*, because never before enforced by the example, which He gave them at the last moment of His life, when all old things were passing away, and all old things were about to be made *new*.

Barradius.

¹ Several MSS. have this reading, which S. Chrysostom adopts, *ἵνα ὁὔτως ἀγαπᾶτε*—that ye so love one another. "The newness of the precept did not consist in this, that men were commanded to love one another; for this was an old precept, both of the law of Moses and of nature. But it was new in this respect, that it was to imitate a new and till then unheard-of example of love; it was to love one another as Christ has loved us."—*Law's Serious Call to a Devout and Holy Life*, chap. xx.

² "*Novum mandatum do vobis ut*

diligatis invicem, quod ut mentibus cordibusque tenacius inhæreret usque in ultimum hunc diem reservavit. *Novum mandatum* dicit, quia multa mandaverat discipulis suis prius, hoc tamen mandatum non imposuerat quod nunc discedens expressit, ac si diceret *novum* hoc præter omnia alia adjungo *mandatum* quod à principio non exposui sed distuli: novum etiam quia tale præceptum nunquam est datum, est enim de dilectione qua Christiani hoc nomine et titulo quod sub uno capite Christo, et uno corpore sunt se mutuò diligunt."—*Toletus*.

(4) It was *new* also in its effect, since by it He would strip us of the old man, and put on us the new man.

It was given that it might renew the doer of it.¹ This love our Blessed Lord distinguishes from carnal affection; He says, *as I have loved you, that ye also love one another*—not, that is, with that love which men by mere natural instinct have for each other, but with such as becomes the children of the Spirit and brethren of the Only Begotten. That love He bids us have which was to create a *new* people to God, and establish the Christian law in place of the Jewish. It was the new command against selfishness and all forms of sin. It was to reach not to our fellow-Christians merely, but to all men, because all have been made in the image of God. And by this love He would have us manifest the true Christian character, since in Christian ethics charity is the chief of virtues. Hence Christ gave this commandment at the moment He was also giving us the same by example, bidding us love others as He loved us, who loved us better than Himself; for He spared not Himself, but gave Himself freely for our redemption. In imitating their Divine Lord, the members of His Church must seek to be stimulated to love each other by means of that love which He gives; and as the chief reason for this, that they may thereby draw others to Christ, remembering that it was this which at the first converted many to Christianity. The standard of the Redeemer's army upon earth was love. Hence, passing over miracles He makes love the distinguishing badge of His followers—that mark which is to evidence the saint and disciple; for mutual love is a stronger mark of Christ's indwelling Spirit than miracles can be, inasmuch as almost all other marks may be assumed, but genuine love is an unfailing criterion of the children of God. Thus He willed; and hence He predicted His followers were not to be known by power to work miracles, by wisdom of speech, by eloquence of words, by strength of purpose, or by any other quality whatever, but this of pure and irresistible charity. His banner under which they were to live was that of love; and these words were fulfilled when the heathen,

¹ "It was a new commandment: but how? Not new in letter and in effect, but in extent and sanction; new in revealed motives, for it was *founded now upon better promises*; new in respect of the example set for its fulfilment and the encouragements offered to the keeping of it: new also (or comparatively become so) by reason of the practical degradation

and desuetude into which it had fallen. But in purpose and effect it was old; in respect of its inherent tendency to bring man into present ease and comfort (and as *we* now know—of a future enjoyment also), it was the same which was from the beginning." — *Miller's Bappt. Lect.* Lect. ii. p. 31 (2d edition).

Augustine.

Barradius.

Luca Brug.

Euthymius.

Ferus.

Corn. & Lap.

Barradius.

Chrysostom.

Maldonatus.

Ferus.

Corn. & Lap.

Cant. ii. 4.

astonished at the unwonted spectacle of men of one heart and mind, cried out, "See how these Christians love one another!" Tertullian.

Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards. [John xiii. 36.] John xxi. 18.
2 Pet. i. 14.

As He had before said unto the rest, so now He repeats these words to St. Peter; as though He would say, "I go unto my Father by way of a cruel death, in which way thou art not able to tread because of the present weakness of thy faith." But He adds the promise, *thou shalt follow Me* even in this way *hereafter*, when thou hast been strengthened by the might of the Spirit.¹ Jans. Gand.

Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice. [John xiii. 37, 38.] Matt. xxvi.
33—35.
Mark xiv. 29
—31.
Luke xxii. 33,
34.

Peter, in his self-confidence, places himself above the rest of his brethren, and so God showed him his natural weakness, and allowed him to fall lower than any other. Peter said in his heart, as David, *I shall never be moved*; whereas the command which God gives to each of His servants is, that they should *serve the Lord with fear*. Thus, in leaving St. Peter to himself, God gives us an example in his person of the feebleness of man's nature, and shows us that the ardour of our will is not sufficient unless we are every moment assisted by the presence of Divine grace.² Sylvaina.
Ps. xxx. 6.
Nat. Alex.
Chrysostom.

And there was a strife among them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. [Luke xxii. 24, 25.] Mark ix. 34.
Luke ix. 46.

Matt. xx. 25.
Mark x. 42.

¹ "Quid festinas Petre (ait Augustinus) nondum te suo Spiritu solidavit Petra. Noli extolli præsumendo. Non potes me modo sequi. Et Rupertus: Hoc, inquit, rei eventus probavit, negavit enim tertio. Secutus est tamen postea per crucem Petrus,

idque prædixit Dominus: *Sequeris*, inquit, *postea*."—*Barradius*.

² "Non dubium quin Christus gallicantum perpetuam nobis admonitionem esse voluerit, ut cautè et humiliter agamus ne similiter cadamus."—*Ferus in Pass. Dom.*

There had been a *strife* from time to time amongst the apostles as to who should be the greatest, and this still remained, and even seems to have become more active as the time of the withdrawal of Christ drew nigh. To them there seemed the more urgent need that they should know to whom they were to look for direction when their Lord should be withdrawn from them, and hence our Blessed Lord spake. This strife for primacy He reproves—

(1) By telling them that it is a Gentile habit—the *kings of the Gentiles exercise lordship*.¹

(2) By His example in serving them at supper, and in washing their feet.

(3) By revealing to them that the kingdom they are to possess is already prepared, and their place in it fixed and determined, and that this will be given to them without any ambitious strivings on their part.

Amongst the Gentiles, Christ tells His apostles, *they that exercise authority upon them are called benefactors*, as though the benefits they confer come from themselves; but He tells them it is not so with His disciples: the benefits they bestow are not theirs to give, but His, given through them as His instruments merely; therefore there is no room for pride or assumption of power on the part of those sent by Him.²

Ye are they which have continued with Me in my temptations. [Luke xxii. 28.]

With Me in my temptations—thus humbly He places Himself in the midst of the children of men, before proceeding to apportion the kingdom and distribute the thrones; for He knew well, and would that they should know, that for Him as for them the way to glory is by the road of humiliation and resistance to temptations. His *temptations* were indeed in some sense theirs also, even as we all under the discipline of the Spirit are in all points tempted as He was. The temptations to which our Saviour refers are His labours, sufferings, and temptations for men, and the trials which the man Christ Jesus, for our perfection, had endured at the hands of God.

And I appoint unto you a kingdom, as my Father hath appointed unto Me; that ye may eat and drink at my table in my kingdom, and sit on

¹ “Καλοῦνται—the middle voice; they claim and take this title to themselves.”—*Bengel*.

² On verses 24—30, see the commentary on the Gospel for St. Bartholomew's Day, vol. iii.

Th. Aquinas.

Barradius.

Nat. Alex.

Stella.

Heb. iv. 15.

Stier.

Estius.

Matt. viii. 11;

xix. 28;

xxiv. 47.

Luke xii. 32;

xiv. 15.

Rom. viii. 17.

thrones judging the twelve tribes of Israel. [Luke xxii. 29, 30.]

2 Cor. i. 7.
2 Tim. ii. 12.
Rev. iii. 21;
xix. 9.

I give you a kingdom in the next world, therefore all contentions for primacy here are acts of folly and sin. Nothing is more efficacious in keeping Christians from worldly ambition than the remembrance of the glorious promises of God. All things here are unworthy of him to whom God has promised treasures in heaven, and for whom He has appointed a glorious kingdom. They who endure the threefold temptations of this life shall receive this kingdom.

Luca Brug.

We may remark, that at this time, when speaking of His temptations as man, our Lord shows His power as Almighty God. He says *I appoint*, I who have power to do so, *I appoint* and give it you by that testament and covenant which I will seal with my blood. This peculiar promise to those who had been with Him in His temptations was in part fulfilled when the apostles were appointed to rule the Christian Church.

Nat. Alex.

Maldonatus.

Sylveira.

Estius.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. [Luke xxii. 31, 32.]

Amos ix. 9.
John xl. 15;
xvii. 9.
1 Pet. v. 8.

Ps. li. 13.
John xxi. 15
—17.

In the midst of words of comfort, Christ mingles those of warning; pours not oil only, but wine also, into the wounded hearts of His disciples, strengthening them by the promise of His abiding presence and aid in all sorrows, yet foretelling the strength of the temptations which should surround them.

Hofmeister.

*Satan hath desired to shake you as wheat is shaken, and separate you from your faith as chaff is separated from wheat.*¹ It was the devil's vocation and aim, by sending trials and suggesting doubts about the nature, power, and attributes of the Saviour, to separate the disciples from Christ, as the light dust is separated from wheat by the sieve. The true wheat-corn was now about to be buried, not however that it might perish, but might the better nourish us with its own inherent life; and Satan would *sift*

Barradius.

¹ "Apostolos expetivit Dæmon, ut cribraret sicut triticum, expetit etiam maxime viros justos ut cribraret, ut perturbet et à charitate dimoveat. Cribrat Deus ut est apud Amos [ix. 9]

cribrat Dæmon: Deus cribrat, id est, vexat ut pulverem excutiat, mentemque expurget: diabolus, ut loco nos moveat et à Deo separet, quod maxime cavendum est."—*Barradius*.

the wheat before it was gathered into God's barn, and as chaff is separated from good seed, would shake the faith of the unstable disciples.

By this image our Lord would show, that as wheat is not injured by sifting, so if we yield not to temptations we are cleansed from the dust and defilements of earth, not injured, but greatly benefited by them. Thus by temptation the body of the apostles was about to be winnowed from the chaff—from Judas.¹ To Peter the Master says He has prayed that his *faith fail not*, so near was Peter's faith to utter shipwreck. Christ says not, I have prayed that thou shouldest not be tempted, but that thy faith fail not under temptation; in the same way He has taught us to pray not that temptations should in no case come near, but that when they come we should not sink under them.

Strengthen thy brethren by the memory of thy fall and restoration, and by the example of thy return and reconciliation. So that none may henceforth doubt of my forgiveness who shall forgive thee when thou deniest Me. To this day the weak and unstable child of God is strengthened by the remembrance of the temptation, repentance, and restoration of Peter. Note that Christ does not say rule, but *strengthen*: not domineer over, but confirm the faith, hope, and charity of *thy brethren*. Not as though he were not to labour for this end whilst unconverted, but the Great Teacher points out the unfitness and incapacity of the unconverted to strengthen others, more especially if they have denied the faith as Peter was about to do. Well may we see by the fall of Peter that man without God's grace is weak and unable to resist temptation, and needs the strength of which Christ speaks, both for his own security and for the sake of his brethren.²

And he said unto Him, Lord, I am ready to go with Thee, both into prison, and to death. And He said, I tell thee, Peter, the cock shall not crow this

Matt. xxvi.
34.
Mark xiv. 30.
John xiii. 38.

¹ Στοιβάσαι. Ἰd exponit recte Euthym. his verbis: Cribrare est *turbare, movere, concitare*. Nam in cribro triticum transfertur et concutitur ac confunditur. Sensus est postulavit vos Satanas ut tentationibus concuteret ac perturbaret et à fide moveret sicut triticum in cribro, concutitur ac movetur. . . . Duplex est genus cribri, sunt cribra quibus res expurgantur, ita ut rejectamenta defluant: sunt alia, quibus expurgantur res, videlicet calx,

farina et aliæ ita ut rejectamenta, ut furfures vel sordes in cribro remaneant, farina cæteraque decident."—*Barradius*.

² Commentators have disputed whether Peter's faith really failed or whether it was merely shaken by temptation. Cajetan, on this verse, says it did not. Tostatus holds a different opinion. See his commentary on St. Matthew xvi. 18, quest. 67

day, before that thou shalt thrice deny that thou knowest Me. [Luke xxii. 33, 34.]

Peter, in self-confidence, resented this charge of weakness; he would not believe his strength could fail. Thus, though he calls Christ *Lord*, he does not believe His words, and is not humbled by the prediction of his fall. In place of praying that what Christ had foretold should not happen, he boasts of his strength: he is ready for prison and for death now, when neither threaten him; we shall find him forgetting his promises at the sneers and accusations of a maidservant. By how much the more we are bold and loud in our profession of faith, let us so much the more dread the weakness of the flesh. Christ allowed Peter to fall as a warning to others, and to teach us—

Salmeron.

(1) That we should not presume upon ourselves, nor rely upon our own strength.

(2) That we should show faith in Christ rather than in our own judgment.

(3) That we should repress imprudent boldness; and—

(4) By the memory of our falls into sin to feel compassion for, and show mercy to, those who are overcome by temptation.

Stella.

Let the Christian, in the words of Peter, be *ready to go with Christ*, and endure hardness and afflictions for His name, but, warned by the fall of the apostle, let him not trust his own strength in the struggle against sin and temptation, but own the need of his Master's hand to enable him to stand against his spiritual foes and overcome in the conflict with them, knowing that only when He is *with him* he can resist temptation.¹

Salmeron.

And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and

Matt. x. 9.
Luke ix. 3
x. 4.

¹ "Quid Petro solidius in partibus Cesareæ, dum constantissimè profitetur: *Tu es Christus* (Matt. xvi. 16). Quid generosius Petro in cœnaculo: *tecum paratus sum*. Quid fidelius Petro in horto. *Simon ergo Petrus habens gladium, eduxit eum et percussit Pontificis servum*. Verum vix atrium Pontificis ingreditur, et cadit; aulam intrat et bonas esse desinit; ad focum stat et dissolvitur. Nihil Petro fragilius, timidius, inconstantius. Nimirum bene

Petrus dixerat: *tecum paratus sum*, quasi dicat, quamdiu *tecum* ero, constans in Tui amore et fide ero. sin tecum non ero, si inter malos stetero, mihi non constabo: 'Quam noxia pravorum colloquia' ait glossa ordinaria, 'inter infideles homines se negavit nosse, quem inter discipulos jam Filium Dei fuerat confessus.' O stetisset Petrus à longe non caderet tam profundè."—*Hartung, Concio ante Epiph.*

likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. [Luke xxii. 35, 36.]

He had animated them to constancy by the promise of a kingdom, He now warns them of the need of Christian prudence in present difficulties, and encourages them to perseverance by recalling His care for them during past trials.

Bonaventura.

Sylveira.
Barradius.

Stella.

Bengel.

Olshausen.

When weak in faith, He supplied their need by miracles, and thus strengthened their faith. Now they have been strengthened by the Spirit and assured of His Divine mission, He will leave them to the ordinary rules of life; though when first He sent them to preach, He provided for their wants by the hands of those who heard them gladly. Perhaps there may be a secondary meaning to these words, to the effect that now He was about to depart, He would not have those who had fallen away go forth and preach His Gospel until they had received power from on high. Hence He bids them betake themselves to their ordinary calling, and we read immediately after, they went *a-fishing*. He here points out the clear distinction between the past and future. When I sent you forth, He says, ye lacked nothing; for the Lord Himself nourished those to whom He was visibly present; for the future it shall not be so. Hence the special need of the sword of the Spirit, that they might resist in the evil day, and succeed in the struggle with the powers of the world.

Stier.

Corn. à Lap.

Jans. Gand.

Maldonatus.

Our Lord here draws a distinction between Himself and His disciples. He surrenders Himself and lays down His life; to them, He commands the use of prudence and caution, since they had no lives to lay down—they were not their own, but His. And He not only gives them a command and permission, but also predicts what shall befall them after His departure; telling them that in place of the security they had hitherto enjoyed, times of persecution were shortly coming, and that when most trusting in Him they were to use worldly means, and ordinary precautions of human prudence, to provide against want and the passions of their enemies. He gives His disciples permission in these words, not only to provide against daily necessities, but also to appeal to the civil power, and use human aid against their enemies, as afterwards we find Paul appealing to Cæsar. As to the allusion to the *scrip*, He says it not literally, that they were of necessity to take a scrip, but that in the times that are coming they

shall have need of foresight, and of the means given them for their preservation; so also as to a sword, this is not to be understood literally, but by way of emphasis, to prepare them for the greatness of the coming trials; afterwards we find Him forbidding Peter to make use of the weapon, which, taking His words literally, they had understood Him to command.¹

Jansen Yp.

Euthymius.

Luca Brug.

*For I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end.*² *And they said, Lord, behold here are two swords. And He said unto them, It is enough. [Luke xxii. 37, 38.]*

Is. liii. 12.
Mark xv. 28.

The apostles understand their Master literally, as if He spake of present danger to Himself, and produce two swords, which, because of their occupation as fishermen, or on account of the robbers who infested the neighbourhood of Jerusalem, they carried for protection. His words, however, imply only the withdrawal of His visible interposition, and the increased bitterness of their enemies. In effect He says—

Hardouin.
Tirinus.
Sylveira.
Jansen Yp.

It is enough—not these swords are enough, but what I have said to you *is enough*, though ye do not understand, but regard that which I speak with reference to the future, as though it had reference to the present; *enough* of sufferings and of death, let us pass on to something more.³

Nat. Alex.
Luca Brug.
Jans. Gand.
Barradius.
Soarez.

Enough of this; I have spoken, and given you permission to appeal to the civil powers; I use it not, since my death is pre-appointed by the Father, and for this end have I come.

Maldonatus.

Though the lawfulness of defensive arms has been gathered

¹ "The expressions βαλάντιον and πύρα cannot here have reference to journeying, for no journey was contemplated: they merely signify, to hold themselves in a state of preparation, to make ready. In just the same way μάχαιρα relates to defence, not however to bodily, but to spiritual defence. It is therefore the sword of the Spirit that is meant (Eph. vi. 17), with which they should provide themselves."—*Olshausen*.

² "Verba, τέλος ἔχει verte: impletur, sive impleta sunt. Synonymica enim phrasis est cum præce-

denti τελεσθῆναι. Sæpe hac locutione de oraculis impletis utitur Dionysius Hal. Ant. lib. i. p. 15. τέλος ἔχειν σφίσι τὸ θεοπρόπιον ὑπέβαλον, impletum jam esse oraculum suum crediderunt."—*Kypke Observat. Sacræ*.

³ "Satis est. Ex quo apparet quod verbum Christi plus refertur ad intellectum spiritualementem, quam carnalem. Nam duo gladii nunquam satis essent ad defensionem contra illam innumerabilem multitudinem, qui cum gladiis et fustibus venerunt."—*Bona-ventura*.

from this passage, it would seem that our Lord is rather pointing to the fact, that from the time of His departure they would not only suffer want and poverty, and require the *purse and scrip*, but would need and might resort to all lawful means to defend themselves from violence. Thus by the greater importance He places upon the sword over the *purse and scrip*, He would prepare their minds for those sufferings from the hand of power which the Church was to undergo.

Cajetan.

Exod. xxiv. 8.
Lev. xvii. 11.
Jer. xxxi. 31.
Matt. xx. 28.
Mark xiv. 23.
Rom. v. 15.
1 Cor. xi. 25.
Heb. ix. 22.

And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. [Matt. xxvi. 27, 28.]

This *cup*, which I hold in my hand, is the authentic instrument by which the new covenant or testament is confirmed and sealed by my Blood contained in *the cup*. And by the pouring out of my Blood are all the promises and gifts of the New Testament confirmed. As a type of this blood-shedding of Christ, expiation is in the Old Testament connected with the blood of the sacrifice, since His Blood is the real expiation for the sin of man. In saying of the wine not merely *this is my blood*, as He had said of the bread, *this is my body*, our Lord refers to that Testament which was sprinkled with the blood of the sacrifices offered by Moses, and contrasts it with the New Testament He was about to confirm with His own blood.¹

This cup He took into His hands in token of His voluntarily accepting death for us; giving thanks for the completion of His office here, and for the deliverance of the human race by His blood-shedding, and blessing it, so that the cup is called by St. Paul *the cup of blessing*; and the Church calls the whole feast the Eucharist, the feast which Christ has blessed. And this He offers, not for the apostles only, but for the whole body of His people; not for the Jews only, but for the many, the Gentile world also. And if it has not availed for all, but has been shed in vain for some, this is not because Christ's blood could not purge all sins and redeem all men, but because many have rejected it.

Through His blood is *remission of sins*. In this He distinguishes His blood from that poured out in the sacrifices of the law, which could not put away sin. It is not enough then for us to believe in the reality of Christ's presence in

Nat. Alex.

Luca Brug.

Corn. & Lap.

Ferus in
Pass. Dom.Gorranus.
Hugo de S.
Chiaro.

1 Cor. x. 16.

Corn. & Lap.

Barradius.

Luca Brug.

Luca Brug.
Heb. ix. 13;
x. 29.

¹ "Quanto igitur sanguis Christi tamentum novum excellentius est videri."—*Ferus in Pass. Domini*.

the sacrament, we must believe also that the body of His there given, His blood there poured out, is for the *remission of our sins*; and that whether we partake of what is really given us in that sacrament or no, depends not on our worthiness or unworthiness. Whoever may be the minister or recipient, the appointed means of God abideth. As no man, nay, no angel, can make the elements the Body and Blood of Christ, so none can hinder their being such.

Ferus in
Matt.

He selected bread and wine in reference to the redemption of the body and spirit of man: bread which nourishes the body, and wine which refreshes the spirit; appointing both species, because our redemption was effected by His passion, which separated the Body from the Blood; and teaching us that we are refreshed and strengthened by His whole nature, His Body and Blood. By the command to use these elements, is symbolized the truth that Christ is the perfect refreshment of our souls, our life and redemption; for *the blood is the life* of man. As then Melchizedek offered bread and wine to Abraham, so does our Lord, the Priest after the order of Melchizedek, offer bread and wine—His Body and Blood—to the spiritual children of Abraham

Gorranus.

Deut. xii. 23.

Jans. Gand.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. [Matt. xxvi. 29.]

Mark xiv. 25.
Luke xxii. 18.
Acts x. 41.

There are two interpretations of these words, each with the support of great authorities. By some our Lord's words are taken to mean, I will not drink wine any more until after my resurrection, when I have made all things new, when, with my body renewed in the glory of immortality, I eat and drink with you; for I am the true Vine, the fruit of which will be made new by my resurrection; and even then I shall *drink*, not as now, for the sustentation of life, but to confirm the certainty of the resurrection. By others it is interpreted of joys in the new heaven and new earth; as though Christ is telling His apostles that He will no more drink wine until they meet Him in heaven, and share in those spiritual joys of which *new wine* is a type; they with Him, and He with them, partaking of those immortal pleasures symbolized by new wine. There He will not merely drink it *new* or again, but will drink of a new wine, a heavenly, in that kingdom where His Father shall rule without opposition, and His will alone be the law of all who dwell there.

Gorranus.

Hugo de S.
Charo.

Barradius.

Cajetan.

Stier.

Isa. xxiv. 7.

Hammond.
Jansen Yp.

Nat. Alex.

Corn. à Lap.

Stier.

SECTION
III.The Agony
in the Gar-
den.

MATTHEW XXVI. 30—56.

(30) And when they had sung an hymn, they went out into the mount of Olives. (31) Then saith Jesus unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. (32) But after I am risen again, I will go before you into Galilee. (33) Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. (34) Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice. (35) Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples.

(36) Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. (37) And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. (38) Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me.

(39) And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.

(40) And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? (41) Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. (42) He went away

MARK XIV. 26—52.

(26) And when they had sung an hymn, they went out into the mount of Olives. (27) And Jesus saith unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. (28) But after that I am risen, I will go before you into Galilee. (29) But Peter said unto Him, Although all shall be offended, yet will not I. (30) And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny Me thrice. (31) But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all.

(32) And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray. (33) And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy; (34) And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

(35) And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. (36) And He said, Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt.

(37) And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? (38) Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. (39) And again He

LUKE XXII. 39—53.

JOHN XVIII. 1—11.

SECTION
III.

(39) And He came out, and went, as He was wont, to the mount of Olives; and His disciples also followed Him.

(1) When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where

The Agony
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den.

(40) And when He was at the place, He said unto them, Pray that ye enter not into temptation. was a garden, into the which He entered, and His disciples.

(41) And He was withdrawn from them about a stone's cast, and kneeled down, and prayed, (42) Saying, Father, if Thou be willing, remove this cup from Me: nevertheless not my will, but Thine, be done. (43) And there appeared an angel unto Him from heaven, strengthening Him. (44) And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.

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MATTHEW XXVI. 30—56.

again the second time, and prayed, saying, O my Father, if this cup may not pass away from Me, except I drink it, Thy will be done. (43) And He came and found them asleep again: for their eyes were heavy. (44) And He left them, and went away again, and prayed the third time, saying the same words.

(45) Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

(46) Rise, let us be going: behold, He is at hand that doth betray Me.

MARK XIV. 26—52.

went away, and prayed, and spake the same words.

(40) And when He returned, He found them asleep again (for their eyes were heavy), neither wist they what to answer Him.

(41) And He cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

(42) Rise up, let us go; lo, he that betrayeth Me is at hand.

(47) And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

(43) And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

(45) And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow, (46) And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

(2) And Judas also, which betrayed Him, knew the place: for Jesus oft-times resorted thither with His disciples. (3) Judas, then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

(47) And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them,

(4) Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? (5) They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. (6) As soon then as He had said unto them, I am He, they went backward, and fell to the ground. (7) Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. (8) Jesus answered, I have told you that I am He: if therefore ye seek Me, let these go their way:

(9) That the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none.

SECTION
III.

MATTHEW XXVI. 30—56.

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(48) Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, the same is He: hold Him fast. (49) And forthwith he came to Jesus, and said, Hail, master; and kissed Him. (50) And Jesus said unto him, Friend, wherefore art thou come?

(44) And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely. (45) And as soon as he was come, he goeth straightway to Him, and saith, Master, master; and kissed Him.

Then came they, and laid hands on Jesus, and took Him.

(46) And they laid their hands on Him, and took Him.

(51) And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. (52) Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. (53) Thinkest thou that I cannot now pray to my Father, and He shall presently give Me more than twelve legions of angels? (54) But how then shall the Scriptures be fulfilled, that thus it must be? (55) In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you teaching in the Temple, and ye laid no hold on Me.

(56) But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him, and fled.

(47) And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

(48) And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take Me? (49) I was daily with you in the Temple teaching, and ye took Me not: but the Scriptures must be fulfilled.

(50) And they all forsook Him, and fled.

(51) And there followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: (52) And he left the linen cloth, and fled from them naked.

And drew near unto Jesus to kiss Him. (48) But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

(49) When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword?

(50) And one of them smote the servant of the high priest, and cut off his right ear. (51) And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him.

(10) Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

(11) Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given Me, shall I not drink it?

(52) Then Jesus said unto the chief priests, and captains of the Temple, and the elders, which were come to Him, Be ye come out, as against a thief, with swords and staves?

(53) When I was daily with you in the Temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness.

Mark xiv. 26.

And when they had sung an hymn [Matt. xxvi. 30], He came out, and went, as He was wont, to the mount of Olives. [Luke xxii. 39.]

Corn. & Lap.
Ps. cxiv.

This hymn is supposed to have been part of the seven Psalms the Jews were accustomed to sing at the feast of Passover.¹ These began at the 113th and ended with the 118th. The deliverance from Egypt which they commemorated at that time is the subject of one of these Psalms; and the deliverance from the hand of Pharaoh was but a type of that greater deliverance wrought by the passion of Christ. Two of the evangelists record that our Lord not only prayed at this time, but gave thanks also; thanking the Father for the redemption of His people, and for the nearness of the completion of that work He had come to do. By this act He left us an example of the duty of thanksgiving, even in the midst of suffering and the prospect of death.

Sylveira.

Barradius.

2 Sam. xv. 23.

St. John adds, that Christ went *over the brook Cedron*. Over this brook which David crossed when he fled from Absalom, our Saviour, the Son of David after the flesh, went forth to meet the bands of His rebellious children. Yet how different this going forth of the Son of man from that of David! The one went driven out by fear from Jerusalem, seeking to escape from the hands of his son. Christ went forth of His own accord over this brook to meet death, and to enter Jerusalem to suffer by the sinful hands of Jews and Gentiles, for the redemption of the world. Of Him the Psalmist prophesied; *He shall drink of the brook in the way: therefore shall He lift up the head*. Now He was crossing

Barradius.

Ps. cx. 7.

¹ "This hymn is called by the Rabbins the *Hallel*; and was from the beginning of Psalm cxiii. to the end of Psalm cxviii., which they cut in two parts; and a part of it they repeated in the very middle of the banquet, and they reserved a part to the end.

"How far the former portion extended, is disputed between the schools of Shammai and Hillel. That of Shammai saith, Unto the end of Psalm cxiii. That of Hillel saith, Unto the end of Psalm cxiv. But these things must not stop us. The hymn which Christ now sang with His disciples after meat was the latter part. In which, as the Masters of the Traditions observe, these five things

are mentioned: 'The going out of Egypt. 'The cutting in two of the Red Sea. The delivery of the law. The resurrection of the dead: and the sorrows of the Messias.' The going out of Egypt, as it is written, 'When Israel went out of Egypt.' The cutting in two of the Red Sea, as it is written, 'The sea saw it, and fled.' The delivery of the law, as it is written, 'The mountains leaped like rams.' The resurrection of the dead, as it is written, 'I will walk before the Lord in the land of the living.' And the sorrows of the Messias, as it is written, 'Not unto us, Lord, not unto us.'"—*Lightfoot, Hor. Heb. et Talmud.* in Mark xiv. 26.

the brook Cedron¹ to drink of the bitter cup of His passion. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Avendano.

Phil. ii. 9—11.

And His disciples followed Him. [Luke xxii. 39.] Then saith Jesus unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. [Matt. xxvi. 31.]

Zech. xiii. 7.
Matt. xi. 6.
Mark xiv. 27
John xvi. 32.

His disciples followed Him—doubtless with heavy hearts because of His words. No longer going before His face as of old, but coming after Him in sorrow. Then, as they were walking on the way towards the Mount of Olives. I will smite, or, as it is in the Prophet, *Awake, O sword, against my Shepherd.* By the sword is meant the Jews and Romans; the armed men who bore the sword.

Luke x. 1.

Ferus.

Salmeron.

Ye all shall be offended at the sight of my human weakness in the garden, and at my sufferings, which will be so opposed to what you think greatness. Hence Christ tells them they shall fall away, shall lose their confidence in Him, and even that one of them shall openly deny Him, when they see the great *Shepherd* of the flock bound and beaten. To lose faith from the soul, and deny Christ, are two steps in the downward progress of man towards complete and active infidelity, and we have both here; for through their being offended, the apostles fell into sin—

Estius.

Corn. à Lap

(1) In forsaking their Lord, and, through fear and disbelief of His power, flying from Him.

¹ So called, as is supposed, either from the black or muddy state of its waters, or from the darkness of the valley through which it flows. "Κεδρών, Heb. קְדְרוֹן, erat nomen torrentis et vallis inter Hierosolymam et Montem Olivarum: vide 2 Sam. xv. 23; 1 Reg. ii. 37, xv. 13; 2 Reg. xxiii. 6; 2 Chron. xxix. 16; Jer. xxxi. 40; Joseph. Antiq. vii. 12, ix. 7. . . . derivatum est a קָדַר, nigram esse, atque hoc nomen torrens accepit, vel, ut Lightfootus ad h. l. statuit a colore aquæ nigro, vel, ut Relandus in Palestina, p. 294, contendit a tenebris et obscuritate vallis, quæ inter

altissimos montes media fuerit et hortis arboribusque, quæ eam obumbrarint, stipata."—*Kuinoel*. "Possibly its name arose from the circumstance that it rushed, torrent-wise, with muddy waters through the dark rocky valley. During the period of the flourishing temple worship, its water was likewise darkened by the influx of the blood of the sacrifices from the temple mountain."—*Sepp*, iii. 453. "קְדְרוֹן from קָדַר dark, to be black. Perhaps the name is derived from the depths of the densely-grown forest valley through which the water flows."—*Olshausen*.

(2) In not daring to confess Him openly before men.

Tirinus.

(3) In one of them publicly denying Him.

Christians do not stumble at what is above them; and are not *offended* at the display of power, so much as at what seems below them, at the signs of weakness. So long as Christ worked miracles, and His disciples lived surrounded by His glory, they were not tempted to be scandalized at Him; but when they saw Him lowly, weak, and suffering from the hands of wicked men, they immediately stumbled. So long as it was a going before Him the apostles were joyful, now they were called upon to follow Him they in their faithlessness forsook Him.¹ Men have at all times great faith in the Church when it seems strong; but no sooner does it resemble its Divine Lord in this His hour of apparent weakness, but really of triumph, than they are offended, and fall away.

Barradius.

This falling away of the apostles, let us remember, was immediately after the institution of the Eucharist, and their communion with Christ in that sacrament; from which we are taught to expect temptations at such times, and trials which shall so affect our faith in our Lord, that but for His presence and support we also shall fall away.

Hugo de S.
Charo.

The protection of the apostles before the coming of the Holy Ghost consisted in the presence of their Lord, and their confidence was based upon His being visibly amongst them; so that when He was smitten, they were *scattered* who were *the sheep*, the representatives of that flock which they themselves were afterwards to gather together.

Angelus de
Paz.
Bengel.

Matt. xxviii.
7, 10, 16.
Mark xiv. 28;
xvi. 7.

But after I am risen again, I will go before you into Galilee. [Matt. xxvi. 32.]

That He might strengthen them against over-much trouble at His departure, Christ, having spoken of His death, immediately adds the promise of His resurrection. Thus He makes the humiliation of the one fact a prophecy of the glories of the other. So would He fortify us against the fear of death, and moderate our sorrow at the loss of friends, by the hope and assurance of their resurrection.

Angelus de
Paz.

Gerhard.

As He promised His disciples He would *go before* them, so He is ever going before us. He went before in the sufferings of His body that He might give us an example how to endure suffering, and might strengthen our weakness.

¹ "Natura horret crucem et admodum gravatim hic sequitur. Verum nihil obesse poterit crux quandoquidem Christus præcessit. Sequere

Christum ad crucem et sequeris Eum etiam ad gloriam. Si enim socii passionum sumus, erimus et consolationum."—*Ferus in Pass. Domini.*

He went before us in sorrow of mind, in order that by His anguish Christ, the Prince of Peace, might dwell in us. He went before us and received first those spiritual gifts and blessings which He gave unto men, that He might enlighten our minds to perceive the truth, and thus remove from us all doubts, might direct our hearts, and fill us with the spirit of knowledge, of power, of love, and of a sound mind.

Angelus de Paz.

Ephes. iv. 8.

2 Tim. i. 7.

Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. [Matt. xxvi. 33.]

Twice at the table had Peter refused to accept the words of Christ, and to believe in the possibility of his falling from his Master. Now again, for the third time, he declares his strength and fidelity to exceed that of all others. And as he thrice asserted this, so was Peter's sin a threefold one: it consisted in—

Salmeron.

(1) His vehement contradiction of the words of Christ—*I will never be offended.*

(2) His preferring and putting himself above the rest of the apostles—*though all men shall be offended because of Thee, yet will I never be offended.*¹

(3) His self-confidence and boastfulness of his strength. The remedy against temptation is such a knowledge of our natural weakness, as may lead us to distrust ourselves, and to rely upon God, and seek His protection in all things. The flesh is always ready to presume upon its strength, and man commonly forgets he is weak until temptation comes; then, whilst we promise many and great things, and believe we can effectually resist, we oftentimes yield to the lightest assaults of the tempter. Peter fell away from the steadfastness which he boasted, because he used not the means by which alone we can be kept steadfast: confidence in Christ and belief in the truth of His word.

Chrysostom.
Barradius.

Corn. à Lap.

Ferus.

Nat. Alex.

¹ "*Et si omnes scandalizati fuerint. Hoc primum qui nimium præsumit inhonestum aggreditur, taxare alios, et carpere, aut de vitio, aut de minori virtute. Unde dixit Phariseus, non sum sicut cæteri, velut etiam hic publicanus. Petrus autem: Et si omnes scandalizati fuerint. Supponit enim Christi oraculum in his locum habere, ut qui pusillanimes, ac virtutis paucæ, in se autem nihil posse. Dum ergo nimis justus vult apparere, in-*

justè agit in proximum, iniquitatem quærit in ejus domo, quodque detestabilius veritatem mendacio videtur taxare. Quid ad hæc, O pastor ovium Petre? Nunc tibi est cor fatui, quod quasi vas confractum omnem sapientiam non tenet, quin nullam, sed adhærit tempus quando cor novum dabitur tibi, et spiritu novo repletus lingua altera loqueris."—*Angelus de Paz.*

Mark xiv. 30.
Luke xxii. 34.
John xiii. 38.

Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice. Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples. [Matt. xxvi. 34, 35.]

Christ seems to say, I have spoken to all, and have said that *All ye shall be offended*, but *I say unto thee*, because thou exaltest thyself above the rest of the apostles in the boast of thy strength, *thou shalt deny Me thrice*, and that at no distant time, but this night, *before the cock crow*.

Salmeron.

Mark xiv. 31.

Pasch. Radbert.

Ferus.

John xv. 5.

St. Mark tells us Peter *spake the more vehemently*. This was, it would seem, the third time our Lord predicted his fall; threefold was the warning against presumption, and threefold the sin of Peter in denying Christ, yet the apostle, confident in his steadfast strength,¹ increases in vehement contradiction to his Master. In this St. Peter is a type of man in general, ever ready to rely upon himself and upon his power of will, forgetting what God has declared and daily experience illustrates—*without Me ye can do nothing*.

Our Saviour tells Peter he shall be *offended* and *deny* him that very night. St. Peter declares that not on that night only, but that he will *never be offended*. To this assertion Christ replies, that, not content with being *offended* at Him in the depth of his heart, he will deny Him with his lips, and openly: that the sin of the mouth shall be added to the offence of the heart.²

Bengel.

Mark xiv. 32
—35.
Luke xxii. 39.

Then cometh Jesus with them unto a place called Gethsemane. [Matt. xxvi. 36.] *Where was a garden, into the which He entered, and His disciples.* [John xviii. 1.]

Cyril.

Almost all commentators remark, as man fell in *a garden*, that of Eden, so was man raised from the fall by the sacrifice which our Incarnate Lord offered of His human will in the same place, *a garden*, that of Gethsemane. And in

¹ "Alias nescio, si tantus talisque à Domino ire in tentationem abundantius permitteretur, quàm cæteri Apostoli, nisi quia nec Domini considerabat Majestatem nec suam fragilem lubricamque vitam. Et ideo ut arguatur audacia incautæ promissionis, permittitur ire, juxta numerum suæ sponsonis in tentationem negationis. Ut quia ter illud inconsiderate pro-

miserat, ter etiam timidè cum juramento negaret."—*Pasch. Radbert*.

² *Never*—not merely as our Blessed Lord had said, *all ye shall be offended this night*, but Peter declared that not only then would he not be shaken from his trust in Christ, but though all men, still that he would not be offended, and not on that night merely, but οὐδέποτε.—*Bengel*.

coming to the spot at the foot of the Mount of Olives Christ declares to us— Barradius.

(1) In going to *the place* which Judas *knew* from His having oftentimes resorted thither with His disciples, He was voluntarily taking upon Him the sufferings which followed. John xviii. 2.
Theophylact.

(2) He teaches us a lesson as to our prayers; and in going to a place of quiet and retirement, bids us go apart from society, and shun all that may distract us in our private communings with our Father in heaven. Corn. & Lap.

When Christ had passed the brook Cedron, He came to *the garden* of Gethsemane. We, if we follow the footsteps and example of our Lord, shall, after passing through the waters of this life, enter into that garden of everlasting happiness of which Eden was but a type. Barradius.

And saith unto the disciples, Sit ye here, while I go and pray yonder. [Matt. xxvi. 36.] *And He was withdrawn from them about a stone's cast.* [Luke xxii. 41.] *And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.* [Matt. xxvi. 37.] Matt. iv. 21.

Our Lord commanded eight of His disciples to await in expectation until He had prayed for them.¹ He took Peter, James, and John apart from the other apostles. And in this prayer, and the circumstances attending it, Christ has left lessons and directions for our guidance in prayer— Barradius.

(1) He teaches us to remove from the distractions of the world, and the presence of those whom we love, since we can more readily pray in solitude, and are then freer from the temptation to vainglory, a subtle temptation by which Satan would make even our prayers means of our falling. Aveñdano.

(2) By His lowliness of posture He teaches us to be humble in our prayers.

(3) He gives an example of earnest perseverance in prayer.

(4) He encourages us to pray with confidence, remembering it is *our Father* to whom we pray.

(5) He teaches us in our prayers to submit ourselves unreservedly to God's will.

Christ here bids the holiest of His disciples betake themselves to prayer at the moment of death; and the more we tremble for ourselves and naturally shrink from death, the more to confide in the protection of *our Father*. Ferus in
Matt.

¹ "Orat quidem, ut nihil aliud beneficium. Quid autem magis Deum totam Ejus mortem, quàm orationem inflammavit quàm Christum pendere in esse crederemus. Oratio enim est cruce, lachrymari, sanguinem fundere, provocatio Dei, et ad amorem et ad plagari et mori?"—*Angelus de Paz.*

Leaving the rest of His apostles at a greater distance from the place of prayer, He goes to that spot from which afterwards He ascended into heaven; choosing that the scene of His glory should also be that of His humiliation, and that where He was to manifest His Divine power in His ascension, He should leave the tokens of His weakness and suffering as man. In the ethics of Christ's Church, humiliation is the parent of glory. With Him our Lord took Peter, and James, and John, that the same three who had witnessed the glories on the mount of transfiguration should now be witnesses of His agony. So constantly does Christ throughout His life blend the tokens of that twofold nature which He had, who was at once the Eternal Word, and *man of the substance of His earthly mother*. As these three had seen the glory on Tabor, He willed the same three should be spectators of His human suffering on Olivet, and should know that neither did the power of His Divine nature prevent the infirmity of His human nature, nor the human nature impair the Divine.

Corn. & Lap.

Matt. xvii. 1.
Corn. & Lap.

Luca Brug.

Maldonatus.

Corn. & Lap.

Jerome.

Bede.

He here *began to be sorrowful*, thus taking away the pretext from those who said afterwards He had not a human soul and one which could suffer sorrow.¹ He sorrowed, and so great was that sorrow that it penetrated His whole soul. In sorrow He prayed alone who was to suffer alone. In His prayers, as in His passion, though He prayed and suffered for all mankind, yet He is *removed from us* by the mystery of His nature.²

Salmeron.

When he to whom the oversight of the flock, under the Bishop of our souls, has been committed, is absent from his flock, it should be but *about a stone's cast*, lest the sheep be endangered by his absence. And when the pastor is alone, his sheep should know that he is in solitude for the purpose of prayer and study and communion with God.

John xii. 27.

Then saith He unto them, My soul is exceeding sorrowful,³ even unto death: tarry ye here, and watch with Me. [Matt. xxvi. 38.]

¹ "Of a reasonable soul and human flesh subsisting."—*Creed of S. Athanasius*. "Tristatur ut Manichæos subverteret, qui illum phantasticum corpus habuisse. Erueret et hæresim Apollinistarum qui Eum animam humanam habuis se negabant, sed tantum loco illius divinitatem cum anima tristis fuerit. Remigius."—*Beaux Amis*.

² "Separatur in oratione qui separatur in passione, quia Ille orat, illi

dormiunt pinguedine cordis oppressi."—*S. Hieron.*

³ "Verborum ipsorum proprietatem consideremus: *tristis est*, inquit, *anima mea*. Et alibi: *nunc anima mea turbata est valde*. Non ergo suscipiens, sed suscepta turbatur; anima enim obnoxia passionibus, divinitas libera. Denique *spiritus promptus caro autem infirma*. Tristis autem est non Ipse, sed anima. Non est tristis sapientia,

My soul, that is, the human nature which Christ had taken. He says not, I am exceeding sorrowful, but that human soul which is united to the Divine nature in my person is thus *sorrowful*. And let us note that the feeling He here speaks of, is not that of fear nor dread, but of sorrow. Coster.

Great indeed was the sorrow of our Lord. He had taken upon Himself all the incidents of humanity, and was now tasting the intensest of human sorrow, that all who are grafted into Him may meet death with full assurance of a resurrection. What were the causes of this *sorrow* we are not told, and cannot know. It might be that He here spake of the natural sorrow of man, increased by the certainty of impending death which He had through possession of more than mortal knowledge. When man is near death, he is in some degree sustained by hope that he may recover, and his fears be without foundation. But in the case of the Saviour He saw the nature of the death which was to agonize His body, and knew that it would certainly befall Him. Though, then, He was about to undergo sufferings freely undertaken, and though the death He was to die was from no necessity, but submitted to out of His love to us and of His own will, yet, inasmuch as He was truly man, He felt as man feels at the approach of death. Avenidaño.

But more than this: our Lord's words are, not that He was sorrowful because of death, but *unto death*. The greatness, the intensity of His sorrow, is here indicated. Great indeed was that sorrow, for our Saviour sorrowed not only as man, and shrank from death with all man's natural dread; but more than this, He sorrowed for those for whom He was about to die.¹ There were present to His mind all sins, and the sins of all men: all blasphemies He saw, all lusts, all murders, all soul-destroying sins: He saw at this hour the treason of Judas and the denials of St. Peter; the scandal and flight of His apostles; the ruin of Jerusalem—the *holy* and yet *the bloody city*—and the reprobation of Judea. The Corn. & Lap.

non divina substantia, sed anima. Suscepit corpus meum: non me fefellit, ut aliud esset, aliud videretur."—*S. Ambrose.*

¹ "*Tristis est anima mea usque ad mortem.* Dupliciter interpretantur hæc verba. Primò, Anima mea præ tristitia propè est ut moriatur: sic August. super Psal. 86. Secundò, Tanta est tristitia, quanta solet esse morientium, quanta solet sentiri in morte: sic Euthymius. Tertiò, Hæc tristitia

tam validè invasit me, quod nec abibit nec minuetur, sed durabit usque ad mortem: sic Hieronymus. Quartò, Hæc tristitia tanta est, ut mihi omnino mortem afferret, nisi ego mea virtute divina mortem averterem, et meipsum sustentarem: sic Hilarius."—*Alphonsus de Avenidaño.* "*Usque ad mortem tristatur, quousque destinatur inimica mors et qui mortui sumus peccato, vivamus Deo.*"—*Angelus de Paz.*

Pasch. Rad-
beit.

Sylveira.

Nahum iii. 1.

Nat. Alex.

Th. Aquinas.

Sylveira.

Ambrose.

Ambrose.

Bredem-
bach.
Sylveira.

Nat. Alex.

Matt. xx. 22.
Mark xiv. 36.
Luke xxii. 42.
John v. 30;
xii. 27.
Heb. v. 7.

John i. 14.

Barradius.

E. tius.

sins of all men rose up before His eyes, especially the sacrilege of those who, whilst calling themselves Christians, trample upon His sacrifice, and, so far as they can, make useless the shedding of His blood. And this *exceeding* sorrow of Christ was to endure *even unto death*, for it was a sorrow great because of the greatness of His love, which led Him to die for us; and mighty as His holiness, which made Him see sin in its true dimensions. His sorrow was so great that His whole *soul* seemed full of *death*, as though it would have rent asunder soul and body but for the sustaining presence of the Divine nature. In this we see—

(1) The reality of the manhood He had assumed, and—

(2) The greatness of His love which led Him to give Himself to be afflicted for us, to suffer as man suffers, and tread in our footsteps that He might give us power to tread the path He trode, and find in Him our true and abiding joy.¹

In this Thy sorrow, O Lord, Thou lamentest not Thine, but my wounds; not Thine, but my death: and I see Thee grieved with *exceeding* sorrow because Thou grieveest not for Thyself, but for me. As, then, for my sake Thou didst become poor to give me enduring riches, and endured to be weak that Thou mightest strengthen me; and as in Gethsemane Thou didst fear those that kill, that I might not fear; so make my soul sorrowful at the sight of my sin *even unto the death* of those sins which reign in me.

And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt. [Matt. xxvi. 39.]

He *fell on His face*, thus leaving us an example of reverence in our prayers to God. And in His prayer Christ appeals to the Father, not as the Father, the Creator and Preserver of the human race, and therefore His Father as man, but He, *the only begotten of the Father*, prays to Him as His Father by nature of the Godhead—*My Father*.

Our Blessed Lord does not say, If Thou canst, or if it be possible to Thee, but *if it be possible*, that is, consistent with the eternal purposes of God; for it could not be either impossible in itself nor impossible with regard to the omnipo-

¹ "Suscepit tristitiam meam, ut mihi suam lætitiā largiretur: et vestigiis nostris descendit usque ad mortis ærumnam, ut nos suis vestigiis revocaret ad vitam. Confidenter ergo tristitiam nomino, quia crucem præ-

dico; neque enim speciem Incarnationis suscepit, sed veritatem. Debit ergo et dolorem suscipere, ut vinceret tristitiam, non excluderet."—*S. Ambrose*.

tence of God, though it might be impossible, that is, irreconcilable with the everlasting will of the Father. That only is possible which God wills, and what He wills not to be, is not possible; therefore it was not possible *this cup* should pass from our Saviour. This prayer, then, *if it be possible*, is another form of the same prayer, *as Thou wilt*.

Jansen Yp.

Ferus.
Luca Brug.

In these words Christ teaches us how to pray in the midst of sorrows and sufferings—not absolutely that God would remove the evils which we suffer, but only *if it be possible*, consistent with His will that we should be conformed to His image without those sufferings, that He would remove them.

Avenidano.

Let this cup pass from Me. Christ prays not merely that the cup of common suffering and sorrow, even though it be of bitterness tempered by no consolations, should pass from Him. Here we have not only the natural expression of man shrinking from what is appalling to all men, and so especially to Him who was perfect man, but He prays specifically for the removal of *this cup*. *This* which the Jewish nation, His own people, had prepared: *this cup* which they who had no excuse for their sin were putting to His lips. The prayer of the Saviour includes much:—

Nat. Alex.

Luca Brug.

Pasch. Rad-
bert.

(1) *Let this sorrow even unto death pass*, so that it fall not on Me;¹ or—

(2) *Let it so pass as to go quickly from Me.*

(3) *Let it pass from Me* and my members, that the cause of sorrow, the bitterness of the flight and falling away of

¹ “*Transeat à me.* Hoc variè interpretantur Patres. Ego quinque præcipuas expositiones reperio. *Prima* est Basilii libr. iv. Contra Eunomium, Hierony. super xxvi. Matt., Euseb. hym. de Pass. Christi, et eam tangit Amb. super xxii. Luc., Christum non petisse ut calix passionis removeretur ab Ipso; sed ne propinaretur sibi à populo Judaico, quem sciebat ob illatam sibi mortem reprobaturum et abjectum iri à Deo. Quare non dixit, *Transeat à me calix*; sed adjunxit, *iste*, id est, quem mihi parant propinare Judæi. *Secundò* Hila. cano. 31 in Matt. Non orat ut non moriatur, ait, sed ut fructus et gloria suæ mortis, non in Ipso tam maneat, sed transeat ad omnes alios. *Tertiò* ejusdem ibidem, Petit ut quomodo Ipse bibiturus est calicem passionis, eo modo bibant eum servi sui post Ipsum. Primò magna charitate, constantia, et patientia sine spei diffidentia, sine

metu mortis et sine sensu doloris. Est enim phrasis Scripturæ diceret Deum accipere de spiritu unius et transferre in alium, pro dare illi similem spiritum. Ita legimus: Tunc accepit Deus de spiritu Moysi, et transtulit in seniores alios. *Quarta* est Dion. Alex. Petit non ut mors non contingat Ipsum; sed ut statim ab Ipso transeat, et Ipse redeat ad vitam. Quod eum transit, et fuit, et non permansit. *Quinta* est Ambros., Orig., Chrysost., et est communis et mihi placet. Christum ex affectu naturali hominis, et ex sensu carnis deprecatum esse mortem, id est, petisse, ut liberaretur à morte. Nam, ut docet D. Tho., quod quis vult secundum rationem deliberatam, illud vult simpliciter; sed quod vult secundum sensum vel secundum naturalem inclinationem, vult secundum quid, et dicitur velleitas.”—*Alph. de Aven-
daño.*

Hugo de S.
Charo.
Bede.

my disciples continue not; *let this cup* which mine own chosen people offer Me *pass from Me*.¹ Nevertheless, Christ adds, *not my will, but Thine be done*. Here we have the mystery of two wills as well as two natures in the one person of Christ Jesus. He possessed a true human will as well as the Divine will. In His human nature, because of the natural weakness of the flesh, He shrank from the sufferings which awaited Him, whilst with His Divine will He eagerly longed to accomplish the work He had undertaken.

Athanasius.

It is clear, from this passage, as in many other parts of the Gospel, that according to the authoritative teaching of the Church, our Lord possessed two wills; one as man, which He speaks of as *my will*, the other as God, which He speaks of as the will of the Father, with whom He was *one*. Whilst, then, the hypostatic union of the Word with the nature of man in the person of Christ Jesus produced perfect conformity between the will of the Eternal Word and that of man, it did not destroy the human will, but the two wills remained distinct the one from the other, though moving in perfect harmony with each other. According, then, to His human nature, the Son of Man shrank from death, and desired to live; this desire, however, He overrules and subjects to the higher—the Divine will; and His prayer is, Not my human will, O Father, but that will which I have as being one with Thee, *be done*.² The flesh desired—and every desire is a prayer—that the cup of suffering should *pass*; the spirit prayed that in all things God's will should be done.

De Saci.

Estius.

Barradius.

Ferus.

The sum of the Christian life consists in this—in not seeking our own will, but in praying that God's will may be done in us, and in labouring to submit ourselves unreservedly to that will. No sacrifice is acceptable to God without the giving up of our own will; nothing is more pleasing to *our Father* than the subjection of our will to His, for in this consists man's greatest happiness.³

Didacius.

Nat. Alex.

And there appeared an angel unto Him from heaven, strengthening Him. [Luke xxii. 43.]

Matt. iv. 11.

¹ "Let this cup pass—does not mean, let it not come near Me or approach Me. For what can pass from Him certainly must first come nigh Him; and what does not reach Him, it cannot pass from Him. For He takes to Himself the person of man as being made Man."—*Dionysius Alexandrinus* (Eng. trans.).

² "Non alia voluntas Patris, alia Filii, una enim voluntas, ubi una divinitas."—*S. Ambrose*.

³ "Corrigenda est voluntas tua ad voluntatem Dei, non voluntas Dei curvanda ad te, et rectum habebis cor. Illi sunt recti cordes, qui sequuntur in hac vita voluntatem Dei."—*Augustine*, in Ps. xxxv.

That we may know the power of prayer, and have confidence in asking the assistance of God in times of adversity or perplexity, our Lord in His prayer was comforted, *strengthened* by an angel, which stood by Him, seemingly in human form. At another time of His life, after His temptation in the desert, we read angels *ministered unto Him*. Here it is significantly said they strengthened Him. To God, whose ministers they are, they ministered; to the Man, the angel came in order to comfort and strengthen. As Creator of all things, He needed not strength from angels, but of right required service; as Man, who for our sakes had taken upon Him the infirmity of man's nature, He needed strength and consolation. In this we see the reality of His humanity and the absence of human help, as well as the voluntary character of these sufferings; for had Christ so willed it, the angels could have as easily saved Him from the hands of His enemies as have comforted Him.¹ This indeed was angels' work, and by it we see that He was made lower than the angels according to the flesh.

Theophylact.
Corn. à Lap.
Tirinus.

Matt. iv. 11.

Bede.

Matt. Faber.
Estius.
Ps. viii. 5.
Heb. ii. 7.
Stella.

Let us learn from this, that whilst angels are present to help all those who pray—for those to whom God does not give that which they desire, all they ask, He always sends comfort and strength to bear what is needful for them—especially shall they who labour for God be strengthened by His angels.

Matt. Faber.

Ferns.
Barradius.

And being in an agony He prayed more earnestly : and His sweat was as it were great drops of blood falling down to the ground. [Luke xxii. 44.]

John xii. 27.
Heb. v. 7.

In an agony at the nearness of death, which is repugnant to human nature. This agony no more derogates from the perfection of His Divinity than dying does; nor than those human infirmities and want to which He submitted during His life on earth. This agony was primarily a struggle of the flesh and the will. Hence during its continuance He had prayed that His human will might be subjected to the Divine. Our Blessed Lord was agonized during the time or

Jans. Gand.

Corn. à Lap.

¹ "Et quia potuisset Christus utpote verus Deus divina virtute citra ullius hominis vel Angeli ministerium seipsum roborare, ideo hæc Angelica confortatio est indicium extremæ et admirandæ exinanitionis Filii Dei. Non indiguisset Angeli solatio, si voluisset uti sua majestate, sed dene-gavit sibi influxum divinarum virium

it divinæ consolationis propter nos et quia nostras infirmitates susceperat, ideo utitur tali consolatione, qualis convenit nostris infirmitatibus, sicut glossa interlinearis pulcherrimè dicit: *Homo factus eo modo est confortatus, quo et contristatus. Nam si nobis tristis est, utique et propter nos confortatus est nobis.*"—Gerhard.

Barradius.

His sufferings both in body and soul, for both had sinned in Adam, and both were now to be redeemed. In the garden Christ's sufferings were those of the mind; afterwards, when the scourge lacerated His back, and the nails were driven into His hands, He suffered also in body. And the *agony*, the mental struggle at this time, was a conflict between—

(1) The flesh and the spirit of man at the sight of sufferings and death.

(2) Between the fear of death, and zeal for His Father's glory and desire for the salvation of mankind.

John i. 4.
Matt. Faber.

(3) Between the Life (*fons vitæ*) and death (*mors ipse*).

The greatness of this agony which Christ endured is a testimony to the greatness of His love, since He submitted to all sufferings and to this agony of soul because of His love for us.¹ The greatness of this agony may in some degree be understood when we remember—

(1) It was for the whole human race, and that He was suffering in every way that man can suffer—by the desertion of friends, by bodily torment, as well as by the blasphemies and reproaches of those whom He loved, and for whose sake He was about to die.

(2) It was in part at the sight of that kind of death He was to suffer, for crucifixion was full of lingering torment.

Jans. Gand.

(3) We must remember that the intensity of our Lord's bodily sufferings was increased by the greater sensibility of His body; for sin blunts the keenness of the senses, whilst His sinlessness of body and soul had preserved the full sensitiveness of human nature. But—

Tittmann.

(4) This agony of Christ was not so much a shrinking from those torments which were about to be inflicted by man; it arose chiefly from the mightiness of the work in which He was now engaged, the salvation of man. He suffered at this time agony in soul, which throughout His passion was the chief seat of His suffering.² For this reason the Divine

¹ "Doles, Domine, non tua sed mea vulnera; non tuam mortem sed nostram infirmitatem; et nos æstimavimus Te esse in doloribus, cum Tu non pro Te, sed pro me dolores; infirmatus enim es, sed propter peccata nostra, non quia illa tibi infirmitas erat ex Patre adsumpta, sed pro me suscepta; quia mihi proderat ut eruditio pacis nostræ esset in Te, et livore tuo vulnera nostra sanares."—*S. Ambrose*.

² Origen gives this as a reason

why St. John has omitted the account of our Blessed Lord's sufferings in the garden:—"Notandum est quoniam Marcus quidem et Lucas hoc ipsum scripserunt, qui et tentatum exponunt à Diabolo Jesum. Joannes autem passionem quidem exponit, quemadmodum alii, orantem Jesum ut transiret ab eo calix non introducit, sicut nec tentatum exponit à Diabolo Jesum. Causam autem hanc arbitror esse, quoniam hi quidem magis secundum humanam Ejus na-

nature was quiescent, that the nature of man which He had assumed might suffer; at the same time the Divine nature upheld the human in its agonies, that it might not be overcome. P. Lombard.

By these words, which tell us that our Lord *prayed more earnestly* because of the greatness of His *agony*, we are taught that in proportion as our distress is greater, so much the greater ought to be our earnestness, so much the more persevering our prayers. The greatness of His mental suffering, and the reality of His humanity, were manifested by the *great drops of blood* which fell to the ground through the intensity of His agony.¹ Stella.
Sylveira.

And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? ² [Matt. xxvi. 40.]

Christ came not to the three only who were nearest to Him, but *unto the disciples*, to the whole company of His apostles; and in the solicitude for them which He showed, even in the midst of prayers for Himself, He would teach us that prayer is not weakened by our care for the spiritual welfare of others. To His ministers especially our Lord leaves this lesson, not to allow their griefs and prayers to make them forgetful or neglectful of the care of the flock. For Peter sleeps still, when they who have the care and oversight of the flock busy themselves in worldly pursuits, and with dreams of secular ambition. John sleeps still, when they who should pray for others seek chiefly their personal ease and the comfort of the flesh. James slumbers still, so long as the discipline of the Church is laid aside. When men sleep amidst temptations, and are awakened from their slumbers, by whatever accident it may seem to be, it is Christ who comes and arouses them. He reproached Peter chiefly, since it was Peter who had vehemently promised so much, and had been foremost in asserting his readiness to follow and die with his Master; and Luca Brug.
Ferus.
Jans. Gand.
Estius.
Sylveira.
Ferus.
Barradius.

turam exponunt de Eo quam secundum divinam: Joannes autem magis secundum divinam, quam secundum humanam interpretabatur naturam: divinitas autem intentabilis erat."—*Traet 35, § 92, in Matt.*

¹ "Deus dixit primo parenti: *in sudore vultus tui vesceris pane tuo*; sed Secundo Adamo cœlesti Deus Pater gravius onus imposuit. Nec enim in sudore vultus dumtaxat, sed

totius corporis, non aqueo, sed sanguineo vesci debuit pane suo. Panis Christi fuit facere voluntatem Patris, perficere redemptionis opus."—*Alphonsus de Avendaño.*

² "He nowhere says, pray with Me, or, could ye not pray with Me? The disciples could not join with Him in this mediatorial prayer. For as there is but One Only-Begotten Son, so only One Intercessor."—*Bengel.*

Ferus.

Coster.

Pasch. Rad-
bert.

Barradius.

Mark xiii. 33;
xiv. 38.
Luke xxii. 40,
46.
Ephes. vi. 18.

Tirinus.

Jerome.
Gorranus.
Jansen Yp.
Pasch. Rad-
bert.

Stella.

then having done so, our Lord turned to the rest, and since all had joined with Peter in his assertion, He added, *could ye not watch with Me one hour?*¹ *With Me*: knowing that you were not watching yourselves alone, and in your own strength, but had Me for a companion and an exemplar in your watch.

Whilst their Master was with them we read not that His apostles were oppressed with sleep, only when a little removed from them they slumbered. Let us pray that He may abide with us, lest if He leave us but a little to ourselves we cease to watch and pray, and to walk worthy of our calling, but sleep amidst temptations, and so fall into them.

We watch with Christ when we watch for Christ; we pray with Christ when we pray for the things of Christ; with Christ we endure afflictions when we endure them for the cause of Christ; with Christ we labour and are fellow-workers with Him when we labour to advance His kingdom.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
[Matt. xxvi. 41.]

If, that is, my sufferings and the approach of Judas do not lead you to watch, yet *watch* for yourselves lest ye *enter into temptation*; not, that ye be not tempted, but that it does not overcome you, that you are not entangled fatally in the net of the devil, and conquered through the infirmity of the flesh, and so enter into temptations by being surprised through want of watchfulness, and then consent to them.² *Watch and pray* is our Lord's command, since these are the great antidotes against temptation. We must pray that we may have strength to watch against temptation, we must watch that we may pray; the two are bound together; let us watch and pray at the same time lest we fall. Had Peter watched and prayed, he would not, through fear of

¹ "*Non potuisti una hora vigilare mecum: Quomodo paratus igitur es mecum subire mortem? Si me præsente dormis, quid tecum fiet me absente?*"—*Hofmeister in Marcum.*

² "In tentationem intrat qui orare negligit." "Impossibile est humanam animam non tentari. Unde et in Oratione Dominica dicimus *ne nos inducas in tentationem*: quam ferre non possumus. Non tentationem penitus refutantes, sed vires sustinendi

in tentationibus deprecantes. Ergo et in præsentiarium, non ait; Vigilate et orate ne tentemini, sed ne intretis in tentationem: hoc est, ne tentatio vos superet et vincat, et vos intra casses teneat. Verbi gratia: martyr, qui pro confessione Domini sanguinem fundit, tentatus quidem est: sed tentationem retibus non ligatur. Qui autem negat, in plagas tentationis incurrit."—*S. Hieron.*

death and from love of this earthly life, have denied his Lord. These two, Christian watchfulness, and humble, earnest prayer, strengthen us to resist. These two make useless the vigilance and snares of the devil, and draw around us the watchful protection of God. Watchfulness opens the eyes of the mind; prayer gives it wings that it may escape the snares and temptations of the evil one. Watchfulness makes us see our dangers, prayer procures us strength to avoid them. We are not to await the coming of the tempter and then to pray, but to pray that we fall not into temptation whenever it may come; and Christ adds the reason for our prayers and watchfulness—*the flesh is weak*; that is, not His flesh, but that of His disciples. *The spirit is willing* and ready to promise, *but the flesh*, as shown by the slumbers of the apostles, *is weak* to perform. And this caution and command are given to the good: watchfulness and prayers are needed by the best, for of these Christ is speaking. The spirit is willing, for the seed is of God, even though in His saints the flesh is weak: of the evil it could not even be said that *the spirit is willing*.

Nat. Alex.

Barradius.

Nat. Alex.

Hilary.

Hugo de S.
Charo.

Origen.

Many commentators have seen in these words an allusion to the weakness of Christ's own flesh, as shown in the greatness of His agony; and this is undoubtedly true, and included in these words, since, if man's flesh be naturally *weak*, then was His flesh weak, since He took our nature in its weakness; the reference, however, seems to have been rather to the weakness of His disciples.¹

Athanasius.
Matt. Faber.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away

¹ "Of two visions which our Saviour gave to His most intimate apostles, Peter, James, and John, the one of glory on Mount Tabor, the other of sufferings in Gethsemane; showing in the one heaven and Himself transfigured, a glimpse of beatific vision, and in the other hell transfigured, and a sad scene of all its agonies; He thought this a more concerning sight, for when they fell asleep at both, at His transfiguration [Luke ix. 32], Peter, and they that were with him, were heavy with sleep; yet He does not rouse them up to behold His glory; when they did awake, indeed, they saw a glimpse of it, but straight a cloud did overshadow it. But at His passion He

bids them watch with Him [Matt. xxvi. 38], and when He findeth them asleep, He says, What, could ye not watch with Me one hour? and bids them watch again, and comes again a third time and upbraids their drowsiness. So much more necessary was it to behold His agonies, than to see His felicities: glory does not discover or invite to heaven, so much as sufferings drive to it; and we are more concerned to take a view of that garden in Gethsemane, than that of Paradise, and the going down from the Mount of Olives does more advantage us in climbing the eternal hills, than all Mount Tabor's height." —*Allestry's Sermons*, p. 12.

from Me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time,¹ saying the same words. [Matt. xxvi. 42, 43, 44.]

My Father; that is, *Father*, not according to the adoption by which God has made man to be His son, but *Father* according to that begetting by which the Eternal Son was begotten of the Eternal Father.

Pasch. Rad-
bert.

Nat. Alex.

Hilary.

Jans. Gand.

Sylveira.

Nat. Alex.

Jansen Yp.

As He alone suffered for all, so Christ prays alone for all.² He was earnest in prayer, as feeble man should be, since He bore in His person the needs and infirmities of all. In the repetition of His prayers, our Lord teaches us that the more troubled we are, so much the more continuous and earnest should be our prayers for Divine grace; that we should persevere in prayer until what we pray for be granted, or we be strengthened by God to bear that which He wills not to remove from us. Some commentators have seen in the prayer of Christ thus repeated a reference to the threefold source of temptation, and that He was praying for strength for us against the world, the flesh, and the devil. Others think that in praying three times, He comprehended all evil, past, present, and to come.⁴ However this may be, our great Exemplar teaches us that prayer to God requires three things, in the union of which He gives us an example; humility, single-heartedness, and perseverance. In this prayer He prayed *the same words*, to the same effect, that is; the expression does not necessarily mean that He used the self-same words.

By this agony, this struggle between the flesh and spirit, we are taught amongst other things—

(1) That our Lord, in His incarnation, voluntarily took our nature in its weakness and liability to suffering, together with the possibility of being tempted in body, soul, and spirit.

¹ "Observandum quomodo Dominus noster Jesus Christus aliquando nostrum negotium agit, etiam stertentibus nobis et altum dormientibus."—*Hofmeister in Marcum*.

² "Solus orat pro omnibus, sicut et solus patitur pro universis."—*S. Hieron.*

³ "Semel orare non est orare. Oportet semper orare quod tamen est exorare. Ter negat Petrus, ter orat Jesus. Petrus ter negat, quia ne semel quidem orabatur."—*Wicelius*.

⁴ "Sæpius oravit Dominus, non semel tantum eidemque petitioni institit: ut doceat nos non semel tantum quod cupimus petere, sed sæpe, etsi non conceditur. Hinc illud Paulis, 2 Cor. xii. 8, *Propter quod ter Dominum rogavi ut discederet à me*. Luc. xviii. 1—5, habes viduæ parabolam, quæ crebris petitionibus iudicium à iudice impetravit; et Luc. xi. 5—10, parabolam amici postulantis nocte perseveranter ab amico tres panes."—*Barradius*.

(2) That He tasted all evils to which man was subject, and by suffering and temptation *is able to succour them that are tempted.* Heb. ii. 18.

(3) He taught us the greatness of those sufferings which He endured on the cross; for if at the sight and anticipation of these torments He was *exceeding sorrowful*, we may gather from this the intensity of His sufferings when He afterwards hung upon the cross.

(4) That it is no sin in the servant of God to dread and shrink from death.

(5) In His agony He affords us an example how to overcome the fear of death, and bids us pray earnestly to *our Father* for strength in the last struggle.

(6) He suffered thus greatly that His sufferings might be sacramentally beneficial, and communicate to us strength to overcome our last enemy. He took our infirmities that He might impart a portion of His strength. He weakened the power of sin in us by tasting the consequences of sin, and took our sorrows that He might make us able to rejoice in Him. Avendaño.

Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray Me. [Matt. xxvi. 45, 46.]

St. Luke speaks of the disciples *sleeping for sorrow*; Luke xxii. 45. Christ Himself refers to the natural weariness of those who needed *rest*. It would seem that, having out of compassion for their weariness suffered them to sleep awhile, and refresh themselves with rest, He watched Himself for them. Angelus de Paz.
Augustine. He speaks of the infirmity of their nature as the cause of their slumbers, and in effect says, Sleep on now, for that short time which will elapse before the coming of Judas, that you may have the more strength against the hour of temptation. And when they had rested for awhile, He addresses them with the words, *It is enough*; sufficient time has been given to rest and slumber. *Behold, the hour is at hand.*¹ Corn. à Lap.
Hofmeister.
Mark xiv. 41.

The *hour* which He spake of as *at hand* is that of His death; *the hour* foretold by almost all the prophets, when He

¹ "Postquam dixit, *Dormite jam et requiescite*, aliquantulum siluisse Dominum, ut hoc fieret quod præmiserat et tunc post paululum dixisse, *Ecce appropinquavit hora*. Et ideo cum dicat post illa prioris dicti verba, *sufficit*, ut intelligere debemus quod sic dictum est, quasi diceret, *sufficit quod usque nunc dormistis vel requievistis.*"—*Pasch. Radbert.*

Angelus de
Paz.

should endure the sufferings typified by the death of Abel and the sacrifice of Isaac.

Gorranus.

Ferus.

Then, having spoken these words, and when He had in silence allowed them an interval of rest for the refreshment of mind and of body, He adds, Enough has been now given to sleep, *Rise*, and let us go forth to meet this evil foe; *he is at hand that doth betray Me*.

Coster.

It is not enough that we sleep not, that we rise from the slumber of sin: we must go forth and struggle against sin and our spiritual enemies.

Luke xxi. 37;
xxii. 39, 47.
Acts i. 16.
Matt. xxvi.
47.
Mark xiv. 43.

*And Judas also, which betrayed Him, knew the place: for Jesus oftentimes resorted thither with His disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.*¹ [John xviii. 2, 3.]

Angelus de
Paz.

The other Evangelists add to the name of Judas that he was *one of the twelve*, pointing out by these words what greatly aggravated his sin, that he was one of those admitted to familiar intercourse with his Master; one who had heard His teaching, and had witnessed His miracles. St. John refers to the same circumstance when he tells us that Judas *knew the place*; it was here he had accompanied Christ when, after teaching the people in the Temple, He *oftentimes resorted thither* for the purpose of prayer and communion with His disciples alone. Hither Judas now came with a *band* of armed men, not only from the priests, but also from the Pharisees; not only from the ecclesiastical authorities, but also from the civil power, that there might be less chance of his being rescued by *the people*.

Cajetan.

It would seem, from the word (*σπείρα*) made use of by St. John, as though a large body of soldiers was placed at the disposal of the priests, in order to take our Saviour. It fell in with the interest of the priests to demand from Pilate a

¹ "For what purpose were these lights, in a night lighted up by a full moon? They furnish a clear testimony to the historical character of the fact, showing as they do how accurately these officers were acquainted with the rocky valley of the Kedron. There fell there great deep shadows from the declivity of the mountain and projecting rocks; there were then caverns and grottoes, into

which a fugitive might retreat; finally, there was probably a garden-house or towers, in whose gloom it might be necessary for a searcher to throw light around. This precaution again might have arisen from the malice of Christ's persecutors, who sought by the greatness of this parade to render Him the more an object of suspicion."—*Lange's Life of Christ, Eng. trans.*

large force. By so doing they suggested the danger the Roman power incurred from the King of the Jews, and awakened the fears of the governor, who was to condemn Christ. The largeness of the band sent to seize our Lord, adds meaning to the words of the priests, *if thou let this Man* Langa.
*go, who is so dangerous, thou art not Cæsar's friend.*¹

The place of prayer awakens no virtue in man unless the spirit of grace be in his heart. In this place of prayer, *the garden* where He oftentimes resorted, Christ offered up effectual prayer to the Father; in the same place the apostles slumbered; and there the traitor betrayed Him into the hands of wicked men. To the just man, earnest in his prayers and confessions of sin, his place of retirement is a blessing; to the careless, the fitness or sanctity of the place is of no avail; whilst to the impenitent it gives occasion for fresh sin. The knowing the place where Christ is, and the way of approach to Him, though this knowledge may assist those who earnestly desire communion with Him, gives no opportunities to those who fail to go to Him in the spirit which He requires. Didacius.

The traitor came with *the large band* (τὴν σπεῖραν),² *a great multitude*, fearing the people, and perhaps at the same time not the less fearing Christ; just as other sinners fortify themselves by the example and crowd of their fellow-sinners, as though sin would appear less by the *great multitude* to Matt. xxvi. 47.
Sylveira.
which they had joined themselves. Ferus.

When you hear these words read, *one of the twelve, work out your own salvation with fear and trembling*, for who but must fear, who but should tremble, when he hears that he who betrayed Christ to be crucified was *one of the twelve*? Phil. ii. 12.
Soarez.

*Jesus therefore, knowing all things that should come upon Him, went forth,*³ *and said unto them, Whom seek ye?* [John xviii. 4.]

¹ "Σπεῖρα apud Romanos certa quædam legionis pars erat. Certum est igitur hic intelligi milites præsidarios Romanorum in arce Antonia præsertim circa festum paschatis excubias agentes, memorante Josepho Ant. Jud. lib. xx. c. 4; Bell. Jud. lib. vi. c. 15. Id itidem probabile, a Procuratore Romano per intercessionem Synedrii hanc manum militum esse obtentam, ut si qua tumultus oboriretur, auctoritate politica ille opprimeretur."—*Lampe.*

² "Σπεῖρα is used everywhere in the New Testament only of Roman troops :

comp. Matt. xxvii. 17; Acts x. 1, xxvii. 1. Chiliarch (comp. v. 12) is everywhere the name of a Roman military authority; and when we find the σπεῖρα connected with the Chiliarch, a cohort with its tribune is meant: comp. Acts xxi. 31; and Josephus, Antiq. xix. 2, 3. *The band* is here the cohort which was employed for such purposes as the present, and during the feast was stationed in the temple."—*Hengstenberg.*

³ "Adamus vocatus ad Dei judicium propter peccatum suum abscondit se inter arbores Paradisi [Gen.

Though the apostles had slept, Judas watched; so much the more wakeful are the servants of sin than the children of God. And with him came the *band* of armed men, led by an apostle; for then, as now, he who falls from great privileges becomes a very leader in sin.

We have another instance here of that truth of which we are constantly reminded in the events of the passion of our Lord. His death was voluntary; hence the Evangelist notes that He *went forth* to meet His enemies, and to deliver Himself into their hands. That this surrender of Himself into the hands of the armed men was not from powerlessness and inability to escape, is shown in what immediately follows. They knew Him not. Though lanterns were there and torches flashing around, they recognised Him not. Whether this arose from the darkness of night, or as some think through an exercise of His own power, He needed not have given Himself into the hands of these men. Again, His coming forth made them fall powerless to the earth; we see therefore that the surrender of Himself was an act of His will. When the people sought to make Him king in their own way, and after their ideas of kingship, *He departed into a mountain Himself alone*: when they sought Him to put Him to death, He *went forth* to meet them with the question *whom seek ye?*¹ Teaching us in this, that though flight from temptation is good, submission to God's hand, when flight would hinder the work to which we are appointed, is required from us.

Let the penitent remember one comforting lesson taught by this going forth of his Redeemer. If Christ offers Himself to impious men when they seek Him, how much more will He do so to those who seek Him in sincerity.

They answered Him, Jesus of Nazareth. Jesus saith unto them, I AM (He). And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I AM (He), they went backward, and fell to the ground. [John xviii. 5, 6.]

They do not answer, We seek "Thee," but we seek *Jesus*

iii. 8]: sed Christus secundus ac cœlestis Adamus vocatus ad pœnas pro peccatis nostris sustinendas, non abscondit se sub arboribus horti, sed sponte hostibus occurrit, ac Satanæ ipsiusque satellitio caput obtulit."—Gerhard.

¹ "Quem quæritis? Quasi dicat,

considerate obsecro, quem quæritis hominem justum et innocentem, qui omnibus consuevit benefacere nullumque lædere: qui ad vestram salutem de cœlis descendit; qui demum venturus est Judex universæ creaturæ."—Coster.

Luca Brug.
Matt. Faber.

Toletus.
Barradius.

John vi. 15.

Ferus in
Johan.

Ferus in
Matt.

Ps. xxxv. 4;
xl. 15;
cxxix. 5.
Isa. xlii. 17.
Jer. xlv. 5.

of Nazareth, evidently neither knowing His voice nor person. Hence the need of the caution which Judas had given them, and the appointment of a sign by which they were to know whom to seize. Our Blessed Lord then came forward and gave Himself up, using that word by which God had revealed Himself to Moses and the whole nation of the Jews. *I AM*, not *I am He* merely, but *I AM*, the Divine One.¹ He had spoken the same word before to comfort His disciples. *Be of good cheer; it is I; be not afraid.*² Its use on another occasion aroused the indignation of His enemies. Now, by using the same word, He strikes terror into His enemies. The same word and the same love which console His faithful ones speak the language of alarm to His enemies, and excite indignation in the hearts of those who sin against Him.³ Not from reverence, then, but from terror, these men confessed the power of Christ and fell backward—not prostrate in humility before Him, but in fear, with hardened hearts. Whatever opposes Christ shall in like manner fall; for if He were able to do this in the hour of His trial and weakness, how much more when seated at the right hand of Power in the midst of glory.

He says *I am*, and casts down the ungodly. What will He do as Judge, who did this when He was judged? What will He do as reigning, who did this when about to die?

In the events of the life of Christ the union of perfect man with perfect God is continually manifested, and it is impossible for us to close our eyes to this mystery of His being. At the moment of His birth, a poor weak infant in a mean dwelling, He is proclaimed by angels from heaven to be *Christ the Lord*. Whilst lying despised in the manger, wise men from the East bowed before Him, and *worshipped Him* as King of kings. When presented and subjected to the law He is adored as the Giver of the law itself by Simeon and Anna. Whilst standing in the river Jordan and being baptized by John as man, the voice of the Father from heaven proclaims Him *His beloved Son*. Hungry and tempted in the desert, He yet overcame Satan, and angels *ministered unto Him* as Eternal God. When he entered Jerusalem to die, the crowds salute Him with hosannahs. When agonised in the garden, and about to be bound by armed men from the priests and Pharisees, they bow down in submission to His power.

Royard.

Corn. & Lap.

Ferus.
Corn. & Lap.
Royard.Matt. xiv. 27.
Mark vi. 50.
John vi. 20.John viii. 58,
59.Coster.
Sylveira.

Sylveira.

Ferus.

Augustine.

Luke ii. 11

Matt. ii. 11.

Luke ii. 34,
36.

Matt. iii. 17.

Matt. iv. 11.

Matt. xxi. 9.

John xviii.
5, 6.

¹ "Ego sum quem queritis et quem secundum humanitatem occisuri estis, et qui secundum divinitatem sum qui sum et nunquam mutor" [Exod. iii. 14; Mal. iii. 6].—Salmeron.

² Θαρσείτε, ΕΓΩ' ΕΙ' ΜΙ μη φοβείσθε.

—Matt. xiv. 27.

³ "Tu ergo, si bona sis terra, excipies Dei verbum, cum ubere fructu; si mala nocumentum ex optimo semine capies."—Coster.

Luke xxiii.
39—42.
Matt. Faber.
Mark xv. 39.

Whilst hanging on the cross He is blasphemed as weak and sinful man by one robber, and prayed to by the other as Very and Eternal God. And when as man He died on the cross, amidst the prodigies of nature, the confessions of His enemies declared, *Truly this man was the Son of God.*¹

Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I AM (He): if therefore ye seek Me, let these go their way: that the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none. [John xviii. 7—9.]

As the prophet had of old predicted of Him, He treads *the wine-press alone*, and will have none to suffer with Him, lest they should be thought mediators also.² Had one of His disciples died or suffered with Him, it might have seemed afterwards as though His death and the shedding of His blood were not sufficient. In thus providing for the safety of His disciples, He prevented this error; and whilst He showed Himself a *good Shepherd* in His care *for the sheep*, He at the same time gave another proof to His disciples that He was about to die willingly, since He could have awed the soldiers as well for His own deliverance as for that of His apostles: for these words were a command, which the band of men, however unwilling they might be, were unable to disobey, a proof of His omnipotent power, which could sway the minds of His enemies.³

In compelling the soldiers⁴ to allow the disciples to depart Christ foreshadowed the effect of His death, since by dying He redeemed man, and gave him power to depart from the hand and slavery of Satan. And this, like all things which

¹ Taylor, *Life of Christ*, Part iii. sect. 15 (*Works*, Ed. Eden. ii. 666).

² "Non erant illi victimæ pro mundo immolandæ: ideo ad aram non sunt ducti. Solus Christus hostia erat, qua mundi scelera sunt expiata; ideo solus ligatus et ad altare, id est, crucem ductus est."—*Barradius*.

³ "We have in these words of our Lord that compact (not with men, but with the avenging fiends who minister the righteous judgments of God upon the wicked) by virtue of which, if we are His sincere disciples, we are saved from eternal bondage and eternal death. Yes, the compact with

that Roman battalion and those Jewish officials commissioned by the chief priests was but an instructive type or parable, as it were, of that treaty for our everlasting salvation by which God in His grace has bound Himself. 'If ye seek Me, let these depart free,' that is, if the Son of God is felon-like to be crucified, then, whosoever believeth in Him, let him not perish, but let him have everlasting life."—*Tyrwhitt's Sermons*, vol. i. p. 615.

⁴ "Hoc vero imperativo non deprecatorio undecim Apostoli servati sunt, non Judæ, vel Judæorum vel Romanorum indulgentia."—*Salmeron*.

were done to Christ in His passion, happened not from any compliance on the part of this band of armed men, not from policy on the part of the priests, nor from a lingering compunction in the heart of Judas, but by the foreordained appointment of the Father, and the will of the Eternal Son. Thus do sinful men, even when most hostile to the designs of God, work out the purposes of Almighty love.

Sylveira.

In citing the words He had just before made use of in prayer to the Father, Christ gives us a proof of the efficacy of His mediatorial work and of the fruits of His prayer.

Salmeron.

Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He: hold Him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed Him. [Matt. xxvi. 48, 49.]

2 Sam.xx. 9.

It is evident from these words that the Roman soldiery did not know the person of our Lord. Tradition says there was a resemblance between James, the son of Alphæus, and his Divine Master; so true is it that He was born like unto His brethren in all things, and that there was nothing in His appearance for which men *should desire Him*. Judas, it may be, remembered how Christ had been transfigured with glory on the mount, and supposed He might change His appearance so as not to be known by any except those who had been much with Him, and hence the need of a special sign by which he should make known to them whom they were to seize.¹

Jansen Yp.

Gorranus.
Luca Bruu.
Corn. à Lap.
Isa. liii. 2.

Jerome.

He said, Hail, Master; and kissed Him. Men often betray Christ under affectation of reverence for His service. There was no sign more fitting for Judas to betray Him by than this token of affection, since now Christ was showing the greatness of His love; no signal more appropriate than the kiss of peace, since He was about to make eternal peace between man and God.

Barradius.

If Judas betrayed his Master thus, let us not be surprised if men are now betrayed by Satan, the flesh, and this evil world, by their friends and associates, by a kiss and by blandishments. The world, indeed, usually flatters us with its kisses only to overthrow us. Satan tempts by the same means, enticing the young by pleasure, and kissing them only to

¹ "Quia Eam forte audierat in monte Transfiguratum, timebat ne simili transformatione elaberetur à manibus ministrorum. Dat ergo signum ut sciant Ipsum esse quem osculo demonstraret."—*S. Hieron.*

betray.¹ The world also tempts in the same way, by alluring pleasures, by momentary passions.

Soarez.

Ps. xli. 9 ;
lv. 13.

And Jesus said unto him, Friend, wherefore art thou come? [Matt. xxvi. 50.] Betrayest thou the Son of Man with a kiss? [Luke xxii. 48.]

Jansen Yp.

Prov. xviii.
24.
Pasch. Rad-
bert.

Barradius.

Sylveira.

Coster.

Jerome.

Matt. xxii. 12.

Though our Blessed Lord knew of the treason of Judas, He yet washed his feet, and here still uses to the traitor the words of tenderness, as though He would make one effort more to touch his heart, and give him one chance more of withdrawing from the sin he was now committing. He yet calls him *friend*, since He was Himself that Friend which *sticketh closer than a brother*; and still loved the traitor, as He at all times loves even His enemies. Man through sin may cease to love God; God never lays aside His love to man. He therefore calls Judas *friend*, since He was still the *friend* of him who was His betrayer and murderer. Yet, with all the tenderness implied in this word *friend*, it is at the same time one of reproach, the keenest of all reproaches, the reproachful language of love. In using this word Christ seems to say to Judas, *Friend*, how great is thy sin, who hast lived in the midst of such love, and the endearment of such friendship!—why hast thou forgotten this? Why dost thou, who comest to betray, draw near in the semblance of a *friend*? Or, possibly, there may be a reference to the parable He had before spoken, of the banquet to which the guest had come without a wedding garment. *Friend*, how *camest thou hither*?

Christ asks, *wherefore art thou come*? Not that He required to be informed, but that Judas might be compelled to acknowledge to himself the object of his coming, and thus see the sinfulness of his intent in betraying Christ.² His Master would have the conscience of Judas reply to this question, and reveal to him the greatness of his sin. This was the

Avendaño.

¹ "Aliqua veniunt quæ hominem osculo capiunt. Existimant enim quidam amicitiae signum, placere cognatis, donare bona ecclesiae consanguineis, placere uxori, congregare injuste filiis, si doctus est, se omnium supremum existimare, cæteros parvi pendere, omnem sibi honorem præ cæteris deferri velle. Osculo ista animarum tradunt, subque amicitiae nomine aggrediuntur et prostrant."—*Soarez*.

² "Non dicit hoc quasi nesciret

animum ejus; sed quasi tacite compellendo ejus conscientiam."—*Avendaño*. "Beda admonet, verba Christi ad quid venisti, duobus modis intelligi posse, vel in forma interrogationis, ut sit vox increpantis et dolentis hoc sensu: ad quantum malum dejectus es, ut ex Apostolo fieres apostata, et ex doctore proditor: vel ut per ellipsin subintelligatur, perfice vel simile quippiam hoc sensu: relinque osculum pacis et imple officium traditionis."—*Gerhard*.

last word of remonstrance uttered by Christ, the last opportunity the traitor had of drawing back from the accomplishment of his treason. And the name by which our Blessed Lord calls Himself is in this place significant—*betrayest thou the Son of Man?* He uses this name—

(1) *The Son of Man*, since it was the humanity of the Redeemer which was delivered up, suffered, and died on the cross.

(2) That Judas might see the ingratitude of his present action. He who was given up to death was the same who, for the sake of man, had condescended to become *the Son of Man*.

These words, and the behaviour of his Divine Master to Judas, have their lesson of comfort to the penitent sinner; since if He received even the traitor with love, how much more will He receive all who repent and come to Him by acknowledging and forsaking their sin.

Then came they, and laid hands on Jesus, and took Him. [Matt. xxvi. 50.] *When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword?* [Luke xxii. 49.]

Under the old law, when any offering was brought to the priest, the sinner who brought it was commanded to *put his hand upon the head of the burnt offering*, and the promise was added, *it shall be accepted for him to make atonement for him*. Thus did these men unwittingly fulfil, even in this particular, the typical prophecy. He who was now to be offered up for man's sins, on Him did these sinners lay their hands, thus proclaiming He was not only their captive, but the sacrifice to be offered up for their sins.

His apostles, however, who saw only the indignity offered to their Lord, and now knew the extent of the treason of Judas, ask permission from their Master to *smite with the sword*; and then, either because affrighted at the danger, or from that unhesitating impetuosity of temper which characterised him, which he showed on so many other occasions, without waiting permission Peter drew his sword and smote one of the foremost of the company; like many now who go to Christ in prayer, but wait not for God's reply to their request, nor even care for any answer to their prayers.

Then Simon Peter having a sword¹ drew it, and

¹ μάχαρα.—“The cutlass,” some to carry for security against the robbers say, “which travellers in Judæa used who infested the country.”—*Bloom-*

Ludolph.

Ambrose.

Coster.

Matt. Faber.

Lev. i. 4.

Angelus de Paz.

Salmeron.

Hugo de S. Charo.

Matt. xxvi. 51.

Mark xiv. 47.
Luke xxii.
49 50.

smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. And Jesus answered and said, Suffer ye thus far.¹ And He touched his ear, and healed it. Then said Jesus unto Peter, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. [Luke xxii. 51; John xviii. 10, 11; Matt. xxvi. 52.]

Gen. ix. 6.
Rev. xlii. 10.

It is evident that Peter, without waiting for his Lord's permission, struck the servant with his sword. Whether this was from sudden terror, or from boldness at seeing Christ's Divine power manifested by the soldiers falling to the ground at the name of Deity, does not appear. Even if from boldness, this was not the courage of faith, but of nature, and this soon degenerated into flying from Christ and denying Him, when he saw his Master bound in the midst of His enemies. In the school of Christ we are taught how to endure, not how to strike; and Christian boldness and love for Christ are shown, not in vehemence, but in unshrinking faith. His disciples, who were the ministers of His Church, He forbids to take the sword, a lesson for all ecclesiastics: teaching us that the Gospel is not to be propagated by violence and by the sword, but that Christianity is advanced and that ungodliness is overcome only by meekness and holiness of life.

Ferus.

Ludolph.

Ferus.

And now, having already shown His power over the wills of men, our Blessed Lord manifests—

(1) His power over the bodies of men by putting forth His hand and healing the servant whose ear Peter had cut off. Thus evidencing the virtue that abode in His touch.²

(2) His love, which, as in the case of Judas, was unextinguishable by the enmity of man. Malchus was evidently

field. But, "Dicendum quod cum Apostoli fuerint piscatores, in piscatione autem oporteat aliquando retia cum paxillis affligere et cum perticis naviculas dirigere, et ideo in talibus et consimilibus usus magnorum cultellorum ipsis fuerit necessarius, proinde probabile esse, quòd aliqui Apostolorum illos cultellos sibi retinuerint ad rescindendum cibaria, unde etiam cum illis agni paschalis carnes considerant."

—*Lyra.*

¹ 'Eāre ἕως τοῦτον—addressed probably to the soldiers who had seized Him. "Wait for one moment, that I may heal him."—*Kypke, Observ. Sacræ.* So *Barradius*, who, after mentioning other interpretations of these

words, and saying, "Probabiles sunt hæ expositiones," adds, "Est alia forte probabilior, particulam *usque huc*, ad locum referens, hoc pacto; *sinite usque huc*, hoc est, sinite Malchum percussum usque huc, id est, usque ad hunc locum, in quo sum, ut illum tangam et sanem, quod fractum est. *Tetigit enim Dominus auriculam ejus*, ait Lucas, *et sanavit eum.*"

² "Considera efficaciam contactus manuum Salvatoris, ut discas virtutem Corporis Christi: cujus enim solius manus attactus hostis auriculam restituit, nonne ejus totum Corpus in Eucharistia sumptum amici animam simul et corpus curabit?"—*Coster.*

one of the foremost of the band; the one, it may be, who first put his hand upon Christ to seize Him, yet for his healing Christ works this miracle.

Matt. Faber.
Gerhard.

He adds also these words of warning—*all that take the sword shall perish with the sword*. All, that is, who take it without authority, and of themselves, shall perish, shall render themselves justly liable to perish by the sword.

Royard.
Gorranus.
Barradius.

These words may also have had a prophetic meaning; at any rate they were accomplished in the case of the Jewish people.¹ The representatives of the nation had taken the sword against Christ, and because of this sin, the nation itself perished shortly afterwards under the sword of the Romans.

Theophylact.

The sword was drawn by the apostles not only without permission and authority, but also needlessly. Their Master's inherent power of working His will without the aid of man was shown in the prostrate forms of the soldiers; and He who might have summoned twelve legions of angels, did not require the assistance which could be rendered Him by the swords of His eleven apostles.

Jerome.

The cup which my Father hath given Me, shall I not drink it? Thinkest thou that I cannot now pray² to my Father, and He shall presently give Me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? [John xviii. 11; Matt. xxvi. 53, 54.]

Matt. xx. 22.

2 Kings vi.
17.
Isa. liii. 7.
Dan. vii. 10.
Luke xxiv.
25, 44—46.

He calms the minds of the apostles by directing their thoughts to the will of the *Father*. Thus only shall we be patient in the midst of suffering, and able to endure calmly the wrongs which men put upon us, by having our eyes fixed on the cross, and, in the midst of all evils, seeing *the cup that our Father hath given us*.

Gerhard.

Christ, in these words, points the apostles to this truth, that the wickedness of Judas and the malice of the Jews could not have brought upon Him the indignities under which He was suffering, unless it had been so ordained by the Father. He made use of this word *Father* significantly, as though He would show us that even the sufferings and trials which He endured came from the love with which God the Father loves us, at the same time that He teaches us the practical lesson of submitting to the persecutions of man, as seeing behind the hand of man which strikes the loving purpose of Him that permits the blow.

Royard.

Ferus.

¹ "Primo reprehendit Petrum; secundo ministros."—*Th. Aquinas*.

² *Non possum rogare Patrem meum?*
Non dicit, non possum vocare, vel ad-

ducere, sed rogare. Dicit enim verba hominis, quia orare hominis est.—*Th. Aquinas*.

Salmeron.

To Peter, who is ever thinking of Him only as man, and defending Him by the use of man's weapons, He speaks of that power which at all times He had, and tells Him that if, need be, He could save Himself, not by the hands of His apostles, *the twelve*, but by twelve legions of angels from heaven, and that these could yet, even *now*, rescue Him from the hands of His enemies. But He adds, *The cup which my Father hath given Me, shall I not drink it?*—shall I not? for if I refuse, who can drink of it? who else, save Me, can procure the salvation of man?

Ferus.

In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves¹ for to take Me? I sat daily with you teaching in the Temple, and ye laid no hold on Me. [Matt. xxvi. 55.] But this is your hour, and the power of darkness. [Luke xxii. 53.] But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook Him, and fled. [Matt. xxvi. 56.]

Lam. iv. 20.
John xviii.
15.

Isa. liii. 7.

Ps. xxii. 16.
Pasch. Rad-
bert.

Salmeron.

It is not said that this was done according to the prediction of any one of these prophets, but that *the scriptures of the prophets might be fulfilled*. Of this *hour* there are many predictions in the Old Testament. In the words of Isaiah, He was being led as a *lamb to the slaughter*. To use the language of the Psalmist, *many dogs were now come about Him*; and *the council of the wicked had laid siege against Him*.

In that same hour, when the nation of the Jews was engaged in celebrating the deliverance from Egypt, these men came to seize, to bind, and slay the true Paschal Lamb, and deprive themselves, so far as they could by their sins, of the benefit of His death. And here let us note that our Lord does not appeal to miracles, one of which they had just witnessed unmoved, but He points them to the doctrines which He taught. Miracles did but enforce His doctrines; those things which really showed Him to be the promised Messiah were the truths He declared and the fulfilment of the prophecies in His person.

Sylveira.

¹ "The ξύλα were used by the Roman soldiery as well as swords when the service was not properly military, but only that of the police. In a tumult Pilate, according to Jo-

sephus, Bell. Jud. xi. 9, 4, forbade his soldiers to use the sword, but ξύλοις παῖν, to strike with their staves."—Hengstenberg.

But this is your hour, and the power of darkness—the hour in which you have permission to follow your own evil will, to carry out your designs, and accomplish that on which you are bent; not God's hour, but the hour in which man is left to his own devices; *and the time when the power of darkness*, when the Evil One, is allowed to exert all his strength against the only begotten One.¹

Euthymius.
Salmoron.

Then, struck with fear, and having for the moment lost faith in Him, *all the disciples forsook Him and fled*. He had commanded that they should be allowed to depart. He had bound the hostile wills of the armed men, and procured the safety of His disciples, yet in fear they *fled*, although the power He exercised over their enemies should have assured the eleven of His power to protect them to the uttermost. Temptation, however, had shaken the firmest pillars of the Church. Peter had said he was ready to die with Him, now he flies in fear. James and John had declared they could drink of His cup, and be baptized with the baptism *that He was baptized with*; now the cup is presented to them they turn from it. They had not strength to suffer for Christ before Christ had suffered for them. No bond of love is able to keep even the beloved disciple from flight with the rest. Thomas had said shortly before to the rest of the disciples, *Let us also go, that we may die with Him*. Now they leave Him alone in His hour of trial and suffering—*They all forsook Him and fled*. *How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary*—those twelve, the foundation stones of His Church—are *poured out*—scattered through fear—in the top of every street. *The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!*

Matt. xxvi.
35.

Mark x. 39.

Hengsten-
berg.
Gerhard.

John xi. 16.

Ferus.

Lament. iv.
1, 2.

All the disciples at first *forsook* their Lord and Master; afterwards, as it would seem, Peter and John followed Him—Peter afar off, fearing to draw near, but John, with greater boldness, came near, and went with Him *into the palace of the high Priest*.

Soarez.
John xviii.
15.

In this *hour of darkness* only One could stand victoriously,

¹ "Ait, docui semper inter vos. Volentes alias Me capere nunquam concessi. Prostravi nunc uni verbo et retro cecidistis. Auriculum Malcho restitui vobis presentibus. Agnoscite mea sponte id vobis permittere. *Hæc est hora vestra et potestas diaboli*: quia permitto exercere odium vestrum et

iniquitatem usque ad mortem in Me. Orandum est, ne nos relinquat Dominus in horam nostram, quæ nobis nimium nociva est. Hora nostra dicitur, quando malum quod animo concepimus, fieri nobis permittitur."
—Soarez.

Lange.

and prevail against its power and that of the prince of darkness.¹

Then the band and the captain and officers of the Jews took Jesus, and bound Him. [John xviii. 12.] And there followed Him a certain young man, having a linen cloth cast about his naked body; and the young men² laid hold on him: and he left the linen cloth, and fled from them naked. [Mark xiv. 51, 52.]

They bound Him—

(1) Through fear of the people, and lest by the aid of the multitude, who had listened *gladly* to His teaching, He might escape out of their hands.

Ludolph.
Jerome.

(2) To show that He was worthy of death, and foreordained to it; for the Jews only bound those who were guilty of deeds which deserved death.

Barradius.

Christ was bound that man might be released from his bonds. *If ye seek Me, let these go their way.* As though He should say, Bind Me that these may be unbound from their sins, and, being delivered from the snare of the Evil One, may *go their way*, as My ransomed ones, into heaven. So, when they attempted to seize the *young man*, he left his garment in their hands and fled, teaching us to give up all, rather than be ensnared by the world and led away the bond-slave of sin and Satan.

Jansen Yp.

One *young man*, a disciple, as it would seem; one who *followed Him*, and not the soldiers merely, was *laid hold of* by the band of armed men, who by this act gave proof that the escape of the disciples was not by their connivance, but by the exercise of Christ's power, and at His bidding, since at the same time they allowed the apostles to fly they attempted to seize this young follower of our Lord.

Let us ponder here and comprehend the force of the example of those who have authority and position in Christ's Church: those who ought on this occasion to have set an example of steadfastness to the rest of the Church, trembled and fled from their Lord; and so this young man, who had

¹ "Solus Christus comprehensus est, solus crucifixus, torcular calcavit solus; quia solus Christi sanguis peccatorum nostrorum erat medicina."
—Barradius.

² οἱ νεανίσκοι. "The Roman mili-

tary were commonly regarded and spoken of as *juvenes, juniores, juvenus*: see ἡδὴ ἐπιλεγμένων τῶν ἀχαιῶν νεανίσκον in Polybius, *adolescens* in Cic. pro Milone, and other passages in Schleusner."—Hengstenberg.

hitherto followed Christ, was seduced by the example of Gerhard. their weakness, and fled likewise.

* * "Vere gloriosus, et pius Dominus noster Jesus Christus Filius Tuus. Qui suam pro nobis posuit animam: et tribuit mundo novam per effusionem sui sanguinis vitam. Ipsi ergo hodie humiliatum cor in laudis sacrificium immolamus: petentes ab eo, ut hodie, vel cras, seu cunctis vitæ nostræ diebus, ablutis criminibus, ca-

licem supplicii sui expiati bibere mereamur. Christus Dominus, ac Redemptor æternus."

"Pax nostra, omnipotens Christe, sinceræ nobis osculum pacis attribue: ut non cum Juda proditore rei, sed tuæ mereamur pacis haberi discipuli. Amen."—*Missale Gothicum*.

SECTION
IV.

MATTHEW XXVI. 57—75.

MARK XIV. 53—72.

Examination
before An-
nas, Cai-
phas, and the
Sanhedrim.

(57) And they that had laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled.

(53) And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

(58) But Peter followed Him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. (59) Now the chief priests and elders, and all the council, sought

(54) And Peter followed Him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. (55) And the chief priests and all

LUKE XXII. 54—71.

JOHN XVIII. 12—27.

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(12) Then the band and the captain and officers of the Jews took Jesus, and bound Him, (13) and led Him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. (14) Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Examination
before An-
nas, Cai-
phas, and the
Sanhedrim.

(54) Then took they Him, and led Him, and brought Him into the high priest's house.

(15) And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. (16) But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. (19) The high priest then asked Jesus of His disciples, and of His doctrine. (20) Jesus answered Him, I spake openly to the world; I ever taught in the synagogue, and in the Temple, whither the Jews always resort; and in secret have I said nothing. (21) Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said. (22) And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so? (23) Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?

(24) Now Annas had sent Him bound unto Caiaphas the high priest.

And Peter followed afar off.

(55) And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

SECTION
IV.

MATTHEW XXVI. 57—75.

MARK XIV. 53—72.

Examination
before An-
nas, Cala-
phas, and the
Sanhedrim.

false witness against Jesus, to put Him to death ;

(60) But found none : yea, though many false witnesses came, yet found they none.

At the last came two false witnesses, (61) and said, This fellow said, I am able to destroy the Temple of God, and to build it in three days.

(62) And the high priest arose, and said unto Him, Answerest Thou nothing ? what is it which these witness against Thee ? (63) But Jesus held His peace. And the high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ the Son of God. (64) Jesus saith unto him, Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (65) Then the high priest rent his clothes, saying, He hath spoken blasphemy ; what further need have we of witnesses ? behold, now ye have heard His blasphemy. (66) What think ye ? They answered and said, He is guilty of death.

(67) Then did they spit in His face, and buffeted Him ; and others smote Him with the palms of their hands, (68) saying, Prophecy unto us, Thou Christ, Who is he that smote Thee ?

(69) Now Peter sat without in the palace : and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. (70) But he denied before them all, saying, I know not what thou sayest.

the council sought for witness against Jesus to put Him to death ; and found none. (56) For many bare false witness against Him, but their witness agreed not together

(57) And there arose certain, and bare false witness against Him, saying, (58) We heard Him say, I will destroy this Temple that is made with hands, and within three days I will build another made without hands. (59) But neither so did their witness agree together.

(60) And the high priest stood up in the midst, and asked Jesus, saying, Answerest Thou nothing ? what is it which these witness against Thee ? (61) But He held His peace, and answered nothing. Again the high priest asked Him and said unto Him, Art Thou the Christ, the Son of the Blessed ? (62) And Jesus said, I am : and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

(63) Then the high priest rent his clothes, and saith, What need we any further witnesses ?

(64) Ye have heard the blasphemy : what think ye ? And they all condemned Him to be guilty of death.

(65) And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, Prophecy : and the servants did strike Him with the palms of their hands.

(66) And as Peter was beneath in the palace, there cometh one of the maids of the high priest : (67) and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Naza-

(63) And the men that held Jesus mocked Him, and smote Him.

(64) And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote Thee? (65) And many other things blasphemously spake they against Him.

(56) But a certain maid beheld him [Peter] as he sat by the fire, and earnestly looked upon him, and said, This man was also with Him. (57) And he denied Him, saying, Woman, I know Him not.

(17) Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

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IV.

Examination
before An-
nas, Caia-
phas, and the
Sanhedrim.

MATTHEW XXVI. 57—75.

MARK XIV. 53—72.

(71) And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. (72) And again he denied with an oath, I do not know the man. (73) And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

reth. (68) But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew

(69) And a maid saw him again, and began to say to them that stood by, This is one of them.

(70) And he denied it again.

And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

(74) Then began he to curse and to swear, saying, I know not the man.

And immediately the cock crew.

(75) And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out, and wept bitterly.

(71) But he began to curse and to swear, saying, I know not this man of whom ye speak.

(72) And the second time the cock crew.

And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny Me thrice. And when he thought thereon, he wept

LUKE XXII. 54—71.

JOHN XVIII. 12—27.

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before An-
nas, Caia-
phas, and the
Sanhedrim.

(58) And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. (59) And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with Him: for he is a Galilean.

(60) And Peter said, Man, I know not what thou sayest.

And immediately, while he yet spake, the cock crew. (61) And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crew, thou shalt deny Me thrice. (62) And Peter went out, and wept bitterly.

(66) And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying, (67) Art Thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe: (68) and if I also ask you, ye will not answer Me, nor let Me go. (69) Hereafter shall the Son of man sit on the right hand of the power of God. (70) Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am. (71) And they said, What need we any further witness? for we ourselves have heard of His own mouth.

(18) And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. (25) And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of His disciples? He denied it, and said, I am not.

(26) One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did I not see thee in the garden with Him? (27) Peter then denied again:

and immediately the cock crew.

Matt. xxvi.
57.
Luke iii. 2.

Then the band and the captain and officers of the Jews took Jesus, and bound Him, and led Him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. [John xviii. 12, 13.]

Salmeron.
Olshausen.

Cajetan.

Guilliaud.

Toletus.

Luke iii. 2.
Acts iv. 6.

Lightfoot.

In Joannem,
lib. i. c. 37.

The other Evangelists do not record this stay at the house of Annas. Nothing appears to have been done there, and for this reason, it may be, they have passed it over. Christ seems to have been brought here by the officers in their way to Caiaphas, to do honour to Annas, and to make the Saviour a spectacle to the *father-in-law* of the high priest; or, as some have supposed, to allow time for assembling the Sanhedrim. St. John adds the word *first* to show he was supplementing the account given by the other Evangelists, who had passed over the examination before Annas; and by using this word implies, as we find afterwards in his Gospel, that Christ was immediately afterwards led to Caiaphas. The detention at the house of Annas was but for a very brief time.¹ The events afterwards recorded took place in the presence of Caiaphas, the son-in-law of Annas. The high priesthood of the Jews was for a long time in the possession of the family of Annas, a man of great influence, and, as is supposed, president of the Sanhedrim.² His residence was most probably in one of the wings of the official residence of the high priest.³

St. Cyril has preserved a tradition that Annas was the main instigator of the conspiracy to seize the Saviour, that he gave the money to Judas, and that the delay at his house was probably caused by his activity in the seizure of Christ.

Mark xiv. 53.
Luke xxii. 54.

And they that had laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed Him afar off unto the high priest's palace, and went

¹ "Ad Annam primò ducitur honoris videlicet gratia . . Ipse Annas qui fortè propter senium futuro communi consilio adesse non poterat, interim oculos pasceret optato illo spectaculo vel ne Caiphas solus invidiam apud homines sustineret, si primus ipse qui consilium dederat primus etiam condemnaret."—*Ferus*.

² "Annas had been high priest (Joseph. Antiq. xviii. 2), but was deposed under Tiberius, by the Roman

procurator Valerius Gratus. In his stead, Ismael was appointed, then Eleazer, the son of Annas, next Simon, the son of Camithus, and lastly, in the year A.D. 26, Joseph or Caiaphas, the son-in-law of Annas."—*Olshausen*. See Commentary on the Acts, Chapter Four, Note B.

³ "Annæ et Caiaphæ una domus erat, idemque atrium, habent in se duo habitacula à se invicem separata."—*Euthymius*.

in, and sat with the servants, to see the end. [Matt. xxvi. 57, 58.]

They were already *assembled*, waiting the return of the band with Jesus; so wakeful are men when possessed by hatred and malice. They were wakeful, whilst the disciples slept. To this place Peter followed his Divine Master, but afar off; following through affection, yet keeping at a distance through fear.¹ It showed, indeed, the courage of Peter and his love for his Master, that he ventured into the company of those who might recognise him as the man who wounded Malchus. Strong love for Christ, and dread of man, were now struggling in the breast of the once confident apostle. The one feeling drew him to this place of danger, the other kept him *afar off*; yet, far off as he was in person, he was farther from his Lord in heart, since he was now on the point of denying Him.²

Peter is an image of many Christians, who follow Christ timidly, at a distance, through fear of men, or because of the shame of making profession of fidelity to Christ. Such persons endeavour to follow Him, as the apostle did, *afar off*, not to be noticed by men. We are taught the danger of thus following Christ hesitatingly. Peter, who so followed his Master, fell when tried by the first and lightest temptation. They follow Christ in constant danger of falling and at a distance who do so in self-reliance and presumption, confident of their strength to resist the assaults of their spiritual enemies. He who would follow his Saviour in safety will draw near to Him. At length Peter ventured into the palace of the high priest. Here he perilled his steadfastness by joining himself to the company of the enemies of Christ, and we seem now about to witness his fall. He who despises peril, through confidence in his powers of resistance, and puts himself into the way of temptations, is almost sure of being overcome.

¹ "A longe sequebatur qui erat Dominum negaturus." — *S. Hieron.*
 "Bene à longe sequebatur jam proxime negaturus; neque enim negare potuisset, si Christo proximus adhæsisset. Sed fortasse et in hoc nobis maxima sit admiratione reverendus, quod Dominus non reliquit, etiam cum timeret. Metus naturæ est, cura pietatis. Alienum, quod timet: suum quod non fugit. Quod sequitur, devotionis: quod negat, obreptionis. Commune quod labitur: fidei quod

pœnitet. Jam in domo principis sacerdotum ignis ardebat: accessit Petrus, ut calefaceret se; quia clauso Domino, calor mentis etiam in ipso refrixerat." — *S. Ambrose.*

² "Simon Petrus ut alii Evangelistæ testantur à longè, et ut longè corpore sequebatur, ita etiam longè animo et fide erat à Christo. Ubi enim homo viribus propriis nititur, nonniei à longinquo Jesum sequitur et nunquam ad eum perveniet." — *Salmeron.*

Corn. à Lap.

Tholuck.

Matt. Faber.

Jerome.

Avendaño.

Quesnel.

Stella.

Quesnel.

Earthly comfort and ease oftentimes diminish, and at length destroy, the warmth of Christian love, and pave the way for our fall into sin.

Barradius.

Matt. xxvi.

55.

Luke iv. 15—

28.

John vii. 14.

26, 28;

viii. 2.

The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the Temple,¹ whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said. [John xviii. 19—21.]

Ferns.

Arrendaño.

Luca Brug.

Toletus.

Afterwards, when our Lord was brought before the civil magistrates, the accusation made by the chief priests was that He was a promoter of sedition and rebellion against the secular power. Here the special charge comprehends the offences alleged against Him with reference to the people of the Jews, and to the doctrines which they held. He was interrogated first as to *His disciples*, as though they would accuse Him of collecting a band of men to disturb the government, for to this charge of inciting men to sedition they return when they had brought Him before Pilate; they then ask Him of *his doctrine*, to show that it was contrary to the law of Moses. Passing by, however, the first charge, as one with which Caiaphas had no concern, Christ appeals to the public nature of His teaching, and to those standing in the presence of the high priest who had heard Him. He does not assert that He did not at times preach by the sea-side and alone in the house with His disciples, but declares that He had spoken *openly to the world*, and had taken every opportunity of teaching *in the synagogue*, and in places where the people resorted—that the objects of His care were not merely the few disciples gathered around Him, but the whole body of the people, *the world* to which He had spoken openly. He ever *spake openly*, for—

(1) What He taught His disciples was the same truth He taught the people *in the Temple*; the manner might be different, in that, through the people's hardness of heart, *He spake to them in parables*, but to His disciples plainly. The substance, however, of His teaching was the same.

Matt. xiii. 13.

Arrendaño.

¹ “*Ἐν συναγωγῇ*: the article is wanting, because no particular synagogue was to be indicated. In itself the article would not be inadmissible for the generic noun; but here it could not have been used, since in *ἐν*

τῷ ἱερῷ it marks all the Temple specifically. Jesus had taught in the synagogues of Galilee. In Jerusalem He had always repaired to the Temple.”—*Hengstenberg*.

(2) What He taught His disciples apart, was so taught that they should proclaim it openly; for this teaching was the interpretation of His parables, and given in explanation of the doctrines He had first spoken openly; and even this He taught His disciples, not for their use only, but that they should go forth and teach it in all the world.

Nat. Alex.

De Saci.

Sylveira.

The teaching of Christ was made *openly to the world*, as the invitations of His mercy are general, and His love not limited to those who accept that invitation. He came for the redemption of *the world* from sin; for the deliverance of the captives of Satan; to be the Light and Example of men.

Our Blessed Lord bids the high priest ask those present who had heard Him teaching—those hostile witnesses of His miracles and hearers of His words;¹ and this He does—

(1) Because the high priest evidently sought occasion of cavilling rather than of learning the truth.

(2) Because He would teach His disciples to be silent when tempted to commend themselves.

(3) Because the testimony of one speaking of himself is less forcible than the evidence of independent witnesses.

Matt. Faber.

Christ in these words seems to appeal both to the manner and the matter of His teaching:—

(1) The manner. It was not secret instruction: *I spake openly to the world.*

(2) The matter. It was simple, such as all could understand: *they know what I said.*

The reply of our Saviour was one which would come with force to His hearers, since in it He refers to the prophecy concerning Himself; *Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and His Spirit, hath sent me.*

Stier.

Isa. xlviii. 16.

And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so? Jesus answered him, If I have spoken evil,² bear

Jer. xx. 2.
Acts xxiii. 2.

¹ “*Ecce, inquit, hi qui adsunt, sciunt quæ docuerim. Aderant multi tunc ex Pontificibus, Phariseis, legis doctoribus et ministris, qui doctrinam sæpe audierant; ad hos conversus est Dominus et dicit; ecce præsentibus habes qui Me audierunt, vel ipsi loquantur. O mira innocentia, et veritatis Domini efficacia, remittit testi-*

monium suæ doctrinæ ad inimicos et persecutores, ac calumniatores, et nemo ausus est loqui sed confusi et erubescerent obtumescunt in præsentia Christi vineti quidem et legati: sed veritatem suæ doctrinæ constanter defendentis.”—*Toletus.*

² “Non ait si mala sed si malè (κακῶς) id est, malo animo, pravaque ratione,

Matt. xxvi.
57.

witness of the evil: but if well, why smitest thou Me? Now Annas had sent Him bound unto Caiaphas the high priest. [John xviii. 22—24.]

Bengel.

We are told He was still bound, as He had been by the hands of the soldiers in the garden. These words mark the greatness of the sin of this *officer* who struck one incapable of defending Himself, even had He wished to have done so. This fact, that He was sent bound from the presence of Annas, was a declaration, moreover, that he intended Christ should be put to death.

Stier.

Three things may be noted here:—

(1) The hardihood and cowardice of the striker. His hardihood, who had probably witnessed, but certainly knew of, the cure of the servant of the high priest when his ear had been struck off by Peter: his cowardice, in that the blow was inflicted on one *bound*.

(2) The injustice of the high priest, who permitted this outrage upon the person who stood before him.

Chrysostom.
Toletus.

(3) The patience of Christ, who endured the blow, and replied thus meekly to the smiter.

Chrysostom.

In the Christian warfare, not the striker, as in the Grecian games, but he who is struck, receives the crown. This is the law in that kingdom where angels are spectators of the conflict. The servant struck Christ because He spake to the Jewish high priest, little knowing that, in fact, it was the world's High Priest who was then speaking to man

Deut. xix. 15.
Ps. xxvii. 12;
xxxv. 11.
Mark xiv. 55.
Acts vi. 13.

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; but found none: yea, though many false witnesses came, yet found they none.¹ At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to build it in three days. [Matt. xxvi. 59—61.] But neither so did their witness agree together.² [Mark xiv. 59.]

testimonium perhibe de hoc pravo modo, pro quo in me injurius extitisti meque turpiter dehonestasti.”—*Salmeron*.

¹ “Ita ministri Christi per totum vitæ curriculum populis sanctitatem morum præluceant, ut adversus eos,

quicumque detrectare audeant, confundantur.”—*Piconio*.

² “Falsos testes . . . quod verba eo sensu et significatione recitant quæ à Domino non sunt dicta.”—*Baradius*.

Witnesses were examined separately, and one was not present when the other gave his testimony. Of this we have an example in the case of Susannah when accused by the two elders. Here the *many false witnesses* were unable to agree in their charge against Christ, so that His innocence was made the more evident.¹

Ferus.

Christ might have been put to death without false witnesses, since His own words, truly reported, sufficed at length to make a charge against Him. This accusation, however, was an additional suffering to Him, and added to the bitterness of His passion. The perversion of the witnesses is evident in the half truth they tell. Their falsity consists in this—

Sylveira.

(1) They declare that Christ said, I will destroy, or am able to destroy; whereas the words were *destroy*, that is, if ye destroy. Again, He said not *build*, or rebuild, but *raise it up* again, words not appropriate to the Temple of Jerusalem.

John ii. 19,
20, 21.

(2) They added *Temple of God*, which our Blessed Lord did not say, but *this temple*, i. e. His own body.

(3) They perverted the whole sense of His words even when using them. That they knew His meaning is shown in the priest's afterwards citing His words in the sense in which He spake them, using them as a reason why Pilate should appoint a guard at His tomb.

Gorranus.

Matt. xxvii.
63, 64.

In two ways we may bear false witness against Christ—

(1) We may speak that which is false, may blaspheme the name of Christ and defame His doctrine.

(2) We may bear false witness by silence, when it is our duty to confess Christ, and from fear we forbear.

Angelus de
Paz.

And the high priest arose, and said unto Him, Answerest Thou nothing? what is it which these witness against thee? But Jesus held His peace. And the high priest answered and said unto Him, I adjure Thee by the living God,² that Thou tell

Mark xiv. 60.

Is. liii. 7.
Matt. xxvii.
12, 14.

¹ "Mysterio datum est ne falsum testimonium contra Christum inveniretur. Primum enim voluit Christus suam innocentiam testimonio, neque falso, lædi posse. Secundò etiam voluit nulli videri jure occisus. Si enim Caiphas Christum innocentem, probatum tamen nocentem damnasset, jure damnasse, potuisset apparere. Ne igitur hanc excusationem ille, nec aliquam calumniandi occasionem multi nancisci possent, omnia testimonia

Christus resecauit."—*Paulus de Palacio.*

² "Apud Latinos adjurare idem est quod jurare; sed in scriptura tripliciter sumitur. Aliquando adjurare aliquem, est facere illum jurare, et adigere illum ad juramentum, sicut Abraham adjuravit servum suum, ne daret uxorem de Chanaan Isaac filio suo, dicens: *pone manum tuam subter femur meum, et adjurem te*: et cap. xlvii. 29, Joseph ait sic fuisse adjuratum à patre, ut sepeliret eum in terrâ Chanaan; id

Lev. v. 1.

us whether Thou be the Christ, the Son of God.
[Matt. xxvi. 62, 63.]

Hofmeister.

At the failure of the witnesses to bring against Christ any testimony on which He could be convicted, the *high priest arose*, impatiently as it would seem, and proceeds to interrogate Him, to extract from His own mouth an admission which could be used in accusation against Him.

Ferus.

Though our Lord made no reply to the false accusations of these witnesses, He gave a lively illustration of the transcendent nature of the doctrine He taught, the force of which consists not in outward show, but in the preparation of the heart. To men seeking for and witnessing to untruth, all reply is useless. He would not add to such wickedness by giving occasion to fresh accusation from *feigned lips*. In doing so He might, indeed, have repelled their calumnies, but would have hardened them in sin; well, therefore, is He silent who needs no defence. To be silent under such accusations is far harder than to reply justly. When, however, the high priest commanded Him, by that power which He Himself had given to the Jewish priesthood, He acknowledges the obligation, and replied to this solemn appeal—

Ps. xvii. 1.

Sylveira.

Tirinus.

(1) Lest He should seem to despise the authority of the priesthood to do what they did, although using that authority unjustly.

(2) That He might show reverence to the Divine name to which the high priest appealed.

(3) Lest by silence He might seem to deny that He was the Messiah, and so leave a pretext for the infidelity of the Jewish people.

Luca Brug:

The question of the high priest is twofold. He asks our Blessed Lord—

est, jussum fuisse, à patre hoc jurare et promittere. *Secundo modo*, Adjurare est subjicere aliquem execratorio juramento, et maledictioni. Sic usurpatur 1 Sam. xiv. 24, *Adjuravit Saul populum, dicens: Maledictus qui comederit usque ad vesperam*. Et Num. v. 19, Mulierem suspectam de adulterio sacerdos adjurabat, id est, subjiciebat eam maledictionibus et execrationibus, si adulterium commiserat. *Tertio modo* sumitur pro eo quod est metu violandæ religionis,

et offendendi Deum obstringere ad aliquid agendum, vel dicendum: hoc modo Rex Achab dixit Michææ, *Iterum atque iterum adjuro te ne dicas mihi, nisi quod verum est in nomine Domini*. [1 Reg. xxii. 16.] Et in hac significatione sumitur hoc loco, id est, per obedientiam et reverentiam debitam Deo vivo; ego te adstringo, ut dicas id quod interrogo ita ut nisi dixeris reus sis contempti juramenti et nominis Dei."—*Avendaño*. Vide et *Gerhard in Pass. Dom.*

(1) Whether He were *the Christ*, and so the Messiah who claimed the allegiance of the people.

(2) Whether He were *the Son of God*,¹ and so equal with the Father—very God of very God. Jansen Yp.

Jesus saith unto him, Thou hast said:² nevertheless,³ I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. [Matt. xxvi. 64.]

Ps. cx. 1.
Dan. vii. 13.
Matt. xvi. 27;
xxiv. 30;
xxv. 31.
Luke xxi. 27.
John i. 51.
Acts vii. 55.
Rom. xiv. 10.
1 Thes. iv. 16.
Rev. i. 7.

St. Mark gives the meaning of our Lord's reply, *ἐγώ εἰμι, I am*. St. Matthew has *σὺ εἶπας, thou hast said, i.e. the truth*, the more correctly literal reply. *Thou hast said* unwittingly the truth that *I am the Christ, the Son of God*. Out of thine own mouth shalt thou be judged. Thy knowledge of the prophets has forced thee to this question, since thou knowest the truth. From this time thou shalt see and know by visible proof that I am He who shall sit at the right hand of power:⁴ shall sit as the ruler and judge of all: the king of all, for this is implied in the words *on the right hand of power*. And ye who now deny shall then see Me. Thou and all mankind shall stand at my bar, and see Me coming in the clouds of heaven, the company of the saints, with equal power and majesty—nay, in the very glory of the Father: for that same Christ who has come to the earth in great humility, shall hereafter come in great glory. The Jews practically denied both advents of our Lord. The first they hardened their hearts against because of the humiliation of His coming; the second they interpreted to be one of earthly, of material grandeur.

Stier.

Gorranus.

Bengel.

Beaux Amis.

Jansen Yp.

Sylveira.

The high priest asked Him, *Art Thou the Christ, the Son of God?* Christ replies, *I AM*, and ye shall see the Son of Man—thus declaring Himself at once *the Son of God* and *Son of Man*, by virtue of the union of the two natures of God and man in the one person of Christ.

Jerome.

Then the high priest rent his clothes,⁵ saying, He

2 Kings xviii.
37; xix. 1.

¹ "Observandum est quòd Caiphas hic duo hæc *Christum* scilicet, id est, Messiam et *filium Dei* pro uno intelligit et confitetur quod in Judaico pontifice profectum, nobis evidens contra Judæos testimonium est, ut qui Messias, sit idem etiam sit Filius Dei."—Ferus.

² "*Tu dixisti* quod est."—Cajetan.

³ "*Πλὴν ἰdeo, igitur*, quandoquidem

sum *Christus, Dei filius, videbitis, &c.*"—Elsner.

⁴ "Videbitis, id est, cognoscetis filium hominis sedentem à dexteris virtutis Dei. Hoc significat, in eodem throno, in eadem potentia et majestate cum Deo patre."—Bredembach.

⁵ "Consuetudinis Judaicæ est, cum aliquid blasphemix et quasi contra

Lev. xxiv. 16.
John xix. 7.

hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death. [Matt. xxvi. 65, 66.]

They had seen His miracles, had witnessed His patience, had heard His words, and all these were so many occasions of hardening their hearts to the truth, and sinning afresh against Him; so little connexion is there necessarily between clearness of knowledge and amendment of life.

Cyrilostom.

Sann. xv. 27,
28.

In rending his garments, the high priest not only expressed his detestation of the claim of our Lord to be One with the Father, very and eternal God, but showed significantly that the glory of the Jewish priesthood was departed. The rending of the robes was an image of the rending of the whole house of Israel from God by the rejection and condemnation of Christ, so that this people were no longer the people of God. And this rending away of the Jewish nation from God was its own act, just as the departure of any individual man from God is his own personal act.

Gorranus.

Barradius.

Gerhard.

Let us remark the readiness of the high priest to do that which the Gentile soldiery refused to do to the robe of Christ—a symbolical act, showing that His own people were rent away by their own act, and that the Gentiles, who by His death were called into His Church, should never be separated from Him: for as the robe of Christ, which remained whole, was a token of His unchangeable priesthood, so the tearing of the sacerdotal robes by Caiaphas was a lively image of the rending of the nation from God, the departure of glory from the Temple.

Is. l. 6; liii. 3.
Mark xiv. 65.

Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands,¹

Deum audierint, scindere vestimenta sua. Quod Paulum quoque et Barnabam, quando in Lycaonia deorum cultu honorabantur, fecisse legimus. Herodes autem, quia non dedit honorem Deo, sed acquievit immoderato favori populi, statim ab Angelo percussus est.”—*S. Hieron.*

“In signum detestationis blasphemiae consueverant aperire vestimenta supra pectus. Hoc enim appellatur scindere vestimentum, etiamsi nulla scissio propriè intervenisset.”—*Cajetan.*

“This was not contrary to the law of

Lev. xxi. 10; for that referred either (not improbably) only to the sacred vestment at the time of sacrifice, or more properly only to lamentation for the dead. We see in 1 Macc. xi. 71, and in several passages of Scripture, that high priests rent their garments; indeed, Sepp (iii. 474) tells us that it was prescribed to them actually that they should rend them from *below* upwards.”

—*Stier*, vol. vii. p. 335, *Eng. Trans.*

¹ “Καὶ ἐκολάφιζαν αὐτὸν οἱ δὲ ἱερεῖς. —ἐκολάφιζαν, id est colaphos infregerunt; pugno seu clausu

saying, *Prophecy unto us, thou Christ, Who is he that smote Thee?* [Matt. xxvi. 67, 68.] Luke xxii. 63, 64.
John xix. 3.

The greatness of their malice who had predetermined to put Christ to death may be seen in this, that the hall of the high priest, the place where justice and mercy should be found, is the scene of these indignities to the Messiah. They spat upon Him, in mark of contempt for His person and claims: He endured this, that we might be cleansed from pollution: they were allowed to cover His face, that the vail might be removed from our hearts. Sylveira.
Job xxx. 10.
Isa. l. 6.
Gorranus.

They who sin against Him now act as though they thought His eyes still covered, as in the hall of the high priest, and that He could not see their iniquities; since they go into darkness away from the presence of man, as if there Christ saw them not. Though man, by his sin, cannot hide himself from God's face, he yet hides the consciousness of God's presence from his heart.¹ Gros.
Matt. Faber.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also² wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. [Mark xiv. 66—68.] Matt. xxvi. 58, 69.
Luke xxii. 55.
John xviii. 16.

At the sight of Christ's sufferings and patience Judas, who had betrayed Him, came and publicly confessed Him;

manu, caput, dorsum, aliasque corporis partes pulsarunt et verberarunt. . . . *παράζειν* propriè dici videri possit, qui contumeliæ causâ virgâ, fuste, aut crepidâ aliquem cædit, usurpatur tamen hoc verbum pro ea percussione quæ fit in maxillam."—*Luca Brugensis*.

¹ "Faciem Christi velant qui peccando secretè homines quidem timent sed non Deum. Item qui ex ignorantia affectata peccant. Item qui proximum scienter decipiunt et fraudant. Ab his et similibus cave quisquis es Christianus."—*Ferus in Pass. Dom.*

² "'Thou also,' says the maid, with allusion to John, and indicating the ground of her suspicions: John, who brought thee in, is a disciple of this man; thou also assuredly art the same."—*Hengstenberg*. We have in this an example of the way in which some casual reference in one Evangelist clears up the meaning of the others. All four note this word *also*, only John, by remarking that he took in Peter with him, gives the force of this *also*. See Ewald Geschichte des Volk's Israel, vol. v.

Peter, at the sight of the same sufferings and patience, denied Him : such is the result of self-confidence.

The apostle sat without the hall when Christ was being examined, but within the inclosure of the palace—in the court-yard most probably. Here a maid-servant saw him and shook his steadfastness, revealing the weakness of the self-confident and presumptuous apostle.¹ It was not in the Temple or in the garden of Gethsemane, when surrounded by the armed men, that Peter denied his Master, but in the palace of the high priest, in the house of the governor, and when he was in the midst of jesting companions ; showing us in this the special danger there is in such company.

Some writers suppose St. Peter is here using evasive language merely, though an untruth, such as, “I hear you not,” or, “I do not understand your meaning ;” others take these words to be the strongest form of denial he can utter, that he aggravated it indeed afterwards by the addition of passionate words, but did not even then increase the force of this denial. All this, he seems to say, is so strange to me, that *I know not* of what you are speaking. Not only do I not follow Christ, but I know nothing whatever of Him. In this St. Peter is a type of many Christians, his fall is therefore a warning to all. We are taught by it—

(1) Not to rely upon our own strength for steadfastness in the moment of trial, but to trust only in Divine grace.²

(2) Not to suppose our power of resisting temptation greater than that of others. Rather, when we see another sin, let us in him see ourselves, and pray God for him as we would for ourselves. When we see another steadfast in the faith, let us pray that he may preserve the gift he has unto the end.

(3) Not to frequent the company of evil men. In the company of his fellow-disciples Peter had confessed Christ ; in the company of the servants of the high priest he denied Him.

(4) St. Peter's fall and repentance teaches us the en-

¹ St. John says, “the damsel that kept the door.” Amongst the Hebrews women were the porters of the doors and gates. 2 Sam. iv. 6 ; Acts xii. 13.

² “Tantum superest admonere, quantum sit carnis nostræ infirmitas, etiam in homine justo et habente gratiam habitalem : qualis in hac hora erat Petrus, qui paulò ante magnifica corporis et sanguinis Christi sacramenta suscepit de manu Ejus : qui ad vocem mul-

eris totus fit pavens, infirmusque, et in gravem incidit infirmitatem. Vides quomodo etiam cum gratia habituali, quotidianum Dei auxilium sub inde est necessarium ad perseverantiam ? De quo non semel admonitus fuit Petrus à Christo. *Orate ne intretis in tentationem.* Somno tamen correptus, cessansque ab oratione in difficilem procellæ tentationem demersus fuisset nisi Dominus respexisset eum.”—*Joan. de la Fuente.*

couraging lesson, that none should despair because of the greatness of his sin. Ferus.

When the cock crew for the first time, though it was God's warning to the confident apostle, it seems wonderful St. Peter was not reminded of Christ's prediction, nor restrained from subsequent denials. God, however, repeatedly warns the sinner as He warned St. Peter, whilst sin deafens the heart to every voice, and blinds the eye to all signs. Unless He move the heart, outward calls and miracles are unheeded. Corn. & Lap.

And the servants and officers stood there, who had made a fire of coals; for it was cold:¹ and they warmed themselves: and Peter stood with them, and warmed himself. [John xviii. 18.] And when he was gone out into the porch,² another maid saw him,³ and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. [Matt. xxvi. 71, 72.]

The yielding to the first temptation weakened the power of resistance against the second temptation, and he who had been terrified by the accusation of *one of the maids* is again terrified by the charge made before the *servants and officers*, and again Peter denies his Lord. Ferus in Pass. Dom.

In this second denial of his Lord it cannot be pleaded that St. Peter was surprised into sin: this denial is due to presumption. Notwithstanding his first sin, he continued in the company of his tempters and in idleness, the parent of sin and the teacher of all wickedness.⁴ All delay in sin and in the company of those who have already tempted us to evil adds strength to temptation, whilst it weakens our power to resist, since a second and greater act of unbelief or practical wickedness is oftentimes the punishment of former sin, and the source of future falls. Let the sinner remember that sin which is not washed away in penitence Quesnel. Sylveira. Ferus. Rabanus. Quesnel.

¹ "Magnum enim frigus est ubi Christus non agnoscitur."—*Ferus in Pass. Dom.*

² "Alii explicant, exeunte autem illo januam [ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα] id est parante se ad exitum: quia prope ignem erat, qui erat in medio aulæ, ut ait Lucas, et timens ne perciperetur, voluit exire. Sed ne fugere, aut fuga sua fateri se

Christi discipulum videretur, regressus intro est. Unde post tertiam negationem dicitur, quod egressus foras flevit amare."—*Salmeron.*

³ "Ignis enim luce, noctis tenebras illustrante, facilius discernit potuit."—*Toletus.*

⁴ "Diabolus omnium maximè tentare solet ociosos."—*Ferus in Pass. Dom.*

Gregory.

Corn. & Lap.

Matt. xvi. 16.
Gorranus.

Sylveira.

Matt. xxvi.
34.
Cyril.
De Saci.

Cyril.

Matt. xxvi.
75.
Luke xxii. 59.
John xviii.
26.
Acts ii. 7.

draws another sin after it by its own weight, whilst conscience is hardened, and the sinner tempted to despair of forgiveness, and urged to recklessness of living at the sight of the greatness of his sins.

In this second denial of Christ St. Peter seems to add to his former sin that of contempt in calling Him merely *man*, whom formerly he had so vehemently confessed to be *the Son of the living God*. Some think, most unjustifiably, that these were equivocations rather than direct denials, and that the latter may only have meant in the mind of the apostle, *I do not know Him as man*, but as God. They who thus attempt to save the credit of St. Peter do so at the expense of Christ Himself, who declared that he would deny Him. If, however, this was in any way intended as an equivocation, as St. Hilary and others have supposed, then our Blessed Lord has stamped upon such equivocations His reprobation, and marked them out as but another form of lying, for He says expressly of St. Peter, *thou shalt deny Me thrice*. Equivocations and subterfuges, then, are lies; and the most malignant form of lying is that which concerns the God of Truth.¹

St. Peter, notwithstanding his self-confidence and boastfulness, was infirm of purpose, or rather was the more infirm because of self-confidence. His sin arose from the cowardice of human nature; for since Christ had not risen from the dead, and because the sting of death was not yet abolished and the dread of corruption removed, the fear of death was a thing beyond man's natural powers to overcome.²

And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.³ But he

¹ "Hoc quam frivolum sit, prudens lector intelligit: hi defendunt apostolum, ut Deum mendacii reum faciant. Si enim iste non negavit, ergo mentitus est Dominus qui dixerat: Amen dico tibi, quia hac nocte antequam gallus cantet, ter Me negabis. Cerne quid dicat; Me negabis, non hominem." —*S. Hieron.* Dr. Paulus denies that St. Peter did lie, but only that he told an untruth because the interrogators had no right to ask this question. A singular instance of rationalistic casuistry.

² "Dum fervet spiritus ad mortem pro Christo aspiramus: dum tepet, mollis ancilla aut levis tentatio nos

prostrernit. Nemo sibi fidat, sed cum timore et tremore quisquis salutem suam operetur." —*Avancinus*.

³ "The Galilean dialect was so coarse, and generally so unintelligible to the Jews, that the Galileans were not suffered to read in the Jewish synagogue. The Talmudists relate a number of anecdotes of ludicrous misunderstandings arising from the unintelligibility of the Galilean manner of speaking. Friedlieb, 84; Sepp, iii. 478." —*Lange; Life of Christ.* (Eng. Trans. vol. iv. p. 324.) See also Etheridge, *Horæ Aramaicæ*, p. 11.

began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. [Mark xiv. 70, 71, 72.]

Matt. xxvi.
75.

About the space of one hour after, St. Luke says. An hour was given to St. Peter to repent, and he does not avail himself of it. In vain is time given unless God at the same time give a repentant heart. His patience is oftentimes made an occasion for fresh sin and increased hardness of heart. *The cock* which warns and should remind us effectually of our sins is conscience; and yet, as in the case of St. Peter, it often reminds us in vain until we are moved by the sight of God contemplating us in love. The apostle had heard the crowing of the cock before, but it spoke no language to him, and failed to reach his heart. When, however, Christ looked on him, then he immediately recognised the voice of warning. Thus is it when Christ looks on us, and we see Him, that the preacher's voice, hitherto unheeded, speaks to us with the power of conviction. It was Christ's look, and St. Peter seeing His eye fixed upon him, that was the cause of his conversion, and not the crowing of the cock merely.¹

Quesnel.
Corn. à Lap.

Barradius.

Sylveira

God oftentimes arrests the sinner by some trivial accident, and so makes him hear Him knocking at his heart, and by that knock turns him from the path of sin; for in vain is the voice of the preacher unless with it the mercy of God moves the sinner's heart.

Royard.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how² He had said unto him, Before the cock crow, thou shalt deny Me thrice. And Peter went out, and wept bitterly. [Luke xxii. 61, 62.]

Matt. xxvi.
34, 75.
Mark xiv. 72.
John xiii. 38.

Many understand these words to refer to a spiritual *look*, not a corporeal; others, however, think that Christ looked upon him as He was passing from the inner court, and with the bodily eye; whilst others suppose these words to mean

Nat. Alex.
Augustine.

¹ "Dum Petrus falsa et impia loquitur, gallus cantat. Hoc est dum homines securè peccant, verbi ministri ipsos sui officii admonent. At Petrus non curat gallicinium nisi post Christi aspectum. Sic frustra admonentur homines per verbi ministros nisi Deus in peccatoribus verbo suo virtutem indat efficaciorum."—*Hofmeister*.

² "Ita quòd non solùm est record-

atus verborum Jesu, sed est etiam recordatus modi quo dixerat: ut magis commoveretur ad pœnitentiam. Et hinc insinuat quòd in modo dicendi, affectus nonnullus apparuerat: qui ad memoriam veniens, cooperatus est ad Petri pœnitentiam. . . Fletus extra et amaritudo intus magnitudinem tristitiæ testatur."—*Cajetan*.

that our Blessed Lord looked from a window upon Peter standing below. Hence, as one says, it was both with the mental and bodily eye that *the Lord turned and looked upon* His apostle, the providence of Christ so ordering all things that St. Peter had an opportunity of seeing Him looking upon him immediately after his last denial. In this we may remark the wondrous charity of Christ, that in the midst of His own cruel torments from which He shrank, so cruel were they, in the midst of the calumnies of the priests, whilst the false witnesses were accusing Him, He yet *looked upon Peter*, and by doing so assured us nothing can withdraw His eye of compassion and mercy from us.

Corn. & Lap.
Beaux Amis.

In looking upon Peter our Lord recalled his memory to the prediction of his fall, whilst He filled his soul with the feeling of penitence, and strengthened his will to break away from sin. Then the apostle *went out and wept bitterly*. He *went out*, since they who would really repent must depart from the company of sinners and the scene of old temptations.¹ He *went out* as not enduring the sight of that Master whom he had denied. Then, struck with remorse at the greatness of his sin, straightway he confessed it to God with tears, the witnesses of a contrite heart and the silent confessions of his sin.² He prayed earnestly that he might obtain forgiveness; not, indeed, in words, which often fail, but in tears which are unfailing. For his tears were far more than words of prayer, they were a real prayer in themselves. As one beautifully says, he shrank from words, as though that tongue which had denied his Master were unworthy to supplicate His forgiveness.

Avendaño.

Gorranus.

Maldonatus.

Sylveira.

Matt. Faber.

Ambrose.

Maximius.

Unless God looks upon men, none are led from their sins; so that when any one is drawn from sin, it is a proof that God is looking upon him.³ Though the cock crew, the sign

Matt. Faber.

¹ "Dimittenda sunt loca, quæ noscuntur causa peccati, et dimittenda sunt consortia, quæ sollicitant, Egrediatur foras, qui deliquit intus. Egredi enim foras est à malè collegiatis fecisse divortia. Et melius est egredi quàm residere in domibus iniquorum. Sane tutius est vagari corpore quàm habere commune domicilium cum malignis."—*De Cassia*.

Egressas foras. "Foras exivit à culpa suâ, à periculis ab impedimentis et occupationibus, ut liberius fleret peccatum suum et quæreretur veniam et salutem à Domino. Oportet eos qui vero corde pro Christo lachrymas fun-

dunt, flere quidem sed simul etiam exire ab omnibus quæ nos detinere possunt, oportet surgere ire, et quærere Dominum."—*Yngas*.

² "Flevit diurno tempore, quia non solum usque ad resurrectionem, ubi cessavit amarities, ob dignationem Christi per Angelos dicentis: *Discite discipulis ejus et Petro*; sed planetus non desiit; quia ut testatur Clemens Romanus, omni nocte consueverat surgere circa galli cantum, et cum lacrymis orare usque ad auroram."—*Salmeron*.

³ "Tum converti peccatores cum eos respicit divina et gratuita misericordia."—*Hofmeister*.

Christ had given, yet this failed to arrest Peter in his career of sin. Again the cock crew, yet Peter was unmoved; only when Christ looked on His apostle, the words of his Master were recalled to his mind, and he saw the greatness of his sin, and began the work of repentance.¹ When we are able to recognise the Father's hand and see Christ's eye, then God makes us know and bewail our sin, and calls upon us by repentance to wash away our iniquities. At such times it will happen to the penitent as to St. Peter, and he will often be unable to offer up words of prayer, because of the fullness and intensity of the feeling of his prayerful heart.

Salmeron.

Ambrose.

Sylveira.

Let us remark, with reference to the denials of St. Peter, the *first* was a simple denial; the *second* time he denied *with an oath*; the *third* time *with oaths and curses*. Thus does one sin not only lead to another of the same kind, but is the cause of a greater and more aggravated form of sin than that of which we have not repented. Some see in these three denials a reference to the three presumptuous assertions of his strength; as afterwards the triple repetition of the question, *Simon, son of Jonas, lovest thou Me?* seems to

Salmeron.

Matt. Faber.

refer to these three denials. The feverish courage of the newly-awakened is often but the prelude to a denial of his Lord, and his own rejection. Let all, then, who have fallen into sin lay to heart the lessons taught them by the fall and repentance of St. Peter.² He did not delay his repentance, neither was he careless in the work of penitence: as rapid as his descent into sin, so also were the tears by which he bewailed his sins; and when he wept, he was not content with tears, but *wept bitterly*.

John xxi. 15
—17.
Ambrose.
Sylveira.

Cyril.

With reference to himself, then, St. Peter fell—

(1) As the punishment for presumption, which had withdrawn his trust in God.

(2) Through his rashness in going into the company of sinners.

¹ "Negavit primo Petrus et non flevit, quia non respexerat Dominus: Negavit secundo et non flevit, quia non respexerat Dominus: Negavit tertio, respexit Jesus et ille amarissime flevit."

—*Beaux Amis*.

² "Considera et trema vir juste. Petrus paulò antè ipso Jesu attestante mundus, ac per hoc in charitate existens, sacramentis corporis et sanguinis Christi dignè communicans, præmonitus de futura hac tentatione, paratus potiùs mori quàm negare Christum, ad unius ancillæ vocem

illum negavit, et successivè addidit perjurium. Quare hoc? Quia magna est differentia inter charitatis gratiam habitualement et usum illius: quia non sumus sufficientes ex nobis ad usum charitatis et gratiæ, quam habemus in anima infusam à Deo, sed egemus ad utendum illâ continuò gratuito Dei auxilio: quo quia Petrus caruit tunc (quia Deus reliquit Petrum tunc sibi ipsi prædito charitate et gratiâ habituali) ideo cecidit et perdidit charitatis gratiam. Sic Moyses, sic David cecidit."—*Cajetan*.

(3) To lead him all his life long to trust wholly to God and distrust his own strength.¹

(4) That he might learn that forbearance and compassion for sinners, which is necessary in every minister of God's Church.²

He fell and was restored not only that he might learn his weakness, and might henceforth walk humbly with God, and therefore with a firmer faith; but the account of his fall and repentance has been written by the Holy Spirit for our sakes—

(1) That we might learn this truth—that even the most confirmed saint will, without Divine grace, fall away from Christ.

(2) That by the history of his fall and restoration the penitent might for ever be encouraged.

(3) To teach us that before the outpouring of the Holy Spirit the apostles were weak as other men; and that it was not until the Day of Pentecost that they were strengthened by the Spirit with courage and perseverance.

(4) To give to us all a memorable proof that the convictions of what we are able of ourselves to do and to endure are at all times less to be depended upon than the declaration of Christ.³

Corn. & Lap.
Matt. Faber.

Peter went out into the night, but not into the night of despair like Judas. Bitterly weeping, he went to meet the morning twilight. The Angel of Grace led him on his painful way into the judgment of the Spirit which was to doom his old life, especially his old arrogance, to death, that he might afterwards be able in some degree to offer satisfaction for his guilt before men by the greatness of his confession of Christ.⁴

Lange.

Matt. xxvi.
63—65;
xxvii. 1.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together,

¹ "Hæsitare permissus, ut in Ecclesiæ principe remedium pœnitentiæ conderetur; et nemo auderet de sua virtute confidere, quando mutabilitatis periculum nec beatus Petrus potuisset evadere."—*S. Leo, Serm. ix. in Passione Domini.*

² "Ἰνα ἐξ ὧν αὐτὸς ἐπαθεν, φιλοφρονέστερος γένηται πρὸς τοὺς ἄλλους."—*Jo. Damascene.*

³ "Beatus es sancte Petre, idque multis modis: Primò, quòd Christus te tam benigne respexit: deinde, quòd verborum Christi recordatus es: tertiò,

quòd malorum societatem reliquisti: et demum quòd amarè flevist. Hæc enim quatuor requiruntur ad veram pœnitentiam: Primò, gratia Dei monens cor: secundò, consideratio verborum Dei, terrentis per legem et consolantis per Evangelium: tertiò, cessatio à peccatis: et quartò, fletus et pœnitentia. His mediis etiam nunc licet peccatoribus redire in gratiam Dei."—*Ferus in Pass. Dom.*

⁴ "Lacrymas Petri lego, non lego satisfactionem."—*S. Ambrose.*

and led Him into their council, saying, Art Thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer Me, nor let Me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth. [Luke xxii. 66—71.]

Mark xiv. 61
—68.
Acts iv. 26.
Heb. i. 3;
viii. 1.

Christ was brought before two councils of the Jewish priests and the other conspirators against His life. The first was held during the night, and attended by those who were waiting, probably in the house of Annas, the return of the band of men sent to seize Jesus. The second and public council was assembled, it is supposed, in the Temple, and consisted of the members of the Sanhedrim; these were summoned in the early morning, *as soon as it was day*, for it was not lawful for the Sanhedrim to sit at night for the trial of capital offences.¹ This full council, however, seems to have been content with being made acquainted with the proceedings of the more private one; and having heard of Christ's own mouth the declaration of His Divinity, the members declined to listen to or receive any further evidence.

Hofmeister.

Angelus de
Paz.

Lampe.

Lightfoot.

Cajetan.

Before this tribunal Christ declared Himself to be *the*

¹“Ἐπὶ τὸ πρῶτὸ συμβούλιον ποιήσαντες, καὶ ὅλον τὸ συνέδριον. In the morning they held a consultation, and the whole council. [Mark xv. 1.] ‘At what time do the judges sit in judgment? The lesser Sanhedrim and the bench of three sit, after morning prayers are ended, until the end of the sixth hour. But the great Sanhedrim sits after the morning daily sacrifice to the afternoon daily sacrifice. And on sabbaths and feast-days [as this day was that is here spoken of], ‘it sat in *Bethmidrash*’ (or the chapel), ‘in the Court of the Gentiles.’

in the Temple. But when it is necessary that all meet together, let all meet together (ὅλον τὸ συνέδριον the whole council).

“‘But in other times, he that hath business of his own, let him attend his own business and then return. With this proviso, that nothing be wanting of the number of three-and-twenty upon the bench continually during the whole time of the session (συμβούλιον, the consultation). If any must go out, let him look round, whether his colleagues be three-and-twenty: if they be, let him go out: but if not, let him wait till another enter in.’ (Maimon. Sanhedr. cap. 3.)”—*Lightfoot, Hor. Heb. et Talmud.*

“The Sanhedrim of one-and-seventy elders, it is not necessary that they all sit in their place, which is

Son of Man. The chief priest and the whole body of the Jews present understood by this that He at the same time claimed to be *the Son of God*, which He avows Himself to be. *Ye say that I am.* This indeed followed from the declaration of His equality with the Father: His assertion that He should ascend into heaven, and *sit on the right hand of the power of God.*

Corderius.

There seems an emphasis on this word *Thou*. Art *Thou*, the son of the carpenter, the gluttonous man, the wine-bibber, and friend of publicans and sinners, the Son of the living God? *Thou*, whom some call a Samaritan, and others have declared to be possessed with a devil, shalt *Thou* sit on the right hand of God? Wilt *Thou* come in the clouds of heaven, whom we are about to condemn to the death of the cross? and shall we see Thee in the midst of power and glory, whom we are sending to a shameful death? *Thou* who shalt hang between two thieves, art *Thou* He who shall hereafter *sit on the right hand of the power of God*? Their rage seems to have been increased by this declaration of Christ: they would listen to no further words: they would ask no other question, but confirmed the decision of Caiaphas and of Annas without any examination into the truth of the charges against our Blessed Lord. Without waiting for any formal decision, they cried out in their fury, *What need have we of further witness? for we ourselves have heard of His own mouth.*¹

Salmeron.

Hofmeister.

The chief priests and the scribes and the elders asked for the removal of their doubts and demanded an explicit answer. They received from the mouth of Christ that which they required, but so far was this from removing their doubts and disbelief, it did but increase their obstinacy. So when men captiously demand a sign and seek for proof of the truth of God's words, the sign is oftentimes given and the proof granted, but only to harden them in their unbelief. They *seek* not for the truth, but only that their disbelief may be confirmed, and, alas, what they seek that they too often do *find*.²

To those Jews who continued to reject Him, the testimony

¹ "Verum est, post Christi testimonium nullo alio opus est nobis testimonio; nam dignus est, cui omnes adhibeamus fidem: omnes enim vix ejus justitia et veritas." — Hofmeister.

² "Que la joie d'avoir entendu la vérité de la bouche de Jesus Christ est différente ici de celles de ses vrais dis-

ciples! Ceux ci y trouvent les paroles de la vie éternelle, et les autres en font des paroles de mort et pour Jesus Christ et pour eux-mêmes, par l'abus qu'ils en font. Gardez-moi, Seigneur, de tous les abus que j'en puis faire; car c'est tout ce que j'en faire sans vôtre grace." — Quesnel.

of Christ sufficed to their condemnation. Let that same testimony of Jesus suffice to satisfy us that He is indeed the Son of God. *What need have we of further witness,* that He is indeed the Christ, the Son of the Blessed, as well as the Son of Man? Though all the world should deny this truth, yet His own word, His testimony, should suffice to its reception. Salmeron.

<p>*** O bone Jesu, respice me oculis misericordiæ tuæ, quibus respexisti Petrum in atrio, Magdalenam in con- vivio, ac latronem pœnitentem in patibulo, da ut cum Petro peccata</p>	<p>mea dignè fleam, cum Maria Magda- lena perfectè Te diligam, et cum latrone pœnitente æternum Te vi- deam. Amen.</p>
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SECTION
V.

MATTHEW XXVII. 1—26.

MARK XV. 1—15.

. Jesus Christ
before Pilate.

(1) When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death: (2) and when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.

(3) Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, (4) saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. (5) And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself. (6) And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. (7) And they took counsel, and bought with them the potter's field, to bury strangers in. (8) Wherefore that field was called, The field of blood, unto this day.

(9) Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; (10) and gave them for the potter's field, as the Lord appointed me.

(1) And straightway in the morning the chief priests held a consultation with the elders and scribes and whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate.

LUKE XXIII. 1—25.

JOHN XVIII. 28—40; XIX. 1—16.

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(1) And the whole multitude of them arose, and led Him unto Pilate.

(28) Then led they Jesus from Caiaphas unto the hall of judgment: and it was early;

Jesus Christ
before Pilate.

and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. (29) Pilate then went out unto them, and said, What accusation bring ye against this man? (30) They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee. (31) Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: (32) that the saying of Jesus might be fulfilled, which He spake, signifying what

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death He should die. (33) Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art Thou the King of the Jews? (34) Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? (35) Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast thou done? (36) Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. (37) Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (38) Pilate saith unto Him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all. (39) But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? (40) Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

(1) Then Pilate therefore took Jesus, and scourged Him. (2) And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, (3) and said, Hail, King of the Jews! and they smote Him with their hands. (4) Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. (5) Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the

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MATTHEW XXVII. 1—26.

MARK XV. 1—15.

Jesus Christ
before Pilate.

(11) And Jesus stood before the governor :

and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest. (12) And when He was accused of the chief priests and elders, He answered nothing. (13) Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee?

(2) And Pilate asked Him, Art Thou the King of the Jews? And He answering said unto him, Thou sayest it. (3) And the chief priests accused Him of many things: but He answered nothing. (4) And Pilate asked Him again, saying, Answerest Thou nothing? behold how many things they witness against Thee.

LUKE XXIII. 1—25.

JOHN XVIII. 28—40; XIX. 1—16.

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before Pilate.

man! (6) When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him. (7) The Jews answered Him, We have a law, and by our law He ought to die, because He made Himself the Son of God. (8) When Pilate therefore heard that saying, he was the more afraid; (9) and went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer. (10) Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release thee? (11) Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin. (12) And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. (13) When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. (14) And it was the preparation of the passover, and about the sixth hour:

(2) And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ a King. (3) And Pilate asked Him, saying, Art thou the King of the Jews? and He answered him and said, Thou sayest it.

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MATTHEW XXVII. 1—26.

MARK XV. 1—15.

Jesus Christ
before Pilate.

(14) And He answered him never
a word; insomuch that the governor
marvelled greatly.

(5) But Jesus yet answered no-
thing; so that Pilate marvelled.

LUKE XXIII. 1—25.

JOHN XVIII. 28—40; XIX. 1—16.

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(4) Then said Pilate to the chief priests and to the people, I find no fault in this man. (5) And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. (6) When Pilate heard of Galilee, he asked whether the man were a Galilæan. (7) And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time. (8) And when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him. (9) Then he questioned with Him in many words; but He answered him nothing. (10) And the chief priests and scribes stood and vehemently accused Him. (11) And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate. (12) And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And he saith unto the Jews, Behold your King!

(15) But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

(13) And Pilate, when he had called together the chief priests and the rulers and the people, (14) said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse Him: (15) no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him. (16) I will therefore

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(15) Now at that feast the governor was wont to release unto the people a prisoner, whom they would. (16) And they had then a notable prisoner, called Barabbas.

(17) Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? (18) For he knew that for envy they had delivered Him. (19) When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him. (20) But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. (21) The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. (22) Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified. (23) And the governor said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified.

(24) When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. (25) Then answered all the people, and said, His blood be on us, and on our children. (26) Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified.

(6) Now at that feast he released unto them one prisoner, whomsoever they desired. (7) And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. (8) And the multitude crying aloud began to desire him to do as he had ever done unto them. (9) But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (10) For he knew that the chief priests had delivered Him for envy.

(11) But the chief priests moved the people, that he should rather release Barabbas unto them.

(12) And Pilate answered and said again unto them, What will ye then that I shall do unto Him whom ye call the King of the Jews? (13) And they cried out again, Crucify Him. (14) Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him.

(15) And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified.

LUKE XXIII. 1—25.

JOHN XVIII. 28—40; XIX. 1—16.

SECTION
V.

Jesus Christ
before Pilate.

chastise Him, and release Him. (17)
(For of necessity he must release one
unto them at the feast.)

(18) And they cried out all at once,
saying, Away with this man, and re-
lease unto us Barabbas: (19) (who for
a certain sedition made in the city,
and for murder, was cast into prison.)

(20) Pilate, therefore, willing to
release Jesus, spake again to them.

(21) But they cried, saying, Crucify
Him, crucify Him. (22) And he
said unto them the third time, Why,
what evil hath He done? I have found
no cause of death in Him: I will
therefore chastise Him, and let Him
go. (23) And they were instant with
loud voices, requiring that He might
be crucified.

And the voices of them and of the
chief priests prevailed. (24) And
Pilate gave sentence that it should be
as they required.

(25) And he released unto them
him that for sedition and murder was
cast into prison, whom they had de-
sired; but he delivered Jesus to their
will.

(16) Then delivered he Him there-
fore unto them to be crucified.

P's. ii. 2.
Matt. xx. 19.
Mark xv. 1.
Luke xxii.
66; xxiii. 1.
John xviii.
28.
Acts iii. 13.

When the morning was come,¹ all the chief priests and elders of the people took counsel against Jesus to put Him to death: and when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. [Matt. xxvii. 1, 2.]

Hengsten-
berg.

Cajetan. .

Salmeron.

Chrysostom.

Jerome.

Bengel.

Lampe.

They had bound our Lord in the Garden when He was taken, and had led Him to the house of Caiaphas. Then, as it would seem, He was unbound that He might be examined. When this examination was over, He was bound again by the council in token that they adjudged Him worthy of death,—coming to Pilate not that he should judge our Lord, but expecting he would immediately, and without examination, confirm the sentence the Sanhedrim had pronounced. The authorities amongst the Jews would not put Him to death secretly, nor in the midst of a popular tumult, because they wished to destroy His reputation, and dispel the admiration with which so many regarded Him. For these reasons they seem to have brought Him in *the morning*² to the governor, that He might be subjected to the ignominy of a public and formal condemnation.³ At the same time, in testimony that they had examined Him, and found Him deserving of death, *they led Him away and delivered Him to Pilate bound*, in the way in which condemned criminals were treated.

St. Luke adds that *the whole multitude of them arose and led Him unto Pilate*. The hatred which raged in the breasts of the chief priests and elders communicated itself to the whole people, and, as in a general conflagration, the fire once kindled swept all before it. Thus the crucifixion of the Messiah became the sin not of the priests, the scribes and Pharisees only, but of *the whole multitude*.

Let us note the variation in the charge which the accusers of Christ now make. They had adjudged Him to death for blasphemy against God, and for breaking the law of Moses; but since these were crimes which Pilate would

¹ According to Roman law, no judicial sentence given before break of day was valid. Sepp, iii. 484.

² "*Mane exit Christus ad opus suum, quod ei Pater imposuit, exi et tu ad tuum.*"—*Avancinus*.

³ "Intellige traditum fuisse Christum Tiberio Cæsari, cujus Pilatus erat præses, at in Tiberio et Pilato cum exercitu suo, totam gentilitatem considera. Ut ista consideratione perspicias

Christum non solum reprobatus à toto Judaismo, sed etiam à tota gentilitate ut jam videas illud impleri, *Lapis reprobatum ad ædificantibus factus est in caput anguli* (Ps. cxviii. 22). Reprobatus Christus à Judaismo et paganismis, intelligitur à toto mundo reprobatus. Ut verum illud sit *Si mundus vos odio habet scitote quia me priorem vobis odio habuit.*"—*Paulus de Palacio*.

lightly regard, it was necessary to abandon this line of accusation, and find some charge against Him which affected the civil power, hence they accused Him before the Roman governor—

- (1) Of forbidding to give tribute to Cæsar.
- (2) Of inciting the multitude to sedition against the power of the Romans: *stirring up the people*.

(3) Of aiming at sovereign power in giving out that He was a *King*; in proof of which they alleged the desire of the people at one time to make Him a *King*, and the crowds which saluted Him *King* at His entry into Jerusalem. There was no charge before Pilate of making Himself the Son of God; and when this is mentioned, it is only introduced incidentally, and as a breach of their law, for which He ought to die, not as matter for Pilate to investigate.

In this were two prophecies fulfilled:—

- (1) The typical one of the Paschal Lamb, which was directed to be taken and slain by the whole assembly of the congregation of Israel, as here Christ was accused and led to Pilate by the whole multitude of the people, and crucified by Pilate because of the clamours of the multitude.

- (2) The prophecy of Christ Himself, who predicted that after He should be betrayed unto the chief priests and the scribes, and by them should have been condemned unto death, He should be delivered to the Gentiles to mock, and to scourge, and to be crucified.

Then Judas which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood.¹ And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself. [Matt. xxvii. 3—5.]

Then when Judas saw Christ led bound to Pilate he repented of his sins—and this repentance urged him to take

¹ “Per vocem αἷμα h. l. synecdochice totus homo intelligitur, qui alias σὰρξ καὶ αἷμα vocari solet, Matt. xvi. 17; Gal. i. 16. Αἷμα ἀθώων igitur hominem innocentem significat. Sic Deut. xxvii. 25, παράξαι ψυχὴν αἵματος ἀθώων, ad occidendum hominem innocentem. Ps. xciv. 21, καὶ

αἷμα ἀθώων καταδικάζονται, item 1 Sam. xix. 5. Philo, de Victimis, p. 839. Manus hæ nec muneribus corruptæ sunt, οὐτ’ αἵματος ἀθώων προσήψαντο, neque homines innocentes (S. sanguinem eorum) attigerunt.”—Κυρκε, Observ. Sacræ.

Cajetan.

John vi. 15.

Matt. xxi. 5.

Matt. xx. 18, 19.
Hofmeister.Matt. xxvi.
14, 15.2 Sam. xvii.
23.
Acts i. 18.

back the wages of iniquity to the *chief priests and elders*. The word *then* (τότε) expresses the cause of his repentance and the time when it began.¹ We are not to suppose that all that followed on his repentance, the casting down the pieces of silver, the violent death, and purchase of the field, took place *then*, but only that all commenced then.

Salmoron.

In the circumstance that Christ was led to Pilate bound, Judas saw the *chief priests and elders* had condemned Him to death, and that He was being led away to the Roman governor merely for ratification of their sentence. Some have supposed that Judas did not imagine that Christ would have been put to death, but would merely have been beaten, or subjected to some lighter form of punishment; and that the sight of the consequences of his sin in betraying his Master struck him with instant remorse. After he had received the wages of his guilt, his avarice was for the moment satisfied, and his indignation forgotten at the sight of the cruelties practised upon his Master, and his conscience made itself heard; he was moved—

Jans. Gand.

Cajetan.

Barradius.

(1) By the sight of the indignities to which our Lord was exposed; and by the patience with which He bore them; as well as by the tokens of His charity and power.

Avendaño.

(2) By the memory of his intercourse with Christ, and the recollection of the benefits he had received from Him.²

In his remorse the traitorous apostle went to the *chief priests and elders*, and made ineffectual confession of his great sin.³ Had he made the same confession to Christ which he made uselessly to the *chief priests*, he might have truly repented, and been saved from despair and death. The confession itself, however, shows us that even that heart into which Satan had entered, and which had so greatly sinned, had not utterly lost the goodness of its nature. This sorrow of heart was God's last striving, so far as we know, with Judas, and unhappily a striving with only partial response on his part. It was God's act by which He came to the sinner; but there lacked in Judas what ought

, Ambrose.

Origen.

¹ "τότε is often used in a vague sense, and seems frequently to imply rather a connection in the thought of the writer than an immediate connection in time." — *Ewald's Life of Christ*, Eng. Trans.

² "Tradens Christum non credebatur damnandum, sed evasurum per miraculum. Secus evenit. Nunc demum gravitatem sui delicti agnoscit. Imaginem habes hominis, qui scelus antequam committat leve quid aestimat,

postquam commisit vidit suam miseriam. Ita diabolus excæcat ut pecces, oculos aperit ut desperes." — *Avancinus*.

³ "O that the friends of Christ, moved by faith, love, and hope, would confess the truth as openly as men in despair are wont at times to do, when they feel that they have now no longer any opportunity of earning merit in the eyes of the world." — *Bengel*.

to be the corresponding act, the sinner drawing near to God.¹

To the confession of Judas the chief priests answer, *What is that to us?*² Fellow-sinners fall away when they have led us into sin. When conscience is aroused, and shame surrounds us, evil companions are no help, and give no consolation. Satan also acted towards the apostle as he ever does to the sinner. At the outset he diminishes the greatness of the sin: when the sinner has yielded to his temptations, the devil exaggerates his guilt, and drives him to despair by representing the hopelessness of forgiveness. Hence Judas, though he bewailed his sin, did so without hope of the Divine mercy; and in thinking more of his own wickedness than of the power and love of Christ, separated himself farther from Him by desperation than even by his treason.³ That sorrow which is caused at the sight of the consequence of sin, but is unaccompanied with Divine grace, so far from producing sufficient repentance, only leads a man to desperation.

Euthymius.
Matt. Faber.

Royard.

Cajetan.

The reality of Judas' repentance, then, was shown—

(1) In the depth of the sorrow for his sin in betraying Christ.

(2) By the open confession of his wickedness and acknowledgment of our Lord's innocency.

(3) By the restitution of the money for which he had sold his Master.

The defectiveness of his repentance is evident in the absence of trust and confidence in God's mercy.⁴

Avendaño.

¹ "Quid prodest peccanti Christum videre nisi à Christo videatur . . . certè Judas pœnitentia ducitur, argenteos restituit: se peccasse profitetur, quid reliquum erat? At defuit ad Christum confugere ut pœnitentia quæ erat ex humano dolore fieret ex gratia divina."
—*Paulus de Palacio*.

² "O Juda quære in his animi tui angustiis, Summum Pontificem, non Caiapham sed Christum. Illi peccatum tuum fateri: Illi dicito, *Peccavi tradens sanguinem justum*. Reservatum est hoc peccatum summo Pontifici Christo: non possunt te absolvere Judæorum Pontifices. Non dicet hic Pontifex: Quid ad Me? tu videris, sed dicet: Magnopere ad Me attinet tuum peccatum, Ego videro quomodo illud expiem, sanguinem justum, quem tradidisti pro illo effundam."—*Baradius*.

³ "Oh, ever, ever rest upon that word,
Which doth assure thee, though His two-edged sword
Be drawn in justice 'gainst thy sinful soul
To separate the rotten from the whole,
Yet, if a sacrifice of prayer be sent Him,
He will not strike, or, if He struck, repent Him.
Let none despair; for cursed Judas' sin
Was not so much in yielding up the King
Of life to death, as when he thereupon Wholly despaired of God's remission."
—*Browne's Britannia's Pastorals*, Book 1, Song v.

⁴ "Pœnitentia humani animi sine gratia Dei, quantò major est, tantò periculosior: absorbet siquidem homi-

Let those who have the care of souls, and have been admitted into the ministry of Christ's Church, tremble as they read this history of the traitorous apostle. He fell from the highest station, from great spiritual power, from the greatest privileges to which man can attain, and sank to the lowest depth of sin, to death and utter destruction. Those to whom much has been entrusted, and large privileges granted, when they fall from such heights, fall lower than other men.

Sylveira.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. [Matt. xxvii. 6—8.]

Acts i. 19.

They bought with the money, the price of Christ's blood, a field, a type of the world, for *the field is the world*. Thus in a figure they declared that the blood of Christ was the price of the redemption of the world. There was a fitness, moreover, in this money being used to purchase a *field to bury strangers in*, since He was Himself a stranger, who had come unto *His own*, but whom *His own* had not only not received, but rejected, so that He had *not where to lay His head*. This burial-place for strangers was bought with the price of His blood, who bought with that blood those estranged from Him, and would have His followers live as *strangers and pilgrims on earth*.¹

Matt. xiii. 35.

Ambrose.

John i. 11.

Matt. viii. 20.

Barradius.

Heb. xi. 13.

1 Pet. ii. 11.

nem abundantiori tristitiâ, et desperationem inducit: talem enim fuisse pœnitentiam Judæ, hic exitus comprobatur." — *Cajetan*. "Salubris conversio duplici ratione consistit, si nec pœnitentia sperantem, nec spes deserat pœnitentem, ac per hoc, si es toto corde quisquam renuntiet peccato suo et corde spem ponat remissionis in Deo. Etenim nonnunquam aut spem pœnitenti homini Diabolus adimit, aut speranti pœnitentiam tollit. Unum dum onerat, comprimit; alterum dum elevat, dejicit. Judas peccati sui pœnitentiam gessit, sed salutem perdidit, quia indulgentiam non speravit, dignè quidem pœnitentiam gessit, quia fatetur se peccasse tradendo sanguinem justum, sed ideo sibi fructum pœni-

tentiæ denegavit, quia peccatum traditionis suæ Ipso quem tradiderat diluendum sanguine non speravit." — *Fulgentius, Ep. vii. ad Venantiam de recta pœnitentia*.

¹ "Ager secundum divina præcepta mundus hic omnis est; figulus autem, Ille qui nos formavit è limo, de quo habes in veteri Testamento: *Quia finxit Deus hominem de limo terræ* [Gen. ii. 7], formandi per naturam, reformandi per gratiam habens pro suo arbitrio potestatem. Nam etsi propriis vitiis corruamus; per Illius misericordiam resumto mentis spiritu, secundum Hieremiæ oracula reformamur [Hier. xxxii. 44].

"Pretium quoque sanguinis est pretium Dominicæ passionis. Ergo

In their refusal, from scruple of conscience, to receive the money they give a memorable proof of the faithfulness with which our Lord has drawn their character; they were those who would *strain at a gnat, and swallow a camel*; for whilst through malice they were ready to break God's eternal laws, they affected strictness in small matters, and a dread of offending in the least jot or tittle against ritual propriety. By acting as they did, they fulfilled the words of the prophet whilst they perpetuated the memory of their wickedness. They refused to put the money *into the treasury*—had they done so, the fact of the betrayal would have been less notorious; but they confirmed the truth of the fact by the purchase of the potter's field;¹ and did this with deliberation, calling a council, and causing public testimony to be borne against themselves. Thus constantly do evil men in their blindness and ignorance establish the declarations of the Gospel and confirm the truth of God's prophetic words.

Matt. xxiii. 24.
Ferus.

Sylveira.

Chrysostom.

And they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee. [John xviii. 28—30.]

John iv. 9.
Acts x. 28;
xi. 3.
Gal. ii. 12, 14.

They did not bring Him to the Roman governor that he should judge Him, but sought Pilate that he should condemn Christ, on the assurance of His accusers that He deserved death. This Pilate refused to do unless he first heard the accusation, and judged whether the crime of which He was accused deserved death.

Hengstenberg.
Barradius.

They feared *lest they should be defiled*, and hence should not be allowed to eat the passover; that is, not of the paschal lamb, which had been eaten the night before, but of the peace-offerings of unleavened bread offered and eaten throughout the feast. They dreaded the least breach of the ceremonial law, though they had no fear of sinning against

Nat. Alex.
Lightfoot.

pretio sanguinis emitur mundus à Christo; venit enim ut salvetur mundus per Ipsum (Johan. iii. 17) in quo juxta ut opus auctoris, et jus est."—*S. Ambrose.*

"Figuli ager appellatur: quia figura noster est Christus."—*S. Hieron.*

¹ "Tradition has placed 'the potter's

field' on the side of the hill which overlooks the valley of Hinnom. It may have been in that quarter, for argillaceous clay is still found there, and receptacles for the dead appear in the rocks, proving that the ancient Jews were accustomed to bury there."—

Hackett on the Acts, ch. i. 19.

Jans. Gand.

God by breaking his primal laws of justice and mercy.¹ So great was the blindness of these Jews, that they thought they should be defiled by entering the house of a heathen in which there might be leaven, though they cared not for the defilement caused by the presence of injustice and all manner of unrighteousness within their hearts, and especially by their sin in plotting against Christ and in shedding innocent blood.²

Augustine.

Matt. xx. 19.
John xii. 32,
33

Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which He spake, signifying what death He should die. [John xviii. 31, 32.]

Sylveira.

Acts xii. 4.
Jans. Gand.

These words have given rise to controversy. By some they are understood to mean that the Romans had taken from the Jewish authorities the power of life and death: that the stoning of Stephen was an irregular and popular, not a legal execution; and that the chief priests in their blindness had resolved that the death of Christ should be public, and attended with the notoriety and ignominy of a public execution, and for this required the condemnation of the Roman governor. By others these words are understood to mean that it was not lawful, according to the law of Moses, to do so at this feast.³ In support of this view it is noted that when Herod had taken Peter and intended to kill him, he kept him in prison during the continuance of the feast, *intending after Easter* (τὸ πάσχα) *to bring him forth to the people* and put him to death. The former opinion, however, is the more probable, and supported by the larger number of authorities.

Pilate's words, then, seem only to mean, *take ye Him and judge Him*. He does not imply they had the power to put our Lord to death; but deeming Christ not to have done anything worthy of death, he bids them *take Him and judge*

¹ "Animum habebant homicidam, linguas homicidas: conduxerant proditorem, conduxerant cohortem, conduxerant falsos testes, confinxerant falsa crimina. Insuper urgent et terrent judicem et tamen sibi videntur puri, dignique qui Pascha celebrent, non ob aliud quàm quòd ab ingressu prætorii se continuissent. Egregia planè puritas, immo stulta et impia cæcitas: habita-

culo scilicet contaminarentur alieno et non contaminarentur scelere proprio." —*Ferus, Pass. in Dom.*

² "Talis est Christianus, qui solùm curat exterius videri bonus, non intus esse." —*Avancinus.*

³ For all that can be urged in support of this interpretation, see a dissertation on this subject in *Biscoe on the Acts of the Apostles.*

Him concerning those violations of their ceremonial law with which they charged Him.¹ They could not, indeed, Avendaño. put Him to death according to any law, since by every law, human and Divine, He was innocent. It was therefore from no respect to the law which they asserted He had violated, but from hatred and envy, they delivered Him to Pilate. Had they put Him to death without law, they would have been themselves amenable to the Roman law. Jansen Yp.

They would not slay Him in a sudden tumult, as in the case of Stephen, but delivered Him to Pilate, and required his sanction to the execution; thus fulfilling *the saying of Jesus* as to *what kind of death He should die*—not that of being stoned, the usual mode, according to Jewish custom, of killing malefactors, but on the cross, the Roman method of execution. Bengel.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art Thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done? [John xviii. 33—35.] Matt. xxvii. 11.

Pilate, in deference to the scruples of the Jews, who would not enter the judgment hall, went forth; now he re-enters the judgment hall to consider the accusation of the chief priests, and apart from the clamour and fury of the multitude to decide calmly. To Pilate's question, *Art thou the King of the Jews?*² our Saviour before replying puts the question to Pilate, *Sayest thou this thing of thyself?*—that is, art thou desirous of knowing for thine own satisfaction, or was the question asked at the suggestion of *others*, who in that case ought to have been witnesses, and examined respecting the sense in which they make the accusation. Lampe.

¹ "Sciendum quòd Romani aliqua minora judicanda dimiserant Judæis sed non poterant pro talibus inferre poenam mortis, quia Romani retinuerant sibi causam sanguinis, et ideò per hanc responsionem inhibebat inferre Christo mortem."—*Lyra*.

² Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων.—*The King*; that is, the well-known or expected one, the Messiah.—*Tholuck*.

1°, quod gentem subverteret. 2°, quod tributa dari Cæsari prohiberet. 3°, quod diceret se Christum Regem esse. Hoc igitur ultimum ab Illo inquit Pilatus, cætera enim ex hoc capite pendebant; et plurimum Cæsaris imperis contrarium existimabat Præses, acerrimus Regni defensor, si de facto aliquis Judææ imperium sibi arrogare auderet."—*Piconio*.

"De tribus accusatus fuerat Christus:

The question of our Blessed Lord seems to be this: Dost thou ask as a Gentile, and in the sense a Gentile would put upon these words, *the King of the Jews*, or dost thou ask in the same sense as these my Jewish accusers? Of course, since the meaning the Jew and Gentile respectively would put upon these words was radically dissimilar, a simple Yes or No would convey a totally different meaning to the Jewish questioner from that which would be understood by the Gentile. Simply to say "Yes" was to plead guilty to Pilate of the charge of sedition; to say "No" was to declare to the Jewish multitude He was not the Messiah. Christ therefore asks in what sense the question was asked. Pilate declares that he asks for himself; in effect he says, The chief priests have delivered Thee, and I wish to know for myself before I give sentence. Hence in answering our Lord explains, what Pilate could not know, the nature of the Messianic kingdom.

Lange.

Dan. ii. 44;
 vii. 14.
 Luke xii. 14.
 John vi. 15;
 viii. 15.
 1 Tim. vi. 13.

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. [John xviii. 36.]

Theophylact.
 Augustine.

His kingdom is not from the world; it is in the world, but *not of this world*; and though in the world, and the world is ruled by Him, and He orders everything here as He pleases, and His kingdom will remain until the end of time, yet it derives neither power nor authority from the world. And since He has a real kingdom which is not of *this world*, it follows there is another world; so that, if any one of His promises seems unfulfilled here, let us not despair, since there is evidently another state of existence, in which they will be fulfilled; for let us note that whilst He disclaims a worldly origin for His kingdom, and forbids the use of worldly weapons to defend it, and denies that its growth depends upon worldly schemes of advancement, He does claim to be a king, and asserts positively that there is a kingdom in which He alone bears rule. And, although our Lord tells us it is not of *this world*, He neither declares that it is not *in* this world, nor does He say it does not begin in this present life. What He says is that it does not derive its origin from this transitory world, is not composed of kings, nobles, and officers of this world, and has not the characteristics and properties of an earthly kingdom.¹

Ferus.

Gerhard.

¹ οὐκ ἔστιν ἐκ τοῦ κόσμου—not, that doret in loco. "Non ab eo sed à Patre originem habet."—Beaux Amis. "Ob-

The *kingdom of Christ is not of this world*—

(1) As to its subjects ; those over whom the Son of God really bears rule are not lovers of this world. Augustine.

(2) His power and authority as king is not held, as worldly authority is, by carnal succession, by election of subjects, nor by violence, and earthly conquest ; it is not a temporal, but an eternal rule ; not a corporeal one, but a spiritual. Chrysostom.
Dan. vii. 14.
Ps. ii. 6.
Luke i. 32.

(3) The rule of earthly kings ceases at the death of the sovereign ; but the death of Christ, the Ruler of this kingdom, is the beginning and confirmation of His rule. Lampe.

(4) This kingdom of Christ is unlike other kingdoms, since it is not defended by force of arms ; hence our Blessed Lord adds, in proof of the unworldly character of His kingdom, *if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews ; that is—* Bengel.

(1) If I sought a kingdom like those of this world, then would these *my servants*—the angels—fight as for an earthly sovereign ; and also—

(2) If my kingdom were an earthly one, then would those men who have heard and believe in Me, fight for the honour of that kingdom ; but since it is a spiritual empire, which presents no object for human ambition, they shrink from and forsake Me as my disciples have done. Hengstenberg.
Cajetan.

Pilate therefore said unto Him, Art Thou a king then ? Jesus answered, Thou sayest that I am a king.¹ To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto Him, What is truth ? [John xviii. 37, 38.] John viii. 47.
1 John iii. 19 ;
iv. 6.

In confessing He is not king according to the notion which the world has of kingly rule, Christ at the same time declares He is king in and over the world ; that He reigns over a kingdom which has only its beginning in this world,

servandum est quòd non dicit regnum meum non est in hoc mundo.—*Ferus.*

¹ “Est Hebraismus modestè affirmantis et humili confessione sine ullâ jactantiâ rem, ut est, referentis ; hinc candidè addit : *Ego in hoc, seu ad hoc, natus sum in tempore ; et ad hoc veni in mundum per assumptam hominis naturam ut testimonium perhibeam ve-*

ritati regni mei cœlestis et spiritualis ; quamvis enim de hoc mundo non sim, in mundum tamen veni, ut hominibus regnum meum Divinum et invisibile manifestarem, ipsosque edoceram esse me verè Messiam et Salvatorem mundi, Filium Dei unigenitum Regemque omnium sæculorum immortalem et invisibilem.”—*Piconio.*

but its consummation in another. To be this king our Lord asserts was the cause of His birth. *For this end was I born*—here is the declaration of His perfect humanity; *for this cause came I into the world*—here is the assertion of His essential Divinity who *came* in the strength of His own power.

Avendaño.

And His work upon earth is to *bear witness unto the truth*; to lead the Jews, who had perverted the law of Moses, back from their errors, and overthrow the superstitions of the Gentile world, which had wandered into idolatry. The truth of the Gospel, on the other hand, to which He came to bear witness, consists—

Ferus.

(1) In the true knowledge of God, as opposed to the idols of Gentile worship; in the declaration of the essential unity of the Divine nature together with the Trinity of Persons in the Godhead.

(2) In the knowledge of the Incarnation of the Word, and that He had come into the world, that we through Him might be saved.

(3) In the knowledge of true happiness, which consists not, as ancient philosophers imagined, in riches, honours, pleasures, intellectual attainments, nor any other earthly thing, but in holiness of life, in the possession of heaven, and the beatific vision of the Godhead. And that we might attain to this knowledge, in which man's happiness consists, our Lord throughout His ministry bore *witness unto the truth*—

Corn. & Lap.

(1) Of the prophets who had foretold of His coming.

(2) *To the truth* of the promises God had made to man.

(3) To Him who is *the Truth*; for, in witnessing to the nature of the Godhead, He bore *witness* to Him who is essential Truth.

Avendaño.

Matt. xxvii.

24.

Luke xxiii. 4.

John xix. 4,

6.

Matt. xxvii.

15.

Mark xv. 6.

Luke xxiii.

17, 19.

Acts iii. 14.

And when he had said this, he went out¹ again unto the Jews, and saith unto them, I find in Him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. [John xviii. 38—40.]

Whatever Pilate might have meant by this question, *What is truth?*—if, indeed, he meant anything—cannot be

¹ “Pilatus, ut dicit Augustinus, volebat libenter Christum liberare; et dum quesivisset a Christo *Quid est veritas?* subito venit illi in mentem quomodo per quamdam consuetudinem

Christum liberare poterat qua solet eis dimitti unus in pascha; et ideo respon- sionem non expectans totaliter contulit se ad hoc procurandum: et ideo dicit, *Et cum hoc dixisset.*”—*Th. Aquinas.*

known; since, however, he did not await a reply, our Saviour maintained silence. Pilate then *went out again unto the Jews*; and now commences that series of shifts by which the governor endeavoured to act the part of a righteous judge, and protect One whom he knew to be innocent, at the same time that he sought to retain the favour of the people.¹

It was a custom at the feast to release one prisoner, in memory, it is believed, of the deliverance of the Jews from bondage in Egypt, and of their preservation from death when the destroying angel passed through the land. When, however, Pilate, in his wish to save Jesus, proposed to release Him, in accordance with the custom of the feast, they *all* cried clamorously for the release of Barabbas, in preference to Christ, choosing the robber before the Messiah.

Matt. Faber.

Luca Brug.

Great as the blindness and sin of the multitude were in this choice of Barabbas, the *robber*, let us remember in their blindness and sin the Jewish people stand not alone; we act over again their sin, and are blind with similar blindness, as often as we choose and prefer the creature to the Creator, and pass by Christ for any sinner on earth.²

Matt. Faber.

Then Pilate therefore took Jesus, and scourged Him, And the soldiers¹ platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! and they smote Him with their hands. [John xix. 1—3.]

Matt. xx. 19;
xxvii. 26.
Mark xv. 15.
Luke xviii.
33.

Pilate on this occasion seems to have *scourged Him*, not as an act of punishment, but, as his conduct at the trial proves, in order that the sight of Christ's sufferings might satisfy the malice or move the compassion of His accusers. It was not to punish Him—for at the time he commanded that our Blessed Lord should be *scourged*, Pilate declared Him *innocent*—but to excite their remorseless hearts to pity.⁴

Augustine.
Stella.

Barradius.

¹ "Putabat sibi sufficere leges Cæsareas, nec se opus habere alia veritatis cognitione. Deinde videbat hoc non magnopere pertinere ad causam presentem. Præterea videbat Judæos festinare, nec tempus esse diutius cum Christo loqui." "Qui prius exierat ut accusationem audiret: nunc exit ut Jesum excuset coram accusatoribus Ejus."—*Ferus*.

² "Semel à Pilato hanc injuriam tulit Jesus, à te toties, quoties amorem creaturæ illius amori opposuisti: quo-

ties non minus pensi habuisti, cupiditibus tuis obsequi, quam legi Dei."—*Avancinus*.

³ "As the procurator had no lictors, which were assigned only to the Præses of Syria, the punishment is here inflicted by soldiers."—*Tholuck*.

⁴ "Oritur dubium, an Christus sit bis flagellatus: bis enim flagellatus videtur: semel ante latam sententiam crucifixionis, ut verberum sanguine populum placaret; ejus flagellationis Joannes meminit; iterum

Yet here we may see an instance, not only of the cruelty of *the tender mercies* of the *wicked*, but also of those of the timid; and learn how greatly faint-hearted and cowardly Christians add at all times to the indignities offered to Christ.¹

By these *stripes* of the Messiah, as the Holy Spirit had long before foretold, *we are healed*; and in His submission to them He sanctified all wounds of the soul which for our sins we receive, and blessed to His people all affliction.

The soldiers, in derision, place on Him a purple robe, the emblem of military sovereignty; a crown of thorns on His head; and *a reed in His right hand*, in mockery of that sceptre which He claimed, and to imply that His power was fragile and inconstant as a reed. As, however, with the purple robe now, and the white garment after, and the bowing the knee with *Hail, King of the Jews*, so with the crown of thorns and the reed for a sceptre, with whatever mocking intent the soldiers acted, they were unwittingly fulfilling prophecies and proclaiming mysteries; and evil men with evil intent did at this time, as they have done on many occasions since, proclaim the literal truth of God's word.

As Christ bore in His body our sins, so upon His head these soldiers plant thorns, the emblems and effect of man's sins. It was done in mockery, yet it signified that, though a King, He was not to rule with outward pomp and the usual emblems of man's dignity; and that if we would reign with Christ we must expect afflictions, and prepare ourselves to endure thorns.² That *crown of thorns* was indeed *the crown wherewith His mother crowned Him in the day of His espousals*, when the nature of Godhead was wedded to the nature of man, and He received our flesh. Since, then, the weakness and suffering which He received were ours, not His own, we may expect to be in some degree made *partakers of Christ's sufferings*.³ Whilst, however, the world is ridiculing and persecuting Christ in the

post sententiam latam, ut Romanorum servaretur lex qua decretum erat, ut qui in crucem ageretur, is prius flagellaretur. . . Bis flagellatum opinatur Gerson, Arias Montanus, et alii."—*Barradius*.

¹ "'Tis dangerous to seek for expedients when we should do our duty. Thus Pilate scourged Jesus Christ in hopes that it would pacify the Jews, and that he might not be obliged to act against his conscience in condemning Him—which yet he did."—*Bishop*

Thomas Wilson.

² "In regno Christi non aliæ sunt coronæ, quàm quæ pungunt."—*Avancinus*.

³ "We also may make our thorns, which are in themselves pungent and dolorous, to be a crown, if we bear them patiently and unite them to Christ's passion, and offer them to His honour, and bear them in His cause, and rejoice in them for His sake."—*Taylor's Life of Christ*.

persons of His members, it will happen, as it did in His passion, they will be constrained to acknowledge the truth, and bow the knee before that holiness which is the test of those *that are Christ's*. Gal. v. 24.

Rather let us be of the number of those who suffer with Him, than of those who mock Him. They crown Him with thorns now who worship the things of earth,¹ and continue in their sins; they smite *Him on the head with a reed* now who deny His Divinity, or offer to Him the service of a life empty of all piety, hollow with outward professions of holiness and full of inward impurity. Matt. xxvii. 30. Lyræ. Gerhard.

Then came Jesus forth, wearing the crown of thorns, and the purple robe.² And Pilate saith unto them, Behold the man! [John xix. 5.]

He was now brought *forth* from the inner hall, where Pilate had examined Him, that He might, in His humiliation, be seen by all. In so doing, Pilate evidently hoped that the sight of His sufferings and patience, with the marks of the blood streaming from the scourgings He had undergone, might have appeased the people; in this, however, he erred, since it is more consonant with the baseness of a mob to grow more audacious in its persecutions at the sight of one who has been humiliated and cast down by sufferings. Angelus de Paz. Didacius. Sylveira.

Behold the man, Pilate says, as though he would move their pity in this way—

(1) *Behold Him* who is only *man*, who has no form nor comeliness, none of the state of a king, nothing that can alarm the government or stir the people to sedition. *Behold Him* in weakness, torn with scourges, bloody and wounded, and reduced to the state of a criminal. Jans. Gand.

(2) *Behold the man*, your own flesh and bone—who, whatever else He may claim to be, is very man. Avendaño.

¹ “*Λίαν ἀρέσκει τισὶ στέφανον μὲν τὴν ἐξ ἀκανθῶν, τὴν τῶν εἰδωλολατρῶντων ἔτι κατασημαίνειν πληθύν.*” —*S. Cyril.*

² Conf. Matt. xxvii. 28 et Marc. xv. 17. “Milites induerunt Christum veste coccinea ut illuderent illi de affectata dignitate regia, quam non potuerit assequi ut enim illa vestis non erat verè purpurea, sed saltem similitudinem quandam eum purpura habebat: ita significare volunt Chris-

tum non esse verum regem, sed affectasse solum honorem regium sine omni successu. Non fuit curæ militibus ut veram purpuram Christo induerent, ea enim admodum rara est et imperatorum, regum, ac principum vestamentum, sed judicant coccineam chlamydem à quodam milite in angulum prætorii conjectam ad hunc lusum sufficere, ut loco purpuræ ea utantur, sique color fictus eum ficto rege convenientiam habeat.”—*Gerhard in Pass. Dom.*

How different the conduct of the heathen Pilate, and that of the Jewish people! To the Greek, Christ was indeed foolishness—*the man*; to the Jews a stumbling-stone and rock of offence, since He declared Himself equal to God.

Lange.

And whilst man, *the man*, the type and pattern of renewed man, stands before the judgment-seat in the person of the *God-man*, Christ Jesus; man, in the person of the multitude, stands before us in his misery, pointing to his guilt at the same time he points to his elevation through the *God-man*.

Stier.

Acts iii. 13.

When the chief priests¹ therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him. The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer.² [John xix. 6—9.]

Lev. xxiv. 16.
Matt. xxvi.
65.
John v. 18;
x. 33.

Is. liii. 7.
Matt. xxvii.
12, 14.

When they saw Him His aspect of meekness added fire to their rage, and they were the more impatient for His death, and cried, *Crucify Him, crucify Him*. This they demanded because He had, as they said, spoken blasphemously in claiming to be *the Son of God*, not a son, but *the Son*, in a higher sense than the holiest of earth ever claimed to be. And yet in demanding that He should be put to death because the law awarded death for blasphemy, they disregarded the very law which prescribed stoning, not crucifixion, for this crime.³

Th. Aquinas.

Toletus.

After examination of the charges against our Lord, Pilate publicly proclaimed Him innocent—*I find no fault in Him*. He is not content with assuming the guilt of Christ, and proposing He should be released as a criminal, according to the custom of the feast; he declares Him absolutely with-

¹ "Omnis impietatis et falsæ doctrinæ sentinam maximè à sacerdotibus apostatis et iis quibus cælorum claves creditæ fuerant deduci. Hoc in omnibus ferè schismacitis et hæreseum principibus reperias."—*Beaux Amis*.

² "Silentiam tenet, non quia sua sed nostra causa mala erat. Potestati

etiam cum tyrannide conjuncta se submittit, ut a potestate tenebrarum nos liberet."—*Lampe*.

³ Ἡμεῖς νόμον ἔχομεν—"Non exprimunt legis pœnam quia non lapidari, sed crucifigi eum cupiebant."—Lev. xxiv. 16; 1 Kings xxi. 10.—*Toletus*.

out *fault*. As usual, however, the greatest transgressors of the law are those who appeal to it and urge its enforcement against others; and those who live in violation of its spirit are the first to fly, in their malice, to the severity of the letter. Chrysostom.
Ferus.

This time of weakness and contempt was the hour of Christ's triumph. Let us beware lest we judge of Him in the person of *the Church, which is His body*, as these Jews did when He stood before them in the flesh, and despair because of the seeming weakness of His Church and the failure of the means of salvation. Christ, whether incarnate in our flesh, or present in the person of His Church, is never stronger than when exposed to the contradiction of sinners and mocked by the world. Ephes. i. 22
23.
Ferus.

When Pilate heard that our Lord had *made Himself the Son of God*, he was *afraid*, not because of the Jewish law, but lest he should condemn to death *the Son of God*; acting from fear in all that he did rather than from conviction of the heart. He feared lest he should have scourged and despitefully used one like the gods of the Greek and Roman superstition; and in fearing *was afraid* with that servile fear which drives men to despair rather than with that which leads them to repentance. Chrysostom.
Bengel.
De Saci.
Ferus.

To his question, *Whence art Thou?*—what is Thine origin? art Thou indeed divine?—Christ gave *no answer*. As with his former question, *What is truth?* so with this there was no earnest desire to know the truth, and to act according to His knowledge. And those who ask of God without earnestness He still leaves without *answer*. The King of Truth will not now, any more than then, submit to trifling, and a capricious examination *whether those things be so*. Salmeron.
Stier.
Acts xvii. 11.

If, however, men marvel at the silence of Christ, and we can give no sufficient reason why our Lord should have given *no answer* to Pilate, we may remark that no words of Christ could have elicited more emphatic declarations of innocency from the mouth of Pilate than His silence did. For though in words no reply was made to this question of the Roman, yet an answer was afterwards given, in part to him and in its fulness to the world, by the tokens of Divinity shown at His death, by the attestation of His resurrection, by the setting up of the Church and the conversions which followed. Salmeron.

Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee?

Luke xxii.
53.
John vii. 30.

Jesus answered, Thou couldst have no power at all against Me, except it were given thee from above : therefore he that delivered Me unto thee hath the greater sin. [John xix. 10, 11.]

Chrysostom.

In these words of Pilate, *I have power to crucify Thee, and have power to release Thee*, he speaks his own condemnation, and shows his weakness, for he had twice declared Christ without fault ; so that whatever he did after, however much influenced by fear, was done unjustly. There seems somewhat of arrogant boastfulness on the part of Pilate, and this Christ corrects by His reply. Pilate boasts of His authority, neither knowing nor feeling how perilous a matter earthly power and authority are. Christ denounces this exaltation of his power and utter forgetfulness and ignorance of the mightiness of God. He says—

Rambach.

(1) Thou hast power from the Roman emperor, but couldst *have no power at all* unless it were given by God, the source of all power on earth ; therefore thou sinnest if, from desire to obey the power nearest to thee, thou disobeyest the Author of power.

Jans. Gand.

Avendaño.

(2) The power thou hast was *given thee from above*, from that place whence I came, given, therefore, to use justly ; and in departing from justice thou sinnest, whether acting from fear or not.

Grotius.
Hugo de S.
Charo.

Nat. Alex.

(3) Thou hast a certain measure of power over Me, since I am man ; and this power has been given thee to carry out the purpose of my Father.¹

Stier.

Lampe.

Estius.

Pilate sinned in not using the power justly which God had entrusted to him for this purpose. But Christ adds, *therefore he that delivered Me unto thee hath the greater sin* ; that is, Caiaphas, or the nation whose representative Caiaphas was. The high priest had the *greater sin*, since he possessed no authority from man nor from God for condemning Christ. Thou sinnest in unjustly condemning Me, an innocent man, through fear of the multitude ; he and they sinned, and with a greater sin, because they have delivered Me to thee from hatred and envy, though they could have known with certainty as to the truth of my claims. Thou sinnest, but knowest not whence I am : he to

¹ "I thus paraphrase these words :
"PILATE. *I have power to crucify Thee, and power to release Thee.*

"JESUS. *Therefore he that knowing my innocence hath delivered Me unto thee, who hast the power of the sword,*

hath the greater sin. Be assured, however, that thou couldst have no power at all against Me, except it were given thee from above."—Townson's Works, vol. i. p. lxiv

whom the oracles of God have been committed might have known this; and if he is ignorant of it, it is because sin has blinded his heart, therefore has he the greater sin. Thou sinnest in judging Me thus, though thou hast the power to judge; they sin of their own heart in delivering Me to thee, though they might have known that I am innocent of the things laid to my charge and am their promised Messiah. Because thou hast not known Me at all, in judging Me unjustly, thou sinnest; but they, because they know sufficiently to judge of my claims to be King of the Jews, *therefore they have the greater sin.*

Luca Brug.

Bengel.

Our Lord, by these words, and by the whole of His conduct before Pilate, acknowledges the reality of human authority, and adds force and dignity to the power of rulers by pointing out that their authority is not from below—from the people, but *from above*—from God; but whilst He exalts the power and authority of magistrates, He warns them against the abuse of what has been entrusted to them, reminding them that it has been given them *from above*, and may not, therefore, be perverted to unjust or private ends.¹

Lampe.

Stier.

Gerhard.

The greater sinfulness of the Jewish high priest over the Gentile governor was indicated in the different behaviour of these two on hearing from the Redeemer's lips the assertion that He was the Son of God. Pilate, at these words, *was the more afraid*, and strove to release Him; Caiaphas called Him a blasphemer, and condemned Him to death.

Bengel.

And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.² And it was the preparation of the passover, and about the sixth hour. [John xix. 12—14.]

Luke xxiii.

2. Acts xvii. 7.

Matt. xxvii.
62.

¹ "Expende responsum Christi. Ap-
plica illud tibi in omni adversitate.
Verum enim est, quòd nulla in te possit
quidquam, nisi datum sit illi desuper.
Agnosce proinde omnes ex alto venire,
quamvis Deus ad eas inferendas creatis
instrumentis utatur."—*Avancinus.*

² "The Greek name points to the
Mosaic work, which, in its beauty, in-
dicated the dignity of the judgment.
Comp. Rev. iv. 6. The Hebrew or
Aramaic word indicated the elevation
of the place—Gabbatha, or hill."—
Hengstenberg.

Pilate, moved by these words of Christ, *sought* more openly and earnestly than before *to release Him*,¹ and the Jews, seeing this, increased in vehemence, and to his fear of offending God opposed the dread a weak and irresolute mind would have of incurring a nearer danger by offending Cæsar; for though he feared when he heard Christ assert Himself to be *the Son of God*, he feared more when told that by acquitting Christ he might offend Cæsar. His sin, then, is clear in this, that the threat of worldly loss moved him more than the dread of acting unjustly, or the fear of offending God. And now, when the chief priests and multitude found that Pilate would not register their sentence without examination into the truth of the charges alleged against Christ, they proceed to accuse Him of crimes against the State and Roman power. They assert—

- Salmeron.
Augustine.
Luca Brug.
Sylveira.
Luke xxiii. 5.
Barradius.
- (1) That He was seditious—*He stirreth up the people.*
 - (2) That He forbade the people to pay tribute to Cæsar.
 - (3) That He set up Himself in opposition to the Roman emperor as a king. These were charges into the truth of which a Roman governor could not decline to examine.

Pilate condemned Christ at the instigation of the multitude, lest he should awaken the jealous anger of his sovereign. His injustice, however, failed to preserve the favour he feared to lose; he was soon cast out of his government, even if not, as some assert, put to death.

Joseph.
Antiq. lib.
xviii. c. 17.
Euseb. Ecc.
Hist. lib. ii.
c. 7.

Mark xv. 2.
John xviii.
33, 37.
1 Tim. vi. 13.

And Jesus stood before the governor. And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ, a King. And Pilate asked Him, saying, Art Thou the King of the Jews? And He answered him and said, Thou sayest it. [Matt. xxvii. 11; Luke xxiii. 2, 3.]

Jans. Gand.

Mark the way in which they seek to throw off the suspicion of having persecuted Him through envy. We have not conspired against Him, we have not sought Him out, we have made a discovery, *we found Him* acting seditiously. The false witnesses from among the people had not ventured on such wickedness as this—they were content with perverting the sense of His words, and adding to those He had spoken; but the chief priests and elders positively in-

¹ ἐκ τούτο—"Verbum Græcum significet ex eo tempore, sive significet ex illis verbis Christi." — *Salmeron*. "Exinde, id est, ex hac causa quod non

haberet peccatum. Vel supra tentabat eum dimittere, sed exinde, id est ex tunc, omnino et constanti animo quærebat eum dimittere." — *Th. Aquinas*.

vent charges against Christ, and whereas He had made it a point of conscience to pay tribute, they declare He hindered those who would pay. The sin of those in high station, and invested with higher privileges than others, is often of a deeper dye than that of those without authority.

Though this accusation, in the sense in which it was made, was untrue, yet Christ is a King. He is so—

(1) In virtue of that humanity which at His incarnation He took; and this His rule extends over the whole Church.

(2) He is King over the whole earth, since He is its Maker and Creator. And this kingship of Christ, whether we regard it as derived from His incarnation or inherent in the Godhead, excels all other forms of sovereignty—

(1) As to its origin: it is from God, not from man.

(2) In its stability: *it shall not be destroyed* nor removed. Dan. vii. 14.

(3) In its objects: it extends to all created things, and not only to the bodies, but to the souls and consciences of men.

Christ had explained to Pilate the nature of His kingdom, it was *not of this world*, hence it could not be said to oppose that of Cæsar; He here avows Himself a King, *the long-expected King of the Jews*. Corn. à Lap.

And when He was accused of the chief priests and elders, He answered nothing.¹ Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee? And he answered him to never a word; insomuch that the governor marvelled greatly. [Matt. xxvii. 12—14.] Matt. xxvi. 63. John xix. 9.

He answered these accusations of being a king and of making *Himself the Son of God*: the former to Pilate, when he questioned Him on the nature of His kingdom; the latter to the high priest, who rent his clothes when he heard the assertion of His equality with the Father. Now *He answered nothing*, since His accusers were already by His answers without excuse for their sin. He is silent—

(1) Because the witnesses are false, as Pilate could see.

(2) Because it was in vain to reply to those who had no desire to know the truth.

(3) Because He came on earth to *die for the people*, and the time when He was to suffer had now come. John xviii. 14. Corn. à Lap. Stier.

He kept silence, and atoned by His continuous silence for our sins of the tongue.

¹ “Pilato Christus quandoque respondet, quandoque non; sed Judæis nunquam respondet: quia Pilatus ignorabat, ideo veritatem aliquando dicebat; sed Judæi obstinati erant.”—*Th. Aquinas*.

1 Pet. ii. 22.

Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean.

Luke iii. 1.

And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.¹ [Luke xxiii. 4—7.]

Theophylact.

De Saci.
Luke xiii. 1.
Jaus. Gand.

Euthymius.

Luca Brug.

His accusers introduce this reference to Galilee in order still more to alarm Pilate, by reminding him of the troubles which had recently occurred in that province, and the sedition of those whose blood he had shed in repressing the insurrection. Hence they speak of Christ's sedition as continuing up to that time. It is not of the past they accuse Him, but of His doing so at that moment. *He stirreth up the people* (ἀνασείει), is doing so now. They insinuate that the troubles of that part of Judæa arose from the presence and teaching of Christ.²

Bede.

Pilate no sooner hears the name of Galilee, than he endeavours to escape from the guilt of condemning Christ by sending Him to Herod, as the lawful judge. By so doing—

(1) He hopes to be rid of the trouble of investigating the charge any further.

(2) He will be able to gratify Herod, on whose jurisdiction he seems to have encroached in the slaughter of the Galileans.

Avendaño.
Lightfoot.

(3) He probably hoped and expected that Herod also would testify to the innocency of Christ, and facilitate His deliverance from the hands of His accusers.

Matt. xiv. 1.
Mark vi. 14.
Luke ix. 9.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him. Then he questioned with Him in many

¹ According to Josephus Herod was in the habit of visiting the Holy City at the solemn feasts of the law. See *Antiq.* xviii. v. 3. See also *De Pressensé* in Life of Christ.

² "Commoverat Jesus ante quinque

dies universam civitatem in admirationem, cum ingressus est Hierosolimam super asinum et turbæ dicebant, *Quis est hic?* Populi autem dicebant: *Hic est Jesus Propheta à Nazareth Galilææ.*"—*Salmeron.*

words; but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him. And Herod with his men of war¹ set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate. [Luke xxiii. 8—11.]

Is. liii. 3.

The desire of Herod to see our Lord appears to have arisen from curiosity. He hoped to have seen some miracle done by Him. Christ, however, was silent, and did no miracle. Herod's unbelief deserved neither the one nor the other; and throughout His life on earth, we have no instance of His working a miracle to gratify the curiosity of any one. Herod seems set before us as a type of the ungodly, who, not having submitted to the law nor believed the prophets, cannot see Christ's wonderful works nor understand the truths of the Gospel. Those who reject God's Word, and are not content to see Him in the way He manifests Himself, but desire some clearer revelation and some sign in accordance with their own conception, will only receive silence from Him.

Ambrose.

In this significant silence Christ gives His ministers an example how they should act, warning them not to speak of Him to those who ask from curiosity and mockingly. Those whose hearts are occupied with worldly vanities, and full of vain or evil thoughts, hear nothing of God's Word, however loudly He may speak. Herod is the only one before whom Christ was brought to whom He answered nothing. The unworthiness of his motives in wishing to see Christ was the cause of this silence. In like manner now our Lord answers no prayers but those which spring from real desire to know His will, and to tread in the way of His commandments.

Gregory.

Quesnel.

Gros.

Herod is a type of those who seek religion for worldly ends, or treat it as though it were a mere intellectual task. Such are they who read the Bible not to know the way of salvation, but to satisfy their curiosity, to be conversant with the disputes of theologians, and be able to expose the wounds of the Church, and frame or imagine difficulties in the book of God's revelation. To such the Holy Spirit will do as Christ did to Herod, and answer them nothing.

Gerhard.

Then Herod and the soldiers mocked Him; and their

¹ τοῖς στρατεύμασιν αὐτοῦ. "Cum exercitibus suis, referri potest vel ad Christum, ut Christi exercitus intelligatur cohors prætoria quam dedit

Christo Pilatus, ut eum deduceret ad Herodem, ne enim per viam interficerent Judæi."—Salmeron.

very scoffings and contemptuous treatment were a testimony against the *chief priests and scribes*, who were all the while *vehemently* accusing Him; for had He been a seditious person, and a source of danger to the Roman authorities, He would not have been treated merely with contempt. Worldly-minded priests, however, oftentimes profess a greater regard for the interests of the State than even laymen do, when, by such profession, they can hinder the progress of Christ's kingdom.

Jans. Gand.

Amongst other means of contempt, Herod arrayed Him in a *gorgeous robe*, in a white garment. This was probably done in derision of His purity of life, which was a rebuke to the sinful generation polluting God's holy city, and in mockery of the words by which He had often reproved the sinful lives of the priests and Pharisees.¹ The white robe, however unthinkingly they made use of it, was—

Gerhard.

Ambrose.

Exod. xxviii.
39.
Lampe.

(1) A type of His innocence, the Lamb without spot.

(2) A figure of His priestly character, the great High Priest of the human race.²

Rev. iii. 5;
vii. 9, 13.
Arendano.

(3) It was the symbol of military victory, and therefore fittingly given to Him, the Captain of our salvation, who was now overcoming for us the powers of death and hell.³

Acts iv. 27.

And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. [Luke xxiii. 12.]

Luke xiii. 1.

Pilate had slain some Galileans of Herod's jurisdiction, and had seemed to dispute his authority. He here makes amends to Herod by sending Christ to him as soon as he had heard that He belonged to Galilee.⁴ On this occasion these two lay aside their enmity and become friends, as evil men are but too often ready to do, in order to make common cause in the persecution of Christ in the persons of His followers.⁵

Ferus.

Stella.

¹ "Nunc ob hujus rei reverentiam sacerdotalis vestis effecta est alba, etsi Judæorum sacerdotes ephod lineo uterentur. Vel fortassis Herodes alludere voluit ad morem Romanorum apud quos qui ambibant magistratus et maximè consulatum, Candidati dicebantur, èo quòd candida veste uterentur."—*Salmeron*.

² "Impletur quod dixit in Canticis sponsa Christi ecclesia, *dilectus meus candidus* (v. 10), Cujus sacerdotium in veste candida quasi in Ephod confirmatur."—*Beauz Amis*.

³ See *Philo Judæus* 'Against Flaccus,' § vi., for precisely similar indig-

nities, accompanied with mockery, practised by the mob of Alexandria upon a Jew.

⁴ "Hinc conjectura est quòd ratio inimicitiae fuerat, quia Pilatus occiderat Galilæos inconsulto Herode, quando miscuit sanguinem cum sacrificiis eorum, ut in Luc. xiii., dicitur. Missio siquidem Jesu ad tribunal Herodis, ideo amicitiam inter Pilatum et Herodem restituit, quia erat agnitio jurisdictionis Herodis, erat tanquam professio Pilati quòd non ex proposito violat jurisdictionem Herodis, erat quasi pœnitentia olim facti."—*Cajetan*.

⁵ "Benè Joan. Ant. Abulens. lib. i. c.

In the union of these two we have represented the union of Jews and pagans for the purpose of destroying the kingdom of God. These two—the corrupt Judaism and decaying heathenism—began to coalesce, as though conscious of their common weakness, about the time of the birth of our Lord.¹

Hugo de S.
Charo.
Bengel.

Infamous, however, and disastrous to those who make it, is that peace which is cemented by the hopes of a common injury to the cause of Christ.

Luca Brug.

And he [Pilate] saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. [John xix. 14, 15.]

Gen. xix. 10.

They voluntarily brought upon themselves the punishment due to their sins, and, after many interpositions of His providence, God gave them up *unto their own hearts' lusts*. With one accord they denied the kingdom of God, and God at length suffered them to fall into their own condemnation; for, not content with rejecting the kingdom Christ came to set up, they riveted upon their necks the yoke of Cæsar. By this act, and in these words, they finally and solemnly renounce their hopes of a Messiah, and testify against themselves, uttering their own condemnation at the time they invoke the judgments which awaited them at the hands of the Romans, by whom they were grievously oppressed, and to whose rule they so unwillingly submitted. Like the trees in the parable of Jotham, they chose deliberately the bramble to be their king, until at length *fire came out of the bramble and did devour the cedars of Lebanon*.

Ps. lxxxi. 12.

Chrysostom.

Stier.

Jans. Gand.

Judges ix. 14.
Lampe.

Thus does man bow down to and prefer the service of the devil, though all the while he loathes it, and feels it to be a galling slavery and degradation.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having

Matt. xxvii.
23.

Mark xv. 14.
John xviii.
33; xix. 4.

2, ad art. 1. 'Equidem qui divisionis faciendæ noluit judex fieri [Luke xii. 13] unionis et charitatis advocatus esse voluerit, eaque de causa à Pilato ad Herodem et ab Herode ad Pilatum reverti. Hinc facti sunt amici.'—*Har-tung in Dom.* xviii. *post Pentecost.*

¹ "Il est ordinaire que les méchants

s'unissent ensemble pour combattre la vérité. Et peut-estre mesme que Jésus Christ, en reconciliant un payen et un Juif, voulut marquer que son sang alloit faire de ces deux peuples si opposez un mesme peuple et un mesme corps."—Tillemont, *Hist. Eccl. de Jésus-Christ.*

examined Him before you, have found no fault in this man touching those things whereof ye accuse Him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him.
[Luke xxiii. 13—16.]

Matt. xxvii.
26.
John xix. 1.

Both the Jew and the Gentile unite in owning the innocence of Christ, whilst they mock and put Him to death. Pilate, who was disturbed between his alarm as to the possibility of Christ being *the Son of God*, and his dread of losing the favour of the Roman emperor, should he countenance one whose claims might seem opposed to those of Cæsar, temporised, and proposed to inflict tortures and sufferings upon our Lord, grievous in themselves, but short of death, hoping to appease the multitude, and escape the guilt of condemning the innocent to death; turning his back upon that which was right, and trying out of two wrongs to choose that which was least.

Tirinus.

Pilate knew too much of the Jewish expectations of a deliverer to suppose for a moment the Sanhedrim would persecute one whose crime was, that He sought to rescue them from Roman domination. He appears never to have been deceived, even for an instant, as to the malignant motives of those who sought to slay Christ; so that his cowardly acquiescence in the demand of the multitude was the more criminal.

Pfenninger.

*Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them.*¹ [Mark xv. 6—8.]

Matt. xxvii.
15.
Luke xxiii.
17.
John xviii.
39.

¹ "Videndum est qualis fuerit ista consuetudo apud Judæos, undè emanaverit. Quadrupliciter ad hoc respondetur. *Primo* Cyrillus, lib. xii. in Joannis, c. 13, et Theophylact. super xii. cap. Joannis dicunt, hoc non fuisse præscriptum in lege, sed fuisse traditionem Judaicam, et antiquam consuetudinem. Fortasse manaret ex eo quod Num. xxxv. præcipitur à Deo, ut sint civitates refugii ad quas confugiant qui

homicidia casu fecerunt. Et quia postquam Judæi fuerunt subditi Romanis, non potuerunt obtinere civitates refugiorum, impetraverunt ut saltem in paschate remitteretur aliquis. *Secundus* modus est Origenis et Theophylacti, qui dicunt ortum habuisse hanc consuetudinem, ex eo quod 1 Sam. xiv. narratur, quod cum Jonathas esset adjudicatus morti à patre suo propter prævaricationem juramenti, à populo

Pilate had just proposed the release of Christ because he *found no fault in Him*, but this the chief priests and scribes would not consent to ; he now proposes the release of Christ as one worthy of death, but released in memory of the past. Salmeron.
To this the persecutors of the Saviour will not listen.

This custom of freeing a prisoner at the Paschal solemnity, as we have already seen, originated most probably in the endeavour to preserve the memory of the deliverance of the nation from the oppression of Pharaoh. Barabbas was in prison, condemned to death on a charge of insurrection against the authority of the Romans.¹ Had, then, these men been sincere in their outcry against the Messiah as one who stirred up the people against Cæsar, they would not have chosen Barabbas, who had actually *made insurrection*, and have clamoured for the crucifixion of our Lord. The crime, too, of Barabbas had been deepened by that of murder. In this we have a proof of the falsehood of their profession of regard for Cæsar, and may see the greatness of their malice against Christ. Luca Brug.

Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered Him. [Matt. xxvii. 17, 18.]

Pilate chose out the criminal whom he thought would have been the most hateful to the people, and one whose hands were stained with blood, not doubting, as it would seem, that even the multitude would prefer One whom they had so lately conducted with triumph into the city, before the *robber* Barabbas. There is nothing, however, which the carnal mind will not prefer before Christ and His truth. Jerome, Stella.
Ferus.

When he was set down on the judgment seat, his wife² sent unto him, saying, Have thou nothing to do

tamen ereptus est: ex quo hæc consuetudo coepit. *Tertius* est Magistri Scholasticæ historiæ, et historiæ evangelicæ, cap. 166, fuisse consuetudinem apud Judæos, ut in festo paschatis duo agerent. Primum, ut liberarent à morte aliquem, in memoriam liberationis à servitute Ægypti, et à cæde primogenitorum: aliud verò in memoriam cædis primogenitorum jubebant aliquos occidi et mori; et sic liberaverunt Barabbam et simul cum Christo

occiderunt duos latrones. *Quartus* est D. Th. sup. xxvi. cap. Matt. non fuisse Judæorum hanc consuetudinem, sed ex indulgentia præsidum Romanorum provenisse, qui ut grati fierent populo, et honorarent pascha, hoc concedebant." — *Avendaño*.

¹ "Barabbas signifies 'son of his parent;' he had been longed for, loved, spoiled by his parent," — *Bengel*.

² "This incident confirms the minute accuracy of the Gospel record. The

Mark xv. 11.
 Luke xxiii.
 18.
 John xviii.
 40.
 Acts iii. 14.

*with that just man : for I have suffered many things this day in a dream because of Him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.*¹ [Matt. xxvii. 19, 20.]

Rabanus.

By means of visions and dreams the wife of the Gentile governor understood what the Jewish nation would neither believe nor understand. Such visions were often given by God to Gentiles, and by them He made them acquainted with Divine truths. This *dream* seems given to her and not to Pilate—

Jerome.

(1) That thus an additional testimony might be rendered to the innocence of Christ.

Avendaño.

(2) That the dream should clearly appear not to have been the result of the desire for the release of Christ which Pilate had strongly manifested. Yet this appeal was as fruitless as the others.

We have here the sin of all set forth—

(1) That of *the chief priest and elders*, in persuading the people to clamour for Christ's blood.

(2) That of the people, in being *persuaded* against the voice of their consciences.

Gorranus.

(3) That of Pilate, in yielding to the clamour and the threats of the people, and consenting to commit that which yet he owned to be an act of injustice.

Ferus.

Let no one count on popular applause, or think the favour of the multitude worth purchasing. A few days since, they hailed Him their king; they now prefer a robber, and clamour for His blood.

Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified. And the governor

historians of the time tell us that this prohibition, issued by Augustus against proconsuls taking their wives into their provinces, fell into disuse from the times of Tiberius."—*Tacitus in Annals*, i. 40, ii. 54. "Severus Cæcina voulut faire renouveler l'ancienne police des Romains, qui ne permettoit pas aux femmes de suivre leurs maris dans les provinces dont on les faisoit gouverneurs; et il fit voir qu'elles estoient d'ordinaire la cause des fautes qu'on reprochoit à leur maris. Mais les Romains n'estoient plus capables de cette ancienne

severité, ne leurs femmes de conserver à leur maris éloignez l'honneur et la foy qu'elles leur devoient."—*Tillemont, Hist. des Empereurs. An. de Tib. 6, 7.*

¹ "Nota quòd nullus nullave expendit minimum verbum in favorem Jesu toto tempore passionis, nisi uxor Pilati et ipse Pilatus. Quorum neuter credebatur in Jesum, sed ambo erant Gentiles. Et neuter incitatus fuit ab aliquo aut aliqua pro Jesu: sed uxor à somnio, Pilatus ab ipsa justitia et nota invidia primatum."—*Cajetan.*

said, *Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified.* [Matt. xxvii. 22, 23.]

Not unreasonably they seek the pardon of a murderer who demand the death of the innocent; such is the unvarying law of iniquity, that what innocency hates, guilt naturally loves. We are told significantly, these words, *Let Him be crucified*, were said by *all*.¹ The act by which Christ was rejected and condemned was the act of the Jewish people; for Jerusalem was at that time full of Jews, who had come from all parts of the world to be present at the feast. So that the whole nation joined in this clamour for Christ's blood.

Ambrose.

Nat. Alex.

Notwithstanding this clamour, Pilate thrice declared Him innocent before the multitude, yet, notwithstanding his assertion that he had *power to release Him*, and could *find no fault in Him*, he surrendered Christ to be crucified.

Luca Brug.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. [Matt. xxvii. 24, 25.]

Deut. xxi. 6

Deut. xix. 10.
Josh. ii. 19.
2 Sam. i. 16.
1 Kings ii. 32.
Acts v. 28.

Pilate's conduct was governed by one selfish principle—the endeavour to stand well with the people. He could not wash his conscience, nor clear himself of injustice in the sight of God; his chief care was how he might seem to be clean in the estimation of the people, being more careful to show by outward marks he did not share in their sin, than to submit to worldly loss for the sake of justice.² In vain is such outward washing without inward purity. Pilate, though he wanted the courage to hazard all for the sake of justice, tried in many ways to save our Lord from the hands

Didacius.

¹ Compare the command in Exod. xii. 6, respecting the killing of the paschal lamb, *the whole assembly of the children of Israel shall kill it in the evening*, with this fulfilment of the typical prophecy by *the whole council*, Mark xv. 1. Throughout the narrative of our Blessed Lord's trial and crucifixion, the Evangelists dwell significantly on the concurrence of *all* the

people.

² "Ergo justitia et innocentia hypoeritica Christum crucifigit. Principes fucatum Dei zelum obtundunt in innocentis occisione: Pilatus in eadem innocentiam prætexit nihil facinorosius injustitia sub larva justitiæ. . . Hæc est mundi innocentia non interior sed exterior: non animi sed verborum."—*Paulus de Palaciò*.

of His persecutors. In the failure of these attempts we see how vain is man's power to shield in time of danger.

Pilate is a type of all who, whilst outwardly clean, and professing to be holy in their lives, are inwardly unjust.

As the words of Pilate, *I am innocent*, did not free him from the guilt of shedding Christ's blood, so, through the mercy of God, the imprecation of the Jews was not wholly fulfilled. Many who had clamoured for His blood went from the cross repentant for their sin, and others were afterwards converted to God. So largely was this the case, that some have understood their awful cry, that Christ's blood should be on them and on their children, to have been answered by the Father in sprinkling upon them the blood of Christ, which, like the blood of the paschal lamb upon the houses of the Israelites in Egypt, saved them from the judgment they imprecated upon themselves, and availed to redeem them from the consequences of their sin. Thus greatly does God's mercifulness exceed man's sinfulness.

*And so Pilate, willing to content the people*¹ [Mark xv. 15,] *gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.* [Luke xxiii. 24, 25.]

Pilate in his perplexity between his consciousness of the innocence of Christ and his desire to stand well with the Jewish people and the Roman emperor, committed two wrongs: he surrendered the guiltless to be crucified, and released the guilty.² In both instances we have the marks of the unjust judge. *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.*

By the death of Christ two thieves were delivered—

(1) Barabbas, from the death of the body.

(2) The penitent thief, from eternal death. Showing by a lively image that the death of Christ avails for the salvation both of body and soul.

Our Lord suffered instead of Barabbas. For this end He who knew no sin came on earth, that He might suffer for sinners. He is taken, and the greatest sinner set at liberty from the Jewish prison, in token that He was about to suffer

¹ "Bene dicit Evangelista Pilatum voluisse satisfacere populo, neque enim Pilatus sibi satis fecit neque juri in quo non excusantur."—*Hofmeister*.

² On the character of Pilate see *Philo Judæus* 'On the Embassy to Caius,' § xxxviii.

for the greatest sinners of the human race; and that there were none, however deeply stained with crime, but might be benefited by His death. As with Barabbas, a type of mankind, so with the whole race of Adam; by the voluntary submission of Christ, sinful man is freed, because Christ died.

Matt. Faber.

Barradius,

The chief priests and multitude appealed to a law which they alleged Christ had broken in making *Himself the Son of God*, and equal with God,—*very God of very God*. Pilate, however, gave Him up not to a violated law—for this he knew was but the pretext of malice—but *delivered Him to their will*.¹ Their will was the only law which moved them, and the only thing which determined the conduct of Pilate.

Sylveira.

¹ “Ut tu in voluntatem Ejus te totum traderes, voluit se totum tradere voluntati impiorum.”—*Coster*.

* * * O piissime Jesu, fons vitæ, per istam mortis sententiam, contra te per Pilatum pronuntiatam, quam pro me spontaneus subisti, ne me in hora

mortis, æternis pœnis deputandum condemnes, obsecro. Amen.—*Medit. Guliel. Comit. Hollandiæ.*

SECTION
VI.

MATTHEW XXVII. 27—56.

MARK XV. 16—41.

The Crucifixion.

(27) Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. (28) And they stripped Him, and put on Him a scarlet robe. (29) And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! (30) And they spit upon Him, and took the reed, and smote Him on the head.

(31) And after that they had mocked Him, they took the robe off from Him and put His own raiment on Him, and led Him away to crucify Him. (32) And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

(16) And the soldiers led Him away into the hall, called Prætorium; and they called together the whole band. (17) And they clothed Him with purple, and platted a crown of thorns, and put it about His head, (18) and began to salute Him, Hail, King of the Jews! (19) And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him. (20) And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him. (21) And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross.

(33) And when they were come unto a place called Golgotha, that is to say, a place of a skull, (34) they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink.

(38) Then were there two thieves crucified with Him, one on the right hand, and another on the left.

(22) And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. (23) And they give Him to drink wine mingled with myrrh: but He received it not.

(27) And with Him they crucify two thieves; the one on His right hand, and the other on His left. (28) And the scripture was fulfilled, which saith, And He was numbered with the transgressors.

LUKE XXIII. 26--49.

JOHN XIX. 17--37.

SECTION
VI.

The Crucifixion.

(26) And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. (27) And there followed Him a great company of people, and of women which also bewailed and lamented Him. (28) But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. (29) For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. (30) Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. (31) For if they do these things in a green tree, what shall be done in the dry? (32) And there were also two other, malefactors, led with Him to be put to death. (33) And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left.

(34) Then said Jesus, Father, forgive them; for they know not what they do.

And they took Jesus, and led Him away.

(17) And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: (18) where they crucified Him, and two other with Him, on either side one, and Jesus in the midst.

(19) And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE

(35) And they crucified Him,
and parted His garments, casting lots:

(24) And when they had crucified Him,
they parted His garments,
casting lots upon them, what every
man should take.

that it might be fulfilled which was
spoken by the prophet, They parted
my garments among them, and upon
my vesture did they cast lots.

(36) And sitting down they watched
Him there; (37) and set up over His
head His accusation written, THIS
IS JESUS THE KING OF THE
JEWS.

(39) And they that passed by reviled Him, wagging their heads, (40) and saying, Thou that destroyest the Temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. (41) Likewise also the chief priests mocking Him, with the scribes and elders, said, (42) He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. (43) He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. (44) The thieves also, which were crucified with Him, cast the same in His teeth.

(25) And it was the third hour, and they crucified Him.

(26) And the superscription of His accusation was written over, THE KING OF THE JEWS.

(29) And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the Temple, and buildest it in three days, (30) save Thyself, and come down from the cross. (31) Likewise also the chief priests mocking said among themselves with the scribes, He saved others, Himself He cannot save. (32) Let Christ the King of Israel descend now from the cross, that we may see and believe.

And they that were crucified with Him reviled Him.

LUKE XXIII. 26—49.

JOHN XIX. 17—3.,

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VI.

The Crucifixion.

And they parted His raiment,

and cast lots.

KING OF THE JEWS. (20) This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. (21) Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews; but that He said, I am King of the Jews. (22) Pilate answered, What I have written I have written. (23) Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. (24) They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

(35) And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God.

(36) And the soldiers also mocked Him, coming to Him, and offering Him vinegar, (37) and saying, If Thou be the King of the Jews, save Thyself. (38) And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(39) And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us. (40) But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? (41) And we indeed justly; for we receive the

(45) Now from the sixth hour there was darkness over all the land unto the ninth hour. (46) And about the ninth hour Jesus cried with a loud voice, saying, ELI, ELI, LAMA SABACHTHANI? that is to say, My God, my God, why hast Thou forsaken Me? (47) Some of them that stood there, when they heard that, said, This man calleth for Elias.

(48) And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. (49) The rest said, Let be, let us see whether Elias will come to save Him. (50) Jesus, when He had cried again with a loud voice, yielded up the ghost.

(51) And, behold, the veil of the Temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; (52) and the graves were opened; and many bodies of the saints which slept arose, (53) and came out of the graves after

(33) And when the sixth hour was come, there was darkness over the whole land until the ninth hour. (34) And at the ninth hour Jesus cried with a loud voice, saying, ELOI, ELOI, LAMA SABACHTHANI? which is, being interpreted, My God, my God, why hast Thou forsaken Me? (35) And some of them that stood by, when they heard it, said, Behold, He calleth Elias.

(36) And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down. (37) And Jesus cried with a loud voice,

and gave up the ghost.

(38) And the veil of the Temple was rent in twain from the top to the bottom.

LUKE XXIII. 26—49.

JOHN XIX. 17—37.

SECTION
VI.

The Crucifixion.

due reward of our deeds : but this man hath done nothing amiss. (42) And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. (43) And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise.

(25) Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. (26) When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son ! (27) Then saith He to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own home.

(44) And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. (45) And the sun was darkened,

(28) After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

(29) Now there was set a vessel full of vinegar ; and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.

(30) When Jesus therefore had received the vinegar, He said, It is finished :

and the veil of the Temple was rent in the midst. (46) And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend my spirit : and having said thus, He gave up the ghost.

and He bowed His head, and gave up the ghost.

SECTION
VI.

MATTHEW XXVII. 27—56.

MARK XV. 16—41.

The Crucifixion.

His resurrection, and went into the holy city, and appeared unto many.

(54) Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

(55) And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him: (56) among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

(39) And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

(40) There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (41) (who also, when He was in Galilee, followed Him, and ministered unto Him;) and many other women which came up with Him unto Jerusalem.

LUKE XXIII. 26—49.

JOHN XIX. 17—37.

SECTION
VI.

The Crucifixion.

(47) Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. (48) And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

(49) And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

(31) The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. (32) Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. (33) But when they came to Jesus, and saw that He was dead already, they brake not His legs: (34) but one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water. (35) And he that saw it bare record, and his record is true, and he knoweth that he saith true, that ye might believe. (36) For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken. (37) And again another Scripture saith, They shall look on Him whom they pierced.

Ps. lxi. 19.
Is. liii. 3.

Is. i. 6.
Matt. xxvi.
67.

Is. liii. 7.

And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him. [Matt. xxvii. 29—31.]

Lampe.
Jorn. à Lap.

Salmeron.

Gen. xxii. 13.

Gen. iii. 18.

Angelus de
Paz.

Origen.
Greg. Naz.
Greg. Mag.
Salmeron.

After His condemnation the Roman soldiery repeated the contumelies Christ had received from the soldiers and attendants of Herod. In derision of His claim to be a king, as well as in contempt of the Jews, they saluted Him *King of the Jews*. They place in His hands a reed by way of sceptre, thus signifying that His claim to rule and His assertion of power were empty and unsubstantial as this mocking sceptre; not knowing that, in His hands, the weak things of earth become strong and mighty.¹ They crown Him with a diadem of thorns, knowing not that in so doing they were pointing back to the thorns in which the lamb was caught which was offered up in place of Isaac, and in a figure proclaiming He was about, by His death, to bear the curse which had fallen upon sinning man, since the thorns are the ever-present type of the sins which have deformed the face of the world.² Again, they clothe Him with a purple robe, the emblem of Divine power, and of the essential Kingship which was His before the foundation of the world; and clothe Him with this robe only again to take it off, since not the Divine nature, but the human was to suffer.

Nothing is said about the crown of thorns; hence some have supposed it remained on the head of Christ whilst He hung upon the cross. They stripped off, however, the purple robe from His lacerated body, by so doing inflicting, necessarily, acute suffering and torture.

In His nakedness, whom they stripped of His purple robe,

¹ "O Bone Jesu, te precor, suscipe animum meum, qui est velut arundo charitate vacans, devotione aridus; sine fructu bonorum operum, instabilis, qui ad omnem peccati flatum movetur, nec habet nisi folia verborum, fragilisque est per impatientiam. Sed si Tu illum in manu tua dextera constituas, fiet in

eo mutatio dextræ excelsi, ut humore charitatis impleatur, fructum boni operis edat, ac soliditatem et perseverantiam in bono sortiatur."—*Salmeron*.

² "Spinosa corona sunt peccata tua sterilia atque pungentia ex maledicta terra corporis tui per concupiscentiam orta."—*Coster*.

we have the shame of our nakedness pointed out; in His crown of thorns, we see the symbol of the curse He bore for us; in the sceptre of reed, the failing of human help, and the powerlessness of human strength to bring salvation; whilst in those who bowed the knee before Him, and at the same time mocked Him, we have an image of all those who with their mouth confess Christ, but by their deeds show that this confession is but empty, is but a mockery of Christ.¹

Lampe.

Th. Aquinas.

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus,² to bear His cross. [Mark xv. 21.]

Matt. xxvii.

32.

Luke xxiii.

26.

Our Lord's body had been so weakened by scourgings and loss of blood, that He was unable to bear the cross to the place of execution. He bore it through the city. When He came to the ascent of the hill, it was laid on Simon, a Gentile of Cyrene, who is spoken of as coming out of the country—one, that is, who had not been present amongst the accusers of Christ. The cross which the Jews rejected, the Gentiles were to bear after Christ. And this substitution of Simon for the Saviour would seem to have been done by the crowd, not out of compassion, for this is alien to their whole treatment of Christ; they appear to have done so lest, in His weak state, He should sink and die under the burden; or, it may be, to hasten His death, at the same time showing how frail and weak a man He was, who, though he claimed to be the Messiah, yet needed human help. They might also have done this from fear lest Pilate should recall his unwilling permission for Christ's crucifixion.

Stella.

Bengel.

Avendaño.

Salmeron.

Gorranus.

Stella.

Both bore this one cross, Christ Jesus and Simon the Cyrenian; thus our Lord signifies the closeness of the communion which should be betwixt Himself and His Church. He suffers with those who suffer with Him. Hence, in the Acts of the Apostles, when Saul is engaged in the work of persecuting the Christians, Christ cries to him from heaven, *Saul, Saul, why persecutest thou Me?*

Hofmeister.

Acts ix. 4.

Christ bore the cross first, afterwards it was laid on Simon. He is in all things to go before us and be our example.³

Gorranus.

¹ "Qui sunt illi qui caput Christi percutiunt? Caput Christi est Deus, ut habetur 1 Cor. xi. 3. Illi ergo caput Christi percutiunt qui divinitatem Christi blasphemant."—Th. Aquinas.

² "Dicitur pater Alexandri et Rufi: utpote qui adhuc vivebant, notique

erant Domini discipuli, dum hæc scriberet."—Salmeron.

³ "Ferebat crucem in humeris tanquam strenuus miles lanceam qua dejecturus erat adversarium."—Euthymius. "Dabo clavem domus David super humerum ejus. Clavem super

Matt. xxvii.
32.

His cross was borne by *a man*, that it might be shown that our Blessed Lord suffered death, not for Himself, but for mankind; that it was not His cross which He was bearing, but ours.¹

Athanasius.

The cross at all times is displeasing to flesh and blood. Christ took it up willingly, and of Him alone can it be truly said He bore *His cross*. Others bear it, sustained by His example, not of their own will. They, like Simon, can but say they endure with patience what they are *compelled* to bear.

Sahnaron.

Matt. xvi. 24.
Gerhard.

This cross of Christ is represented as so hard to be borne, that He almost sank under it; thus to flesh and blood the cross we are commanded to *take up* appears a burden hard to be endured. And as they *compel* Simon to bear the material cross, so let us bear in mind that that cross alone is to be taken up which God lays upon us. We are not to choose our own, but bear with resignation and cheerfulness what He lays upon us. His disciples must take up the cross, but it is the cross He puts upon their shoulders, and must follow Him by the way of Calvary, that they may reign with Him in the glories of heaven.

Jansen Yp.

Wordsworth.

And there followed Him a great company of people, and of women, which also bewailed and lamented² Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. [Luke xxiii. 27—30.]

Matt. xxiv.
19.
Luke xxi. 23.Is. ii. 19.
Hos. x. 8.
Rev. vi. 16;
ix. 6.

humerum ferentem, nempe crucem, ut clausum aperiatur Paradisum."—*Barradius*.

¹ "So He was pleased to take man unto His aid, not only to represent His own need, and the dolorousness of His passion, but to consign the duty unto man, that we must enter into a fellowship of Christ's sufferings, taking up the cross of martyrdom when God requires us, enduring affronts, being patient under affliction, loving them that hate us, and being benefactors to our enemies, abstaining from sensual and intemperate delight, for-

bidding to ourselves lawful festivities and recreations of our weariness when we have an end of the spirit to serve upon the ruins of the body's strength, mortifying our desires, breaking our own will, not seeking ourselves, being entirely resigned to God. These are the cross and the nails, and the spear and the whip, and all the instruments of a Christian's passion."—*Taylor's Life of Christ*. Part iii. Lect. xv. § 2.

² "Κόπτεσθαι properly applies to the gestures: θρηνεῖν refers to the lamentation, and to the weeping tone of voice."—*Bengel*.

Before this *great company* our Lord bore His cross, the only one who bore it with perfect consciousness that it was a cross of suffering and death, and yet with perfect willingness; not as the typical Isaac bore the wood for the burnt-offering, not knowing that he was to be bound thereon; nor as Simon the Cyrenian bore it, because compelled to carry it. Properly speaking, it was our cross, which Love took up and Obedience bore, and the Incarnate One in taking our flesh made His own. And now, for the only time in His life, He bids those who *followed Him* weep; not, however, for Him, but for themselves—not for His sufferings, but for their own sins. This is the voice we should hear in every execution of Divine judgment; and in bidding them weep for themselves, He adds also, *and for your children*, for sin propagates itself from generation to generation.¹ These words give us a clue to the chief cause of His sufferings in the garden. He was agonized there, not for Himself so much, as for the sins of Jerusalem, of Judæa, and the whole world; and for the fearful punishment nigh at hand, which the nation brought upon itself by its rejection and crucifixion of Christ. And he bade the *daughters of Jerusalem*² weep, since the sufferings which preceded the destruction of the city would especially fall on them, and be so severe that they should be thought happy who had no children to suffer in the fearful siege. Then would those who had been able to escape from the horror within the city seek a shelter in the *mountains*, and fly to caves and dens of the earth for concealment.

Gen. xxii. 6.

Stier.

Matt. Faber.

Tirinus.
Gerraeus.

And yet, whilst led as a malefactor to death, and exhibiting the weakness of that body which He had taken at His incarnation, so closely are the Divine and human united in the person of Christ, that the majesty of the great Doctor and Prophet shines forth, and He tells of the things hidden from mortal eye, which should fall on Jerusalem, on Judæa, and its people. *Behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall*

Salmeron.

¹ "Docens nullam pro Se flendi esse rationem, indicit poenitentiam, denunciando vindictam. Non est inquit, quod dolere in me Hierusalem filie debeatis: pro vobis plangite et pro vestris filiis ejulate. Super illos fundatur iste ploratus, quod tales viscera vestra pepererunt. Lugendum planè vobis est, non de Salvatore credentium sed de impietate et temeritate pereuntium."—

S. Leo.

² "Non ideo solus mulierum plangit eum sequebatur quia non innumerus etiam credentium virorum cœtus de ejus erat passione mœstissimus, sed quia fœmineus quasi contemptibilior sexus, liberius poterat præsentibus sacerdotum principibus et magistratibus, quid contra eos senserit ostentare."—Bede.

they begin to say to the mountains, *Fall on us; and to the hills, Cover us.*

The great company which followed our Blessed Lord to Calvary consisted of different classes, and were actuated by very different feelings. There were those busied with the tortures they were preparing for Him: there were in that great company the Jews who mocked Him, and those who were drawn to the spectacle of His death from curiosity merely, and the friends who bewailed and lamented Him; those who had demanded His death rejoicing they should see Him dying; the women weeping that He was about to die. Let us remember, if we grieve not at the sufferings of Christ, or add to them by continuance in sin, and by passing our lives in vanity and sinful pleasures, we are not following Him as friends, but as those who derided Him, or were indifferent at the sight of His sufferings.

Bede.

Stella.

Prov. xi. 31.
Jer. xxv. 29.
Ezek. xx. 47;
xxi. 3, 4.
1 Pet. iv. 17.

For if they do these things in a green tree, what shall be done in the dry? [Luke xxiii. 31.]

If, that is, *they do this thing to Me*, who am always green, undying, through the Divinity of my nature, what will be done to that nation which is destitute of life-giving righteousness, and ready only for burning? ¹ If these sorrows are borne for others by *the Tree of Life*, which has leaves, and fruit, and flowers—doctrines, exhortations, and manifestations of Divine power—what shall sinners endure, who are bearing no good fruit, and will suffer for their own sins?

Theophylact.
Barradius.
Gen. ii. 9.
Rev. xxii. 2.
Cyril.
Ferus.

Nat. Alex.

Ps. i. 3.

Our Blessed Lord speaks of Himself as *a green tree*, recalling the words of the Psalmist: *He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.* With this He contrasts the state of sinners, of whom He speaks as dry, having hearts destitute of the dew

¹ "Hæc dulcissima appellatio ligni virentis Christo attributa de multis nos admonet. Adamus primus humani generis conditus à Deo in justitia, sanctitate et innocentia erat lignum virens, humidum, succi plenum, plantatum ad rivos divinæ gratiæ, proferens suavissimos fructus, sed per peccatum factus est lignum aridum et emortuum, amisit enim succum vitæ spiritualis et donorum divinæ gratiæ, unde omnes natura sumus aridæ arbores, in æternum ignem conjici dignæ. Ut ex hoc malo liberaremur, Filius Dei humanam naturam in personæ unitatem assumpsit

et cum divina natura, quæ est ipsa perpetuò florens vita eandem univit, inde vocatur *Arbor vitæ*, vel *lignum vitæ*, *cujus folia sunt ad sanitatem gentium* (Apoc. xxii. 2). Christus, inquit veteres, est arbor viridis in radice divinitatis, in caritate humanitatis, in ramis virtutum, in foliis verborum, et in fructu bonorum operum; est arbor viridis nulla peccatorum carie vitiata, sed omni virtutum genere perpetuò florens ac germinans; est cedrus pudicitæ, palma patientiæ, oliva misericordiæ, vitis lætitiæ."—Gerhard.

of Divine grace, and burnt up with sinful passions. His words apply to the nation and to individuals—

(1) If the Romans do this to Me, whom Pilate has pronounced innocent, what will they do to this city and nation? Stella.

(2) If the Jews do this to Me, the just One, what will they suffer who are destitute of righteousness? Jans. Gand.

(3) If the endurance of the consequence of sin be so great a punishment in One free from guilt, how much will they suffer who are punished being guilty! For if the righteous scarcely be saved, where shall the ungodly and the sinner appear? ¹ Avendaño.
1 Pet. iv. 18.

And there were also two other, malefactors, led with Him to be put to death. [Luke xxiii. 32.] And when they were come unto a place called Golgotha, that is to say, a place of a skull,² they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. [Matt. xxvii. 33, 34.] And they gave Him to drink wine mingled with myrrh: but He received it not. [Mark xv. 23.] Is. liii. 12.
John xix. 17.
Ps. lxix. 21.

Christ was crucified without the city, according to the usual custom and by the appointment of the chief priests³—

(1) He who blasphemed was directed to be put to death outside the city. Thus to the last the Jews gave their testimony to the fact that Christ did claim to be Divine, and in their blindness declared Him guilty of blasphemy. Lev. xxiv. 14.

¹ "Parabolam adhibet quâ Seipsum comparat ligno humido, Hierosolymitas autem ligno arido. Et est sermo de lignis relatis ad combustionem: ligna enim humida (utpote aquosa) difficilè ardent: arida autem facillimè. Et est argumentum à difficiliore: quod si lignum humidum comburunt, multò facilius aridum consument. Et intendit per hoc quòd si ipsum Jesum in quo est innocentia repugnans pœnæ, affligunt sic, quid fiet in Hierosolymitis idoneis ex suis criminibus ad hoc ut puniantur?"—*Cajetan.*

² Γολγοθᾶ. . . . κρανίου τόπος—Matt. and Mark. ἐπὶ τὸν τόπον καλούμενον Κρανίον—Luke and John. The origin of this name has been assigned variously. Tradition speaks of it as the spot where Adam was buried. See Origen in Matt. iii. 44.

Again, it has been supposed that the skulls of criminals who had been executed might have been buried there; but if this supposition were true, it would have been called the hill or place of skulls, not of a skull. It is more probable that the name denotes a low, bare knoll, rising like a skull above the rest of the ground. Ewald identifies it with the hill Gareb (Jer. xxxi. 39), which also etymologically denotes a scraped, unfruitful, or scabby piece of ground. See his *Geschichte Christus*, 485, note.—See *Lange's Life of Christ* (English Trans. vol. iv. p. 370).

³ "Extra urbem et foras portam, loca sunt in quibus truncantur capita damnatorum et Calvariæ, id est, decolatorum sumpsere nomen."—*S. Hieron.*

Chrysostom.
Barradius.

(2) By this He would show that the effects of His passion were not confined to the Jews, but extended to all, even to those without the holy city; that He died not for the Jews only, but also for all outside the fold.

Avendaño.

(3) By being sacrificed outside the Temple and city of Jerusalem, He testified that the sacrifices of the law which were prescribed to be offered within the city, and were a type of His all-perfect sacrifice of Himself, were at an end.

Stella.

(4) By going forth out of the city to die, He teaches us that those who would take up the cross He gives them, and bear it after Him, must go out of the midst of evil.

Lev. iv. 3, 12,
21.

Lev. vi. 11.

Lev. xvi. 27.

That Christ should suffer, a sacrifice for sin, outside the city, was foreshadowed in various types of the law. The bullock offered for the sin of the priest was ordered to be carried *forth without the camp*, and there burnt; in like manner the ashes of the burnt-offering were to be carried *forth without the camp unto a clean place*, and the goat selected as an annual offering was directed to be burnt *without the camp*.¹ And that all these pointed to this circumstance in the death of Christ, and were an exhortation to us to separate ourselves from sin, are truths expressly declared by St. Paul: *The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach.*

Heb. xiii. 11
—13.

Isa. liii. 9.

Jans. Gand.

Ferus.

And there were also two other, malefactors, led with Him to be put to death. In the circumstances attending His crucifixion, not only was the prophecy of Isaiah fulfilled, but He symbolized the truth that He was about to die for the greatest sinners. He was not willing to die with His disciples, or with the innocent, lest it should seem as though His death were not sufficient for our salvation. By this act of the Jews they showed the greatness of their malice, whilst unwittingly they taught us great truths as to our Blessed Lord's sacrifice. He died between two thieves—

(1) In accordance with a custom of the Jews to put malefactors to death at great festivals, when large numbers of persons could witness the execution. This was done either to impress as large a number as possible with the dread of

¹ "Fit hujusmodi transmigration extra portam, velut extra vineam hæres percutitur, ut non vineæ, sed vinetoribus; non civitati, sed civibus, qui ut latrones foris aggrediuntur Regem, imputetur cædes. Hoc est

non Ecclesiæ justorum, propter quam liberè ibat ad mortem; sed filiis alienis à Deo et Ecclesia, qui contra fas manus violentas injecerunt in eum."—*Angelus de Paz.*

sinning against the law, or as some think in memory of the death of the Egyptians at the time of the first passover.

(2) By crucifying Christ at this time, and with these malefactors, they added to the notoriety and ignominy of His death.

(3) But over and above this, by so doing they taught us, Christians, that there are three classes of persons on whom the cross is laid, as there are three ways of bearing the cross—

a. There are those who bear it unwillingly and unfruitfully, as the impenitent thief.

β. Those who endure it patiently, and bring forth fruits of penitence, as the good thief.

γ. Those who bear it without murmuring, for themselves and others, to the glory of God, as our Redeemer did.

Here they brought Him different drink; some—the soldiers probably—*vinegar mingled with gall*, in derision. Others—the women probably who came with Him—*wine mingled with myrrh*, to deaden the sense of pain.¹ He tasted the gall, the symbol of the bitterness of death; but, since He was not to be *holden* of death, He refused to drink.² The *wine mingled with myrrh*, to assuage His sufferings and supply Him with strength, He refused, since He needed no artificial strength to bear what He had undertaken of His own will.

Avendaño.

Luca Brug.

Theophylact.

Barradius.

Acts ii. 24.

Maldonatus.
Taylor.

Then were there two thieves crucified with Him, one on the right hand, and another on the left. [Matt. xxvii. 38.] *And Jesus in the midst.* [John xix. 18.]

Isa. liii. 12.
Mark xv. 27.
Luke xxiii.
32, 33.

Though this was done by the Jews in contempt of Christ, yet this malice of His enemies was the cause of the manifestation of His power over the souls of all men, and gave occasion to an assertion of His Divine authority, which remains for the comfort and confidence of penitents for ever.

Christ hung on the cross a King and Judge of all, Jews and

¹ Wine in which the root of myrrh had been shred was in the Middle Ages used by Italian women "to drive away pallor from the face and give it a colour." This recipe has been preserved to us in a MS. volume which belonged to Catherine Sforza, and was probably a traditionary recipe handed down from the times of the Romans.—See *Trollope's Decade of Italian Women*, vol. i. p. 265. It was a

remedy against extreme weakness employed by physicians.—See *Dr. Dee's Diary*, p. 26 (Camden Society Pub.).

² "Aliud est gustare et aliud bibere. Quia gustavit quidem mortem, sed noluit in toto eam bibere, quoniam die tertia resurrexit. Sufficit enim nobis ut gustaret pro nobis mortem. Et ideo cum gustasset noluisseque bibere dixit, Consummatum est." — *Pasch. Radbert.*

Pasch. Rad-
bert.

Matt. xxv. 33.

Gentiles, the spiritual Israel, and those who rejected the faith held by Abraham, as hereafter He will sit the Judge, with the sheep assembled on His right hand and the goats on the left. He died on the cross between two sinners, as one whose death gave hope of salvation to all. For these two were types and examples of all sinners, since sin robs man of the power which God has given him, and robs God of the service and love His children owe to Him.¹

Coster.

Christ hung in the midst, alike near to both thieves, as He is now near alike to all men,—near to strengthen them with converting grace; to afford them an example of patience; and present Himself as the central object of their faith. And yet one died rejecting and cursing Him, the other went with Him to Paradise.* So now is He near to all, the Saviour of all, of those who reject and those who follow Him. It is man's wilfulness hinders the mercy of his Lord, and frustrates His purposes of love.

From the two thieves let us learn—

Ferus.

(1) Not all who bear the cross are saved by the cross. Let us endeavour to bear the cross to our salvation by bearing it with patience, and trust in the mercy and power of Christ.

2 Cor. ii. 16.

(2) In the circumstance that one of the thieves was saved and the other condemned, He showed Himself *the savour of life unto life* to those who accept Him, and *of death unto death* to those who reject Him. For in dying between these two He teaches us that He died indeed for all mankind—for those who accept and those who reject Him.

Barradius.

Matt. v. 44.
Acts iii. 17;
vii. 60.
1 Cor. iv. 12.

Then said Jesus, Father, forgive them; for they know not what they do. [Luke xxiii. 34.]

Isa. liii. 12.

He was numbered with the transgressors by the malice of man: *He bare the sins of many* by the appointment of the Father; and now in His love for us who loved us unto the end, as the Great High Priest of the human race, *He made intercession for the transgressors.* This prayer was the first of the seven "words" our Blessed Lord is recorded to have uttered whilst on the cross; and His first word, amidst His own pain, is a prayer for His enemies and for all mankind. Christ shows in this that the consequence of sin to man was the great care and source of sorrow to Him. Mercy prayed then, that misery might have strength to pray always: the physician prayed, that so the sick might learn to pray: the

Ferus.

Stella.

¹ Mr. Merivale, in his *History of the Romans*, remarks that although crucifixion was in the West a punishment reserved almost exclusively for slaves,

yet the Romans inflicted this death without scruple upon the rebellious Jews, as though by so doing they would mark their contempt of this nation.

judge in His mercifulness prayed, that the guilty might be encouraged to pray and plead to be spared.¹ Augustine.

When we feel the bitterness of suffering, we are tempted to think only of present pain, and to murmur as though God had *become cruel* to us, and blind ourselves to the fact that His hand of love is laid upon us. Christ in this prayer sets us not so much an example of disregarding our sufferings, as teaches us to regard them as the messengers of one who is thus showing Himself a *Father* to us. He does not say, "Father, I forgive them," for that would imply it was His own wrongs and sufferings which filled His mind, and might seem only to refer to the guilt of those who were crucifying Him, but he prays the Father to forgive; He intercedes for man, that the sins and offences committed against the Father should be forgiven in His death; this sin of rejecting and crucifying Him indeed, but not this only, but all the sins of universal man. And this prayer of the Saviour was efficacious now in the conversion of many who stood around the cross, and *smote their breasts and returned*; and afterwards of the larger multitudes brought into the Church by the preaching of Peter, and of the rest of the apostles, after the Day of Pentecost. Job xxx. 21. Gerhard. Chrysostom. Luke xxiii. 48. Jans. Gand.

He prays, *Father*—thus confirming once more His declaration that He was the Son of God, and abides so still on the cross and in His atoning death. His prayer is for all: for those whose ignorance of the grounds of His claim to be the Messiah diminished the extent of their sin, as well as for those whom previous sin had blinded to the consequences of present sin; for the Gentiles, who knew not the prophecies; and the Jews, whom lust, sensuality, and worldliness had blinded to the fact of the fulfilment of the law and the prophecies in Him, so that they knew not they were crucifying Christ, the Son of God, the Saviour of the world, and that He was dying that they might be saved. His words did not so much extenuate the guilt of His murderers as showed their greater need of mercy: He prays for those sunk so deeply in sin that through past sins they were ignorant of present sins. It was a prayer that embraced all mankind. He prays, however, let us remember, for those who in one way or another are ignorant, who *know not what they do*; implying that when no longer ignorant they should pray for Stier. Gorranus. Barradius. Corn. à Lap. Estius.

¹ Soli Lucæ evangelistæ hoc primum verbum enarrare datum est: quia enim Lucas in vituli typo Sacerdotium Christi describere conatus est, rectè apud eum Dominus, et pro persecutor-

ibus suis jure Sacerdotis interpellat: eodemque tempore ac eodem munere latroni confitenti Paradisi januam pandit: ut rectè docet Beda in Lucam."—*Salmeron.*

forgiveness, confess their sins to Him, and receive His absolving grace.

Stier.

He prays that they may be forgiven, so as to be brought to the knowledge of their sins; for knowledge of our sinfulness is the first step towards conversion, and even this first step must be from God. His prayer, however, extends beyond forgiveness or the removal of punishment; it implies the taking away the sin itself, as is the case with all forgiveness.¹

Jansen Yp.

Whatever Christ taught by words He at the same time enforced, and procured us grace to perform, by His act and example. He here prays for forgiveness for His enemies; His enemies and those of His *Father*. And the largeness of this prayer is seen in the largeness of the answer. It procured the penitence and forgiveness of the penitent thief; it brought the gift of conversion to the centurion and Gentile soldiery; to the *three thousand souls* at the Day of Pentecost; to the *five thousand* who shortly afterwards heard the Word and believed; to the *great company of the priests*, who were obedient to the faith;—those who beheld His death, and despised Him as King of the Jews; those whose thoughtless zeal, and hardened impiety, caused them to clamour for His death.²

Coster.

Matt. xxvii.

54.

Acts ii. 41.

Acts iv. 4.

Acts vi. 7.

Gerhard.

*And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.*³ [John xix. 19, 20.]

Matt. xxvii.

37.

Mark xv. 26.

Luke xviii.

33.

His wounded body, as it hung on the cross, weak, stained with blood, and fainting, was the type of humanity, truly the *Son of Man*; the title at the same time proclaimed Him Divine—the *King of the Jews*, the promised, the expected Messiah. And this Gospel, that He was the incarnate God,

Matt. Faber.

¹ “*Pater qui desideras habere plures filios, et vis me primogenitum inter multos fratres, parce illis ut habeas illos pro filiis, ut Me habes, et Ego eos habere possim pro fratribus: et erit tantò major gratia, quantò illi ea digni minus existent et erunt eò magis grati, quò viderint se minus dignos qui tantam dignitatem et dignationem Dei experiantur. . . Audi igitur, mi Pater, vocem sanguinis mei clamantis miseri-*

cordiam et veniam pro fratribus non voces illorum exigentes vindictam.”—*Salmeron*.

² “*Addunt nonnulli hac oratione impetratum à Deo spatium quadraginta duorum annorum ad poenitentiam Judæorum post Hierosolymitanum excidium.*”—*Salmeron*.

³ “*St. Luke places the Greek first, because he wrote primarily for the Greeks.*”—*Theophilus*.

that it might be known to all languages and people, *and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*, was written in three languages: Hebrew, as the language of the country in which He suffered; Greek, as used and understood by the Jews scattered throughout the world, who had now come to the passover; and Latin, as the official language, and token of imperial power and state: the sacred language, the language of philosophy, and that of worldly power. Thus does religion own Him king; earthly wisdom acknowledge the same truth; and worldly power bow the knee to Him the one source of power.

Phil. ii. 11.
Royard.

Augustine.
Gorranus.

Nat. Alex.

To the last the conviction of Christ's innocence struggling in Pilate's mind with the fear of offending the jealousy of Cæsar, is evident in all his acts. Not to endanger his standing as the *friend of Cæsar*, he directs our Blessed Lord to be crucified; at the same time he will not allow a title of ignominy to be affixed to the cross of Christ, nor by a word throw doubt upon the truth of Christ's claim to be JESUS OF NAZARETH THE KING OF THE JEWS.¹

Ferus.

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews. Pilate answered, What I have written I have written. [John xix. 21, 22.]

We are not to suppose Pilate wrote this title in derision of the claim of our Lord, however these words might cover his contempt for the Jewish priests and for all who had clamoured for Christ's death. We nowhere read that he mocked or injured Christ except to move the Jews to compassion. The request of *the chief priests* that Pilate should alter this title, shows that they thought it reflected upon them for having persecuted their king to death. *The chief priests* would have Christ spoken of as one who falsely claimed to be *King of the Jews*, not one who really was such. Pilate, however, would do nothing, nor write anything, that implied Christ to be a criminal, but that He died because accused of being the King of the Jews; hence his refusal to alter in any way this title.

Gorranus.

Toletus.

Barradius.
Gerhard.

If that truth which Pilate wrote, it may be, without knowing the full meaning of the words, could not be altered, still less can that be altered which the Truth Himself spake.

¹ "Nomen, patriam, causam necis appellabatur; causa *Rex Judæorum*." titulus exponit; nomen *Jesus* est; —Toletus.
patria *Nazarenus*, sic enim ad omnibus

Augustine.
John x. 30.

He who was truly Son of Man was at the same time King of the Jews; and Pilate wrote these words because our Blessed Lord had said, *I and my Father are One.*

Matt. xxvii.
35.
Mark xv. 24.
Luke xxiii.
34.

Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled,¹ which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. [John xix. 23, 24.]

Ps. xxii. 18.

Tholuck.

By the word garment (*τὰ ἱμάτια*) is meant the upper garments, the girdle, the linen shirt. The under garment (*ὁ χιτὼν*) was woven in one piece like the garment of the high priest. The former the four soldiers, to whom was assigned the duty of crucifying criminals,² divided, so that each had a part. This they did of their own accord, though in so doing they unwittingly fulfilled the prophecy of the Psalmist. This seems the force of the words, *these things therefore the soldiers did.* Pilate did not direct them so to do. They did it of their own will.

Toletus.

Rupertus.
Sylveira.
Gerhard.

The garment the soldiers would not rend was that garment the hem of which the woman with the issue of blood touched, and was healed; hence it has been thought this was why they desired to have it without rending, believing there was virtue in it, not knowing that the virtue went not out of the garment, but from Christ Himself.³ In this garment commentators have always seen a type of Christ's Church, which cannot be rent without sin both in those who do so, and in those who cause it to be done. The Church, though it extends into and is planted in all quarters of the world, is undivided, and He Himself is whole in every part of His mystical body. Others, again, see in this part of the record of the crucifixion a warning against rending—break-

Jans. Gand.

Theophylact.

¹ "Intellige particulam *ut*" (*ὅτι*) "significare non causam directam: nec enim illi huc spectabant ut prophetiam implerent, sed significat id quod ex illorum facto consecutum est."—*Salmeron.*

² "Στρατώσαντες nempe milites Romani quatuor illi, qui carnificum officio

erant perfuncti, coll. Sueton. in Calig. 32."—*Kuinoel.*

³ "Considera has Domini vestes et sacras reliquias impiorum custodiæ esse permissas, ut discas non omnes qui sacra contrectant, sanctos esse Deoque gratos."—*Coster.*

ing—the commandments of Christ, His perfect law of righteousness, which are as a covering, and are all to be kept. These are not two dissimilar interpretations, but rather the two sides of one truth; the breaking Christ's perfect law has ever been, and is still, the cause of schism in His Church, the source of all rendings which have rent the unity of the seamless robe of Incarnate God.¹

James ii. 10.
Rev. iii. 5.
Jerome.

And it was the third hour of the day, and they crucified Him. [Mark xv. 25.²] And sitting down they watched Him there; and set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS. [Matt. xxvii. 36, 37.]

Mark xv. 26.
Luke xxiii.
38.
John xix. 19.

They sat down and *watched*, in accordance with the practice of the Romans towards criminals condemned to death, and that no one might remove the body of the Saviour until after His death. Thus His enemies unwittingly made themselves witnesses to the truth of His death, and afterwards of His resurrection, just as the enemies of God and of His Church, by their own acts, are constantly made the instruments of the advancement of the Gospel of Christ.

Petronius
Arbiter.

It was Divinely appointed that this *title* should be set up over the head of our Lord, that the Jews might understand that not even by putting Him to death could they avoid having Him for their king; for in the very instrument of His death, the cross, He not only did not lose, but rather He confirmed His sovereignty over the Jews as well as over all Gentiles.

Corn. à Lap.
Jerome.
Matt. Faber.

And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the Temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of

Ps. xxii. 7;
cix. 25.
Matt. xxvi.
61, 63.
Mark xv. 29.
Luke xxiii.
35.
John ii. 19.

¹ "Bona ecclesiastica vestimenta sunt Christi, cum sint patrimonium pauperum. A militibus dividuntur, cum inaniter effunduntur, vel avare servantur a clericis, qui non sunt eorum domini, sed dispensatores dumtaxat. Hic autem quaeritur inter dispensatores ut fidelis quis inveniatur. Clamant pauperes: Nostrum est quod effunditis: nobis crudeliter subtrahitur,

quod a vobis inaniter effunditur [S. Bernard]."—*Natalis Alex.*

² "Christ is our sacrifice; morning and evening sacrifices are accomplished in Him. His passion began at the *third* hour, the time of the morning sacrifice, ended at the *ninth* hour, the time of the evening sacrifice."—*Bp. Brownrigg's Sermons.*

Israel, let Him now come down from the cross, and we will believe Him. [Matt. xxvii. 39—42.]

Four distinct classes of those who reviled Christ are here spoken of—

(1) Those who were passing in and out of Jerusalem, and were accustomed or enjoined to pray for those dying on the cross. These, in their hatred to Christ, convert their prayer into revilings and blasphemies.

(2) The chief priests, the priests, the scribes and elders, who, in mockery, bade Him prove the truth of His claim to be the Saviour, the Messiah, or King of Israel, by saving Himself.

(3) The Roman soldiers, who added the vinegar to their mocking taunt, as to His title of King of the Jews.

(4) The two thieves : for both of them at the first, it would seem, joined in deriding the companion of their sufferings.

He would not *come down*, since it was a greater proof of His Divine power to rise from the dead, than to come down before death from the cross. He would not *come down from the cross* for this reason, because He is *the Son of God*, who came from heaven for this purpose, to be crucified for us.¹ He came to be a Saviour, and this He was to be, not by saving Himself, but by saving mankind ; not by freeing Himself, but by liberating the creature from *the bondage of corruption*. As the physician is known by healing *others*, so would Christ prove Himself our *physician* ; and this was accomplished by His sufferings, not by His coming *down from the cross*. He was the Saviour—not as these would have Him be, by saving Himself—but by saving *others*.² Had He descended now, though some might have thought that by this sign of power they would have been convinced, none would have been saved. Salvation was wrought for and in us, because He endured the shame and suffering of the cross until all was *finished*.

He saved others, they are forced to admit ; and we have this testimony to Christ's redeeming power out of the mouths of His persecutors : *Come down*, they say, *and we will believe*. Yet He had, in the raising of Lazarus and in other mighty works, done more than this, as afterwards, by the act of resurrection, He did more, and they did not believe ; for to

¹ "Noluit descendere ne descenderet sibi, sed moreretur mihi."—*S. Ambrose*.

² "Si rex Israel est, descendat nunc de cruce. Hic impropere regiam dignitatem, et faciunt falsam promissionem, et faciunt falsam consequentiam :

quia si rex Israel est, non debet descendere quia per crucem debet ascendere. Is. ix. 6, *Factus est principatus (id est crux) super humerum ejus.*"—*Th. Aquinas*.

rise from the dead, and ascend into heaven, is far more than to come down from the cross; and yet, after these mightier signs of His power, their hearts remained hardened. These words, however, are the language of unbelief: He is said to have saved others, but since He will not save Himself, therefore they conclude He cannot do so, and that all His former miracles were no proofs of His Divinity. They deny, in effect, the value of His former miracles, because, at their bidding, He will not work the miracle they mockingly demand. Let us fear lest there may come a time to us, as to other sinners, when, having turned away from the signs God has given us, He will not give any more signs, even though, as we believe, they would lead to our conversion. It is an error of the proud heart of man to believe, that miracles would suffice to make us believe, as though faith and power to believe were not the gifts of God Himself.

When in the midst of sufferings, contempt, and trials, our heart suggests to us, *if thou be the son of God*, the member of Christ, thou wouldest not be left in the midst of troubles, remember Him who turned away from the suggestions of the evil ones, who triumphed through endurance, and manifested Himself the Son of God by remaining on the cross.¹

And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself. [Luke xxiii. 36, 37.] The thieves also, which were crucified with Him, cast the same in His teeth. [Matt. xxvii. 44.]

The chief priests upbraid Him with His claim to be the Son of God; this was His offence in their eyes. The Roman soldiers, who pointed to the title over His head, but cared not for, or did not understand, the claim of Messiahship, mocked Him as the pretended *King of the Jews*.

Several modern commentators of name and authority suppose, with St. Augustine, that both the thieves did not blaspheme, but only one, and that St. Matthew and St. Mark use the plural number for the singular; on the other hand, many amongst the modern, and the great bulk of ancient commentators, hold to the opposite and, as it seems, the more reasonable supposition, and that which is consonant

¹ "Addisce dæmonem olim dixisse Christo: *Si Filius Dei es mitte Te deorsum, et nunc per organa sua dicit: Descende de cruce. Ita in fine scrupu-*

lum inicit morituris, an sint prædestinati, an Dei gratiam habeant, an pœnitentiam egerint condignam." — *Salmeron.*

Gloss. Ordin.

Jans. Gand.

Jansen Yp.

Quesnel.

Gerhard.

Mark xv. 32.
Luke xxiii.
39.

Gerhard.

Euthymius.

e. g. Corn. a
Lap.
Maldonatus.
Jans. Gand.e. g. Ambros
Jerome,
Hilary.

Origen.
Chrysostom.
Bede.
Bengel.

Salmeron.
Bonaventura.

Luke xvii.
36.

Matt. xxvii.
44.
Mark xv. 32.

with the text of the three Evangelists who relate the history of the two thieves—that though both at first blasphemed, one, moved by the sight of the patience of our Lord, and touched by the Holy Spirit, repented of his sin, and like Saul, from being a persecutor of Christ, obtained mercy to confess Him openly before men; whereas his companion, with the same opportunities, hardened himself more against Christ. Thus true are His own words, *Two men shall be in the field; the one shall be taken, and the other left.*¹

And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. [Luke xxiii. 39—41.]

Jansen Yp.

Luca Brug.

Maldonatus.

Luca Brug.

Prov. ix. 10.

Nat. Alex.

Sylveira.

Estius.

Dost not thou fear God, whom these Jews do not fear, but stand around His cross, mocking? *Dost not thou fear God*, though thou hast no fear of man? *Dost not thou fear God*, since thou art a convicted sinner, and hast so much to fear from God because of past offences, even though these fear not, who are not in the same condemnation? *Dost not thou fear God*, in the hour of death, even though thou hadst no fear of Him in the time of health? The first fruit of penitence is *the fear of the Lord*, which is *the beginning of all spiritual wisdom and knowledge*. The first thought of the repentant thief, even in the midst of his sufferings, is for his brother's good and conversion; and this solicitude for another's spiritual welfare is a sure mark he had yielded to the motions of Divine grace. His confession is not merely that Christ had done countless good deeds, but had never done one evil deed; that He, and He alone, was a perfect man. Let us remark here the strength of his faith in God, and the firmness of his belief in a judgment to come, and in future

¹ "Non quod discrepent evangelia, sed quod primum uterque blasphemaverit: dehinc sole fugiente, terra commota, saxisque disruptis et ingruentibus tenebris, unus crediderit in Jesum, et priorem negationem sequenti confessione emendaverit."—*S. Hieron.*

οἱ ἄσπραι.—"Some conceive that the plural is put here by the figure *synecdoche* for the singular, and thus

they except the converted robber: in such a solemn matter, however, there seems to be no place for *synecdoche*; nor are there wanting instances of men who, in the course of dreadful, and especially of lingering, punishment, have at first blasphemed, and afterwards have been converted."—*Bengel.*

reward and punishment as the consequence of our deeds in this life. The fear of God, which is the beginning of a sinner's justification, leads him to a confession of his sins, and to a declaration of the perfect innocence of Christ. Let us, like this penitent, see the mercifulness of God in our sufferings, and confess His hand has justly laid on us the punishments and humiliations we endure.

Luca Brug.

Nat. Alex.

He was moved, doubtless—

(1) By the fame of the miracles of Christ, even if he himself had not witnessed any of them.

(2) By the patience of Christ, evident in the midst of His sufferings and the blasphemies of the crowd around the cross.

(3) By that charity which He manifested even towards His persecutors in praying for them.

(4) By that inward illumination of God's Spirit, given him in answer to the prayer of our Lord, since he was one who needed the forgiveness of the *Father*.¹

Avenidaño.

*And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom.*² [Luke xxiii. 42.]

The greatness of his faith may be in some measure seen in the greatness of the obstacles which could not hinder his coming to Christ. He turned to our Lord, and prayed to Him for remembrance, when the ears of all who stood by were stopped, and their hearts were on fire with rage against Christ. He confessed the Saviour even when His disciples had forsaken Him; when all around the cross were deriding Him, then he revered Him; and when Christ was seemingly most helpless, he prayed to Him as to the possessor of almighty power. When the disciples thought Christ's kingdom a temporal one, and the priests and Pharisees accused Him of seeking worldly honours, the thief, better instructed, knew that Christ's kingdom was a heavenly one. Hence he prayed to the Saviour, not for freedom from punishment, nor for mitigation of earthly pain, but for spiritual blessings which Christ could give in His kingdom; where, in his humility, he asked not to be admitted, but only to be remembered. Earthly eyes saw the title on the cross;

Chrysostom.

Cajetan.

Stella.

Matt. Faber.

Gerhard.

¹ "Jam incipiebat potestas tenebrarum superari à gloria Crucis Christi: jam Christi precatio fructum edebat, ut etiam latro spem salutis conciperet. Ex quo apparet, quòd crucifixi, id est, afflicti in hoc mundo, aptiores fiunt ad percipiendam Dei gratiam."—*Sal-*

meron.

² "Ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Not εἰς but ἐν, when Thou comest in Thy kingdom, i.e. when Thou comest in Thy advent of glory: so ἐλθῇ ἐν τῇ δόξῃ αὐτοῦ, when He shall come in His glory (Matt. xxv. 31).

Sylveira.

Gregory.

Stier.

but what earthly eyes could not see, the Divinity of the Son of Man, the thief saw and proclaimed to all. In him was exemplified the three Christian graces of Faith, Hope, and Charity. He had faith in Him whom he saw dying; he had hope of that kingdom at which men jested; he had charity towards his fellow-sufferer and fellow-sinner. He asks to be remembered when Christ comes in His kingdom—when He shall come, surrounded by His angels; and in reward for his faith and humility Christ promises him more than this.

Let none make this history of Christ's mercy an excuse for delaying repentance. This thief came trustingly to Christ with the burden of his past sins; thefts, murders, and violence against his fellows. He came, at the first moment he could come; for that time when God finds the lost sheep is man's first opportunity; and he came with perfect and earnest faith, manifested—

(1) In his confession of the absolute innocency of Christ—*this man hath done nothing amiss.*

(2) In his prayer to Him as his *Lord*.¹

(3) In his faith in the kingdom Christ came to set up, and his belief that it was a heavenly one—*when Thou comest into Thy kingdom.*

Avendaño.

Gerhard.

(4) In his confidence in Christ's mercy and power to give the kingdom to whomsoever He wills—*remember me.* He says not in God's kingdom, but in *Thy kingdom*, Thine by right.

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise. [Luke xxiii. 43.]

Christ's first word was one of intercession; the second is one of promise. The first prays that repentance may be given to sinners; the second opens the door to one who had greatly sinned. The first has for its end justification; the

¹ "Nomen Κυρίου usurpatur vel civiliter, quando hominem quempiam honoratiorem reverentiæ causa vocamus Dominum (Matt. xxvii. 63), et sic respondet Hebræo אֲדֹנָי, item quando vocamus Dominum, qui suos habet servos (Matt. vi. 24, viii. 27, &c.). Vel Theologicè, quando uni ac vero Deo tribuitur appellatio Domini, et sic respondet Hebræo יְיָ, in qua significatione plus millies in V. ac N. T. occurrit. Quo sensu hic latro conversus Christum appellet Dominum,

colligitur ex ipsis circumstantiis, agnoscit eum esse Regem, et quidem talem, cujus regnum in media morte perduret, quique potestatem habeat recipiendi in gloriam illius regni omnes verè in se credentes, agnoscit ipsum non esse promeritum crucis supplicium, sed ab omni peccati labe immunem pro peccatis humani generis in se susceptis tam dira perferre; quæ omnia ostendunt quòd Christum agnoverit verum Messiam, Dei Filium ac Regem cælorum."—*Gerhard.*

second, glorification. The first has to do with the kingdom of grace; the second, with the kingdom of glory. In the first, our Lord executed His function as High Priest by intercession founded on His sacrificial death; in the second, He anticipates His kingly office, at the moment when His claim to be King was most subjected to supreme contempt. To the mockeries and reproaches of the multitude around the cross, to the blasphemy of priests and scribes, Christ replies not, *He opened not His mouth*; He appears as though He were deaf, and heard not; but no sooner does this penitent pray than the Shepherd, forgetful of His own sufferings, replies to his entreaties.¹ So when the multitude thronged Him and pressed upon Him, He notices it not. But when the poor woman tremblingly touches Him, that touch He feels and acknowledges.

Rambach.

Isaiah liii. 7.

Salmeron.

In the answer Christ gave to this penitent, we have an example of the assurance that grace is richer than prayer; for God gives more than we can ask. The thief asked Christ to remember him; Christ promises he shall be with Him. To be with Christ is life, and where He is in glory there is His kingdom. Our Lord says *verily*; for though He hung there as a malefactor, He asserts the right of the Judge of all, and promises as one who could bestow all things. He says *verily*, as though he would certify this thief of that which he dared not hope for, confirming to him what He had before promised, *Verily, verily, I say unto you, If a man keep my saying, he shall never see death*; for here all is certainty: the penitence of the thief, his merciful acceptance, the assurance of his continuing to live; the promise of future union with Christ; the instant fulfilment of his wishes on the same day; the pledge of his entering into paradise—all are certified by this word *verily*. *Verily I, who am the Truth, say, To-day shalt thou be with Me in paradise*. The paradise closed to man through sin, is now opened to all penitents by the cross of Christ; but first to him who, having been a sharer in Christ's sufferings, was made the partaker also of His consolation and glory. And he was to be, not merely with Christ, but with Him *in paradise*; for where Christ is, is not necessarily paradise, because he was then with Christ, yet not in paradise, but on the cross, and in pain and suffering. Where Christ is, after His humiliation, that, indeed, is paradise:² where this may

Ambrose.

John viii. 51.
Salmeron.

Lange.

Barradius.

Nat. Alex.

¹ "Nulli Eum clavi, nulla verba tam tetigerunt quàm vox fidei."—*Salmeron*.

² "Paradisus significat conditionem, in qua Adam in paradiso fuit, plenus

pace, securitate et omnibus donis, quæ sunt ubi non est peccatum. Quasi dicat Christus, *eris hodie mecum in paradiso*, liber à peccato et securus à morte."—*Luther in Genesim*.

Luke xvi. 22.
Maldonatus.
Stella.

Corn. à Lap.

Matt. xi. 6.

Estius.

be we know not, we know only it is a place of rest and happiness; that which, probably, Christ elsewhere calls *Abraham's bosom*, a state of blessedness in which the just are blessed with the sight of God. He went with Christ to that vision and rest of God which is paradise. This blessedness the penitent thief had, because of the greatness of his faith in Christ, who had before said, *Blessed is he who-soever shall not be offended in Me*. Notwithstanding all the sufferings of Christ, and the indignities offered to Him, the thief was not offended; and hence he inherited the blessing.

But, however great his faith, let none say he was saved by faith merely. In him we are called to remark—

(1) The depth of his contrition, the earnestness of his confession of sin, and the acknowledgment that he was rightly punished for his sins.

(2) The fear of God which possessed his soul, and led him to ask his fellow-sinner, *dost not thou fear God?*

(3) The full recognition of Christ as Messiah; and his prayer to Him as to one both able and willing to save.

(4) His humility in asking only to be remembered

Gerhard.

(5) His patience on the cross.

Corn. à Lap.

We see in the conversion of the penitent thief the force, efficacy, and celerity of Divine grace, which thus changed the thief into a saint. He was converted outwardly by the manifestation of Christ's patience, His forgiveness of injuries, and fervent love; inwardly by that Divine grace which gave him power to see and acknowledge the innocency of Christ.¹ As St. Vincent beautifully says, the shadow of Christ's cross falling on him, like the shadow of Peter afterwards on others, healed him. And by this conversion we are taught the efficacy of penitence; that no one shall be rejected, be his sins what they may, who is as penitent as this sinner, and that the penitence of no one is too late, so that it is real as his. Great are the hopes which Christ left to all who turn to Him for forgiveness in taking this thief with Him to paradise.² We learn, also, from the words of our Lord, that the souls of God's faithful people enjoy the

"Vita est esse cum Christo; ideo ubi Christus ibi vita, ibi regnum."—*S. Ambrose*.

¹ "Si quispiam dicat, Si veram egit pœnitentiam latro in hora mortis et nos ad illam etiam horam pœnitentiam differamus: perpendat quisquis hoc suadente diabolo dicit, quemadmodum hora mortis fuit prima latroni in qua Christum novit. Et exinde inferat quomodo quicunque Christi fidem habet

et illum fide cognovit a prima hora pœnitentiam agere exemplo latronis oportet."—*Soarez*.

² "Movit fortiter innocentia matris, sed prævaluit latronis pœnitentia: dicit prius latroni, *Hodie mecum eris in paradiso*; quàm det matri solatium his verbis, *Mulier, ecce filius tuus*, q. d. mater patientiam habetas: pœnitentem præfero innocenti."—*Paoletti*.

bliss of His presence from the hour of death, though the perfection of bliss is not given to them until the day of judgment, since it is necessary to such perfection that the body should again be united with the soul. Jans. Gand.

In the conversion of one of the two thieves in the hour of death we have an encouraging picture of the power and greatness of Christ's love, who will accept those who really turn to Him even at that moment. In the fact that, throughout the whole of the Gospels, we have only one such instance, we are warned against the sin of deferring repentance, and the presumption of putting off this work until a death-bed. Augustine.

Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. [John xix. 25.] Matt. xxvii. 55.
Mark xv. 40.
Luke xxiii. 49; xxiv. 18.

As in the world now, so then by the cross of Christ, moved by the same outward signs, but seeing with different eyes, stood the enemy and blasphemer, the sinless mother, and the penitent and converted sinner,¹ with the trembling but faithful follower of Christ. These last stood, standing as well with the body as also with unshaken faith. And now were Simeon's words to the Blessed Virgin fulfilled, *a sword shall pierce through thine own soul also.* Gros.
Gerhard.
Jans. Gand.
Luke ii. 35.
De Suci.

In the steadfast love of these women we have an example of the way in which God chooses the weak to confound those who think themselves strong. Women were faithful when Thomas, who promised to die with Him, had fled; and when Peter was absent, who said, *Though all men shall be offended because of Thee, yet will I never be offended. Though I should die with Thee, yet will I not deny Thee.* Sylveira.
John xi. 16.
Matt. xxvi. 33, 35.

When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from John xiii. 23;
xx. 2; xxi. 7, 20, 24.
John ii. 4.

¹ "Magdalaine avec la mère de Jesus! Magdalaine auparavant pecheresse, avec Marie mère de Jesus toujours sainte! comme si la pénitence avoir alors en quelque sorte égalé l'innocence et participé à ses droits; comme s'il y avait eû entre la pénitence et l'innocence une espece d'émulation; comme

si le Fils de Dieu après Marie pure et exempte de tout péché, n'avait point trouvé d'ame plus inébranlable in plus constante dans ses intérêts que Marie délivrée de la corruption et de la servitude du péché."—*Bourdalone, Sur la Conversion de Magdalaine.*

John i. 11;
xvi. 32.

that hour¹ that disciple took her unto his own home.²
[John xix. 26, 27.]

Ambrose.

Sylveira.

De Saci.

John ii. 4.

Nicene
Creed.

Augustine.

Corn. & Lap.
Luca Brug.

Exod. xx. 12.

Stier.

Gerhard.

If it were an act of Divine power to give the kingdom of heaven and eternal life to a penitent thief, it was the noblest work of piety in the Man to honour His mother with such affection. Passing by the other women, our Lord spake only to His mother, as though to teach us that parents are to be preferred before others, and giving an example by His care for His mother of the duty and affection children should have for their parents. Now is that hour of which He had spoken at Cana in Galilee, *Woman, what have I to do with thee? mine hour is not yet come.* Then, when about to work with Divine power, He repelled her who was not the mother of His Divinity but of His humanity, as though at that moment He knew her not.³ Now, when suffering altogether humanly, He commends with human affection her of whom *He was made man.* He, the teacher of good, shows us in this how sons should care for their parents; and thus the cross of the sufferer becomes the chair of the Master. Thus would Christ have us at the hour of death care for and provide for the support of those dependent upon us in the flesh. Let us observe that He, our great example, significantly fulfils at the hour of death, and sanctifies anew the command, *Honour thy father and thy mother*; and throughout His life on earth confirmed the natural relationship, and our duties to those allied to us by the flesh, even whilst He revealed to us the higher relationship of man to His Father.⁴

Whilst amidst His sufferings on the cross He turned His eyes to and showed His care for His mother, He is not unmindful of the law of His nature. He is God as well as man, and His first care is to do the will of His Father in the salvation of sinners; His second, to take care of His earthly mother.

¹ Stier understands by these words, *from that hour*, that St. John, as soon as the words of our Blessed Lord were spoken, removed His Virgin Mother from the cross, and from the sight of her Son's last sufferings, and that he was not present at the expiring cry of the Saviour. Hence St. John says expressly that up to this point the three Marys and His mother's sister, i. e. Salome, stood *by the cross*, whereas at His death they beheld *afar off*.

² “*εἰς τὰ ἰδία*, id est in numero eorum quorum curam magnam gerere oportebat.”—*Toletus*. “In sua, scilicet

officia, quibus ei diligenter et reverenter obsequabatur.”—*Th. Aquinas*. “And from that houre the disciple toke her for his awne.”—*Tyndale*.

³ “Mulierem appellat, ne quid affectibus humanis tribuere videretur, qui Patris cœlestis jam ageret negotium.”—*Ammonius Alexand.*

⁴ “Facit Christus quod faciendum admonet, et exemplo suo ministros suos instruit preceptor bonus, ut a filiis piis impendatur cura parentibus, tanquam lignum illud ubi erant fixa membra morientis, etiam fuerit cathedra magister docentis.”—*Guillaud*.

Commentators suggest reasons why our Lord did not give to Mary the name of mother at this time. Some suppose it arose from tender anxiety for her, and an unwillingness to add to her grief by the use of a name recalling the thought that He who suffered was her son. Others think He might have avoided its use, lest it should mark her out for special persecution as His mother. All these conjectures, however, put out of sight the fact that Christ never employs the name of mother when speaking of the Blessed Virgin.

Luca Brug.

Salmeron.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened. [Luke xxiii. 44, 45.]

Matt. xxvii

45.

Mark xv. 33.

This darkness was no mere eclipse, since it lasted longer than any eclipse could. The darkness is said to have been *over all the earth*; and though these words do not necessarily imply, according to a common form of speech amongst the Jewish people, that it was more than over all Judea, and some commentators understand these words to imply only that the darkness was over Jerusalem, and the country of the Jews; yet it would seem to mean that the darkness was *over* the whole world. Had it not been an entire darkening of the light to the world, we should not have been told that *there was a darkness over all the earth*, and that *the sun was darkened*. He, the Creator of *all the earth*, was now suffering, and creation could not endure the outrage offered to its Creator; hence the sun withdrew his beams that he might not behold the sin of these men.¹

Chrysostom.

Origen.

Ambrose.

Erasmus.

Nat. Alex.

Gorranus.

Royard.

Bengel.

Jansen Yp.

Pseudo-

Chrysostom.

An eclipse of the sun at that time was an impossibility. Yet, though this wondrous miracle should have struck terror into the chief priests and the other mockers around the cross of Christ, and though this *darkness* had been foretold by one of their own prophets, and thus the miracle, together with the fulfilment of the prophecy, which declared, *I will darken the earth in the clear day*, should have convinced them of His Divinity to whom all the prophets gave witness; yet the hardened heart of these Jews made them unable to see the force of the miracle, and the accomplishment of prophecy. The greatest of all miracles is that which enables men to recognize and understand the import of the miracles of nature and of grace. *The sun was darkened* at this time—

Amos viii. 9.

De Saci.

¹ "Tribus horis tenebræ perman-
serunt; quia lumen Trinitatis, quod
Deus est, totus mundus amiserat.
Privati enim erant à lumine qui in
mundo erant universo trium horarum,

id est, à lumine Dei Patris et à splen-
dore Filii Ejus Jesu Christi et ab illu-
minatione Spiritûs Sancti."—*Pusch.*
Radbert.

(1) In token of wrath at the wickedness of the Jews in crucifying the Sun of Righteousness.

(2) In testimony of our Lord's Divinity and glory.

Jans. Gand.

(3) In token of the *darkness* of the hearts of the Jewish people, of which this material *darkness* was a type.

In this *darkening*, however, there is still some glimpse of mercy. The sun is eclipsed to the sacrilegious, that so darkness may cover the scene of their wickedness; and the night spread over an unbelieving nation was a prophecy that the light of faith should rise again over the world.

Ambrose.

Ps. xxii. 1.

*And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani?*¹ *that is to say, My God, my God, why hast Thou forsaken Me? Some of them that stood there, when they heard that, said, This man calleth for Elias.* [Matt. xxvii. 46, 47.]

It would seem that during the three hours *the sun was darkened* no word was spoken by our Lord. He suffered in silence. So, it may be, the blasphemies of the Jews were stayed at the sight of this preternatural *darkness over all the earth*. Then *about the ninth hour*, when the darkness ceased,

Gerhard.

Ps. xxii. 1.

Christ utters those words which were spoken in prophecy of Himself, bearing witness in the last moment of His life on earth to the authority of the Old Testament; and *to the end*, honouring the Father.²

Chrysostom.

In our meditations upon Christ, let us remember that the two natures of the Godhead and of the manhood which were united in the person of Jesus Christ preserved their incommunicable properties; the Divine nature could not suffer pain, the human nature could not endure pain without suffering. In the person of Christ there was—

Taylor.

(1) The union of the Eternal Son with the Father and the Holy Ghost: this union is an eternal one, and indissoluble.

(2) The union of the Divine and human natures in the God-man Christ Jesus. This union our Blessed Lord formed at the time of His incarnation, and this, though

¹ "Tres voces priores, Eli, Eli, lama, utique linguæ tam Hebraicæ quàm Chaldaicæ sunt communes, sed quarta vox, עֲלִי, Hebrææ linguæ peculiaris est, pro qua Syrus habet שִׁבְחָתִי, verbo enim Hebræo עֲלִי respondet Syriacum שִׁבְחָ. Evangelistarum σαβᾱχθάνι magis accedit ad Chaldaicum sive Syriacum quam ad testum Hebræum, ex quo intelligitur, Christum hoc loco, ut etiam

alibi usum esse idiomate omnibus noto, ut omnes intelligerent quid loqueretur." —Gerhard in *Pass. Domini*, cap. xvi.

² "Quia Hebraicè Eli significat Deum sub ratione fortitudinis, et ita vertit Aquila: *Fortis Meus, Fortis Meus, ut quid me dereliquisti?* Ostendit Deum non ob imbecillitatem suam, qui fortis et fortitudo erat, se à tuendo Christo subtraxisse." —Salmeron.

begun in time, is also indissoluble, since He assumed our flesh never to lay it aside. In His death upon the cross was only the separation of the body from the soul as in death.

(3) The union of grace, also, will never be dissolved, since He will ever be the *beloved Son in whom the Father is well pleased*. Matt. iii. 17.

(4) The union of glory, which He had as being one with the Father; this also is a union which cannot be dissolved, since it is *the glory as of the Only Begotten of the Father*. John i. 14.

(5) The union of protection, which as man He needed whilst on earth. *He that sent Me is with Me; the Father hath not left me alone*. To the termination of this union our Lord refers in these words. He is now deprived of the comfort of His Father's presence as to the flesh, so that He is left to endure all that flesh can endure, and suffers purely as man. John viii. 29.
Matt. Faber.
Gorranus.
Didacius.
Estius.
Origen.

In this cry, full of mystery and of doctrine, Christ shows us that with our nature He bore all our infirmities, and was really man. Since, then, the desire of life is natural to man, now on the cross He shows the identity of His nature with ours by sharing with us the natural desire of life. Let us not fall into the error of imagining the Father was separate from the Divinity in Christ; or that the hypostatic union was now dissolved even for a moment; or that the Father was separate from Him in grace and love; but only that the Father did not save Him from the fierce and bitter sufferings of the cross, and the torments of mind and body.¹ For He suffered not in His flesh only; He was suffering for all sinners, and His cry was for those whom he saw forsaken of His Father. They are the words of the *perfect man*, suffering as much as one deserted by God could suffer. Let us not speak as though the greatness of His sufferings was acceptable to the Father; rather it was the obedience of His will. Nor let us dare to talk, as some talk, of His sufferings as those which an angry God was laying upon Him. Enough that the Jews blasphemed around His cross; let us not share in their blasphemies. In love and of His own will He was forsaken, that we might never be forsaken. He was deprived of the comfort of the Father's presence, that we might be delivered from sin and eternal death. He was forsaken, that He might manifest the greatness of His love to us. Victor
Antioch.

Theophylact.

Sylveira.
Corn. & Lap.

Maldonatus.
Cyprian.

¹ "Fateamur Deum quodammodo illum hominem in morte deseruisse, quia potestati persequentium eum exposuit ad tempus, non suam potentiam exercendo illum defendit ut non moreretur. Separavit se divinitas quia subtraxit protectionem, sed non solvit

unionem. Separavit se foris, ut non adesset ad defensionem, sed non intus defuit ad unionem. Si non ibi cohibuisset potentiam sed exercuisset, non moreretur Christus."—*P. Lombard. in Sent. lib. iii. dist. 21.*

All things here are full of mystery and doctrine. Only in the light which will be cast upon us from His throne of glory, will it be made plain to us what the sorrows of the Redeemer were when He hung on the cross.

Stier.

Let us, for whom Christ has become the *way* to the Father, and the example to us sinners, learn in all times of trouble on earth to cry *with a loud voice* to our Father. Loud, not in words, but in the vehemence of the heart, as Jonah out of the belly of the whale: loud in that cry which reaches the heavens, the voice of fervent penitential supplication.

Pasch. Radbert.

Ps. lxi. 21.

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.¹ [John xix. 28.]

Knowing. Since He knew all things, according to the confession of His apostles, *now are we sure that Thou knowest all things, and needest not that any man should ask Thee*, and that all things were duly accomplished by His death on the cross. And this word *I thirst*, He spake not to inspire His brethren and His disciples with fresh grief, but *that the Scriptures might be fulfilled*.

John xvi. 30.
Salmeron.

This *thirst* of our Blessed Lord was—

(1) Bodily thirst, which was intense through hanging in the sun with a body pierced by thorns and drained of blood by the scourgings He had received. In this thirst He participated in the sufferings which ordinarily attend such a death, and hence partook of the vinegar to allay that thirst; but more than this was implied in these words: it is not to be supposed at the moment when all things were accomplished He should speak merely of corporeal thirst: it was also—

Cyril.

Stier.

(2) Spiritual thirst—a thirst to do the will of His Father; thus He who had said, *My meat and drink is to do Thy will, O God*, thirsted for the redemption and salvation of mankind, even of His enemies, for whom He had just prayed, and for the complete fulfilment of what the Scriptures had declared.

Matt. Faber.
Bernard.
Barradius.

His *thirst* was a mighty corporeal thirst, an image of that deeper spiritual thirst, according to which He longed for the final consummation of His atoning work, the perfecting of His sacrificial offering.² As the *Give me to drink*, addressed

De Saci.

Arndt.
John iv. 7.

¹ "Particula *μερὰ τοῦτο* non pertinet ad participulum *εἰδὼς*, sed ad verbum *λέγει*: neque enim tum demum intellexit Jesus, quid sibi sustinendum esset, sed à principio omnia noverat, [John xiii. 3.] adjungit autem Joannes quòd *Christus*, sciens omnia esse consummato, et ut Scriptura impleretur,

hoc dixerit."—Gerhard, in *Pass. Domini*, cap. xvii.

² "Per hoc verbo quod dicit, *sitio*, ostendit mortem suam esse veram non phantasticam. Item ostenditur ejus ardens desiderium de salute generis humani. *Vult omnes salvos fieri* [1 Tim. ii. 4]."—Th. Aquinas.

to the women of Samaria, meant in reality, Give Me thy heart; so here His heart is athirst for the possession of the redeemed. He thirsted that we might thirst for Him, and desire the fountain of living waters, not as the *hart desireth the water-brooks*, but as He thirsted for our sakes.

And yet more His *thirst* was sacramental, since by it He enabled us to overcome the sins of the tongue, the desire for worldly honours, and the burning and raging fever of sensuality, that we might escape from that pit *wherein is no water*.

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. [John xix. 29.] The rest said, Let be, let us see whether Elias will come to save Him. [Matt. xxvii. 49.]

Either the Roman soldiers who stood around the cross, and might have known somewhat of the expectation of the Jews as to the coming of Elijah, misunderstood the cry of *Eli, Eli*, or, as is more likely, the Jews themselves in mockery used these words, *Let us see whether Elias will come*.

Some think that the vinegar was given to stay the too violent flow of blood, and that the natural effect would be to prolong the sufferings of our Lord. Others suppose it was done in mercy to hasten death, and that the words of the rest of the soldiers meant, Let Him live, that we may see whether Elias will come to save Him. In either case it would seem given in kindness to Christ, though not, it may be, without consideration for those who watched Him: the Roman soldiers desiring to be released from their task of remaining near the cross; the Jews who were anxious for His death, that the law might not be broken by His remaining on the cross during the Sabbath day.

Vinegar and water was the common drink of the Roman soldiery. The bringing vinegar to Christ was, therefore, probably the act of a Roman soldier, who, hearing Christ's cry of agony, in compassion filled a sponge full of vinegar, and fixing it to a reed, or stalk of hyssop,¹ applied it to our Lord's mouth. What was offered at the first, the vinegar

Greg. Naz.
John iv. 14,
Rev. vii. 17;
xxii. 17.
Ps. xlii. 1.
Bernard.

Gerhard.

Zech. ix. 11.

Matt. xxvii.
48.

Gerhard.

Barradius.
Taylor.
Plutarch in
Vita Marc.
Anton.

Theophylact.

Salmeron.

¹ "Datum est autem acetum in spongia imposita calamo, vel arundini, secundum Marc. et Matthæ., vel hyssopo, secundum Joan., in quo videtur dissensio inter Evangelistas. Quare quidam dixerunt, potum illum esse confectum ex aceto et hyssopo, sed hanc

intelligentiam respuunt verba Græca et Latina: sed hyssopum imposuerunt arundini, et super hyssopum acetum: nam spongia erat ex hyssopo, cui circumposuerunt acetum." — *Avendaño*. Vide et *Gerhard*, in *Pass. Dom.* cap. xvii.

mingled with gall, He would not take : what was offered in kindness He, who accepts the smallest act of devotion offered from a pure heart, would not refuse.

John xvii. 4. *When Jesus therefore had received the vinegar, He said, It is finished.* [John xix. 30.]

It is finished—

(1) The work of man's redemption and Christ's life of suffering on earth ; all His life-long example of patience and humility ; all things the Father willed He should suffer in this life ; all that was procured for us by the shedding of His precious blood, were finished, *for by one offering He hath perfected for ever them that are sanctified.* Not, however, as some have said—perverting the truth—all is so done by Christ that nothing remains for a Christian to do in working out his salvation. But His work for us was *finished*, of which He Himself said, *I have finished the work which Thou gavest Me to do.*

(2) That baptism with which He was *straitened till it be accomplished*, of which He had said, *With the baptism that I am baptized withal shall ye be baptized.* All His sufferings for man were *finished*.

(3) The union of Christ with the Church, which was cemented in His blood, was now accomplished, and He uses the language of prophecy, *What could have been done more to my vineyard, that I have not done in it ?*

(4) The Scriptures of the law, and all things predicted by the prophets, were fulfilled—all types, shadows, and mysteries, consecrated from the beginning—for *Christ is the end of the law*—all were *finished*.

(5) The time of the existence of the Jewish nation, of which He had shortly before said, *This is your hour*, was at an end ; and the sceptre had departed.

(6) The reign and power of Satan, respecting which He declared, *now is the judgment of this world : now shall the prince of this world be cast out.*

(7) The will of the Father, the perfect obedience of Christ in His accomplishment of that will, was completed.¹ He had *finished*, once for all, what must gradually take effect in individuals in the course of the world's history ; for in Christ

¹ "Finem habet peccatum : jam orietur justitia sempiterna. Finem habet lex, succedet Evangelium. Jam redemptus est homo et Deo reconciliatus. Nihil prætermissum est, nihil non strenuè peractum, nihil me præpedire

potuit aut retrahere, quo minus consummaretur mysterium humanæ redemptionis. Jam finem habet regnum : incipit et regnum Christi et Dei."—*Ferus in Pass. Domini.*

the Father hath quickened those dead in sins, and made them sit together in heavenly places in Christ Jesus.

Döllinger,
First Age of
the Church.
Ephes. ii. 5, 6.
Matt. Faber.

(8) The waiting and expectation of those who had died in the faith was now *finished*.

He had now *finished* and made real that work of which all that had gone before was but a prophetic shadow. He had *finished* the work and example of love.¹ He had *finished* and brought to an end the alienation of man from God. He would not die until all was *finished*—all cruelties of man, all the malice of the evil one,² all prophecies respecting Himself, even to that one which had spoken of vinegar being given Him; and in the loud voice with which He uttered these words, He showed that though all was now *finished*, He died willingly. He had seen *of the travail of His soul*, and was *satisfied*, because His work was perfect. There remained, indeed, His resurrection from the tomb, His ascension into heaven, and the sending from thence the Holy Spirit to abide with the Church; but these were marks of triumph, tokens of His victory over sin and Satan, the rewards of His conflict with the enemies of man and of those sufferings which were now *finished*.³

Sylveira.

Gerhard.
Jans. Gand.

Isa. liii. 11.

Salmeron.

And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend my spirit: and having said thus, He gave up the ghost. [Luke xxiii. 46.]

1 Pet. ii. 23.
Matt. xxvii.
50.
Mark xv. 37.
John xix. 30.

When our Lord raised Lazarus from the dead, *He cried with a loud voice*; now, when by His own death He was about to break the bands of death, and give us the power of rising again, He, in like manner, *cried with a loud voice*; and declared—

John xi. 43.

Avendaño.

(1) By calling God *Father*, that He was *the Son of God*.

(2) By giving up the ghost, that He was the Son of Man.

Gerhard.

He cried with a loud voice, that all might know at the

¹ "Consummaverat olim Deus omnia opera sua die sexta condito homine, et Eva formata: consummaverat et homo peccatum eadem sexta die: consummaverat et Jesus eodem die omnem suam patientiam et justitiam in extinguendo debito peccatorum nostrorum."—*Salmeron*.

² "Haecenus nihil non fecisti ut me perderes, nunc autem et deinceps nihil amplius in me proficiet fraudulentiae tuæ supellex, nihil me nocebunt mille tua arma, mille artes. Intendisti arcem

tuam, seminasti invidiæ zizanium, plantasti ingratitudinis spinam, concitasti populi furorem, excæcasti judices, animasti carnifices, consummasti omnem malitiam."—*Ferus in Pass. Dom.*

³ "No man is given to see his work through. 'Man goeth unto his work and to his labour until the evening,' but the evening falls before it is done. There was one alone who began, and *finished*, and died."—*J. H. Newman*, in *Brit. Crit.* 1841, p. 331.

hour of death He commended His soul to the keeping of His Father,¹ and had confidence in Him into whose hands He so commended it. The *loud voice* testified that His death was not from failure of the bodily strength, but from the yielding up of the will, and by an act of power. His death was indeed no natural effect of His crucifixion, since dying men cannot use a loud voice. We who are from the earth die without voice, or with a low voice, but He *with a loud voice*, since He was from heaven. The greatness of this cry at the same time testified to the painful nature and the intensity of His sufferings.

If the Saviour of the world showed such power at His death, what will His cry be when He comes to judgment!

It is finished was His farewell greeting to earth; *Father, into Thy hands I commend my spirit* is His entrance-greeting into heaven. It is the cry of rest after struggle and victory, and a testimony that He gave up the ghost because He willed to do so, when He willed, and as He willed; and as His first word was to His Father, so was His last, to teach us in all things to pray to our Father, since He is the beginning of all goodness in us, as well as the end to which all our thoughts and actions should be directed.²

Our Lord uses the words of the Thirty-first Psalm, significantly substituting the word *Father* for *thine*, as it stands

1 "*Dicens.* Tacens enim exclamare solitus erat continuo, neque cessat similem clamorem animi ad patrem proferre, à dextris ejus constitutus, quandoquidem in silentio rogat pro Petro, ut non deficiat fides, et pro universis præcatur, ut præparetur locus his, quos Deus prædestinavit, vocavit, magnificavit, et justificavit. Nunc *dicens* clamat, ut advertamus totam Christi passionem et crucem esse clamorem ad Deum, ut misereatur nostri. Ad nos ut imitemur vestigia Ejus, et ad hostes ut fugiant, sicut cera à facie ignis. Quanto ergo cruces nobis multiplicamus, ac quoties crucis signum, vel corpori imprimimus, vel oculis proponimus, clamorem Christi, quin Christum *dicentem*, nobis appropinquamus, et prædicentem voce magna, ut poenitentiam agamus et appropinquabit Regnum cœlorum, ut simus mites et posidebimus terram, ut diligamus invicem, et habebimus vinculum perfectionis."—*Angelus de Paz.*

2 "In sex prioribus verbis, quasi in

sex diebus creationis laboravit agendo causam nostram, et in septimo quasi in Sabbato emisit spiritum et requievit. Istæ sunt septem illæ voces de quibus David *vox Domini super aquas* [Ps. xxix. 3], et quæ sequuntur ubi septies vox repetitur. Dicuntur autem voces, quia docent et dici possunt septem tonitrua Apocalypsis, quia perterrefaciunt; et septem candelabra aurea, quia illuminant tenebras nostras; et septem stellæ quæ ornant cœlum Ecclesiæ militantis, septem tubæ quæ excitant ad bellum spirituale, septem panes qui succurrunt fami nostræ spirituali; septem columnæ, quæ sustentant doctrinam Evangelicam. Ad hæc septem verba, consecuta sunt septem miracula, nimirum tenebrarum per universum orbem, terræ commotæ, petrarum scissarum, veli templi rupti, monumentorum apertorum ac corporum suscitatorum, denique confessionis Centurioni cum Judais percutientibus pectora sua."—*Salmeron.*

in the place He was quoting. He uses this word *Father* as His prerogative, who was *the Only Begotten of the Father*. John i. 14. Hence, in the compline service of the Church this Psalm was used, to teach us each night, which is a figure of death, to commend our spirit to God the Giver, but more especially to do so at the hour of death, acknowledging it to be a gift from God, by entrusting it, "in sure and certain hope of the resurrection to eternal life," to the hands of our Creator. Corn. à l'ap. So, all our life through, which is but the preparation for death and for new life, let us commend ourselves, our soul, our conscience, our life, our thoughts, to the will and the hands of God. Didymus.

And, behold, the veil of the Temple was rent in twain from the top to the bottom; Exod. xxvi. 31. 2 Chron. iii. 14. Mark xv. 38. Luke xxiii. 45. Heb. ix. 3.

Two veils hung in the Temple—the outer one, before the entrance to the Temple; the inner one, which veiled the approach to the Holy of Holies, the type of heaven. Of these two, the common opinion is, that the latter was rent at the moment of Christ's death. Origen, however, imagining a certain fitness in the rending of the exterior veil, and that the veil rent was that which could be seen by all, has supposed that this was the one now rent.¹ The larger number of commentators, however, hold that it was the inner veil which was *rent*, and that by this rending was laid bare to the sight of the people the ark of the covenant and mercy-seat. The rending of the *veil of the Temple* denoted—

- (1) God's detestation of this act of sacrilege.
- (2) That the mysteries of the law were unveiled, the way to the Holy of Holies opened, and access to the Father, which our sins had barred, laid open by the death of Christ.²
- (3) The rending away and abolition of the law.
- (4) That the Temple of God should be profaned. As the Jews were accustomed to rend their garments in token of blasphemy, the veil in the Temple of God was rent by Him at the blasphemy of this nation. And as mourners rend their garments in token of grief, so had the Temple assumed the garb of mourning. We are here assured that the death

¹ "Velum interius significabat velationem mysteriorum celestium quæ nobis revelabuntur. Aliud quod exterius erat, significabat velationem mysteriorum quæ ad Ecclesiam pertinent. Unde istud exterius fuit scissum, alterum non."—*Th. Aquinas*.

² "*Velum templi scissum est, ut videantur arcana quæ fuerant intus in*

lege, in templo, et in omnibus cæremoniis obtecta et obvelata oportebat enim ea velari, donec Ille qui solus poterat ea revelare, manifesta faceret ea Apostolis et omnibus expectantibus se in salutem. Omnia siquidem prius velata erant et obumbrata etiam et ipsa facies Moysi."—*Pasch. Radbert*.

Origen in Matt.
Jerome, Ep ad Hebr.
Th. Aquina
Euthymius.
Lyra.
Cajetan.
Leo, Sermon de Passioi Royard.

Ferus.
Gerhard.
Matt. Faber.
Theophylact.
Jans. Gand.
Cyril Alex.

of our Lord was no diminution of His power; hence the tokens of His Divinity now abounded more than during His earthly life. The ceremonial of the Jewish law closed, indeed, with His death; but by that death the knowledge of the Scriptures, hidden by the blindness of the Jews—the *veil upon their hearts*—was laid open.¹ Of this miracle the priests and the Levites, who were employed in the service of the Temple, were the special witnesses: and hence, it may be, because of this miracle, we read that *a great company of the priests were obedient to the faith*, closing their service in the Temple with the unveiling of those mysteries which had been done within the Holy of Holies.

And the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many. [Matt. xxvii. 51—53.]

When the Pharisees accused Christ of permitting the multitude, the children, and His disciples to salute Him with cries of Hosanna, and with acclamations due to the Messiah alone, He answered, *If these should hold their peace, the stones would immediately cry out.* This prediction was now accomplished: the voices of the disciples were hushed, His followers durst no longer own Him as their Lord, and rending stones at once preached Christ and proclaimed Him the Messiah.

And the earth did quake. In token of God's indignation at man's great wickedness, and from the sympathy of universal nature with the sufferings of the Creator.² For, as when the law was promulgated on Sinai *the whole mount quaked greatly*, so now the earth *quaked* at the completion of man's redemption, and the promulgation of the Gospel,

¹ "Significabat velum totum mundum sensibilem, quo ad intelligibile ducimur. Intelligibilem autem quædam *summa*, et in summo loco considerantur, *deorsum* alia: Hæc sunt quæ ad humanitatem Christi spectant, illa quæ ad divinitatem: per mortem Christi velamen quod impediabat agnitionem, scissum est *à summa usque deorsum* hoc est, ablatum obstaculum quo remorabamur à cognitione Dei, et hominis Christi."—*Angelus de Paz.*

² "Exaltatum Jesum ad se traxisse

omnia, non solum nostræ substantiæ passione, sed etiam totius mundi commotione monstratum est. Pendente enim in patibulo Creatore, universa creatura congemit, et Crucis clavos omnia simul elementa senserunt. Nihil ab illo supplicio liberum fuit. Hoc in communionem sui et terram traxit et cælum, hoc petras rupit, monumenta aperuit, inferna reseravit, et densarum horrore tenebrarum radios solis abscondit."—*S. Leo, Serm. vi. in Pass. Dom. § 4.*

sealed by the death of Christ. *The rocks also were rent*, a sign of the anger of God, and a testimony to Him who had just poured out His soul unto death,¹ and of the reality of that death; for the Word of God, the living *Rock*, was rent by the separation of soul and body; *the graves also were opened*, in testimony that, by His death, death itself was overcome, and that life was restored to the human race by Him who is *the Life and the Light of men*.

After His resurrection the bodies of the saints which slept arose, in proof of His resurrection and in virtue of the power His death and rising again gave to man. And these bodies did not rise until after the resurrection of Christ, inasmuch as He was the firstfruits from the tomb, and in this, as in all other ways, our forerunner. These who thus rose were most probably those who had recently died: who in their lifetime had listened to and believed in Him, and having died in His faith, were restored to life with Him.² It would seem as though they were known to those by whom they were seen; hence, it is added, *and appeared unto many*. It is not said they lived with them, the words would lead us to believe that they merely appeared for a short time, as our Lord Himself did, after His resurrection, though some suppose that these risen saints were admitted with Christ into the holy, the celestial, city.³ It has been disputed whether those raised from their graves in testimony of Christ's resurrection again tasted death, or whether they ascended with Christ; the more usual opinion is, they were raised to eternal life, and that when He ascended up on high, *He led captivity captive*, by leading into heaven those whom His resurrection had summoned from their graves. This may be referred to in the declaration, *He shall so come in like manner as He went up*; since we are told in another part of Holy Scripture that He shall come, surrounded by His saints and angels.

Amidst the awful events which attended the crucifixion and death of our Lord, His mercifulness is conspicuous. We read *the earth did quake*, not as in the gainsaying of Core, that sinners who blasphemed around His cross were swal-

Gerhard.
Nahum i. 6.

Ward.
1 Cor. x. 4.

Corn. & Lap.

Jans. Gand.

Jerome.
Pasch. Rad-
bert

Hardouin.

Estius.

Luca Brug

Th. Aquinas.

Corn. & Lap.
Ephes. iv. 8.

De Saci.
Acts i. 11.
Deut. xxxiii.
2.
Zech. xiv. 5.
1 Thess. iii.
13.
Jude 14.

Numb. xvi.
31.

¹ "Quod significarunt petrae scissae et terra conculsa in Salvatoris morte? Illum nimirum esse potentissimum qui tam videbatur infirmus mori."—Gasp. Sanchez in Acts iv. 31.

² Sanctorum quo nomine in Sacris libris Novi Testamenti in solum intelliguntur, qui Christo evangelizanti, vel Apostolis crediderunt."—Hardouin.

³ "Surrexerunt non iterum morituri, quia surrexerunt ad manifestationem resurrectionis Christi: certum autem est quod Christus resurgens ex mortuis jam non moritur. Item si surrexissent non esset eis beneficium exhibitum, sed potius detrimentum. Ideo surrexerunt tamquam intraturi cum Christo in cælum."—Th. Aquinas.

lowed up. *The rocks were rent*, but they fell not on the impenitent Jews. *The graves were opened*, not to receive the bodies of these wicked ones, but only that the dead might arise.¹

Barradius.

Jerome.

Rev. vi. 16.

Ward.

Sylveira.

At the death of our Saviour the whole inanimate creation was moved, as if to show that what was done materially is a figure of what ought to be done in the heart of the sinner. For as the earth quaked because of man's sin, so should the heart of every sinner *quake* at the sight of sin. As the rocks were rent as though by grief at the death of Christ, so should the heart of the sinner be *rent* by sorrow now, lest hereafter, at sight of his peril, he be forced to cry to the rocks and mountains to hide him from the presence of the Judge of all; and as the dead *bodies* then *arose*, so should those who lie in the grave and sepulchre of sin—the soul's death—rise up, and manifest themselves as so many proofs of Christ's power to awaken to new life the dead in trespasses and sins.

At the death of our Lord we read of seven portents: The sun was darkened at noonday, the veil of the Temple was rent, the earth quaked, the rocks were rent, the graves were opened, the dead arose, and the Gentile centurion made confession of the truth of Christ's humanity and of His Divinity. So is it in the work of justification, and of the resurrection of the soul from sin. Then worldly things, the light and joy of this earth, lose their light and pleasure; then, with the revelation of spiritual truth, the veil is taken from the sinner's heart; the sinner trembles at the knowledge of his sin, for no one fears or is moved in his conscience unless the revelation of his sinfulness be made to him; then is the stony heart of the sinner rent by true contrition, and broken up and made fit to receive the living seed, the Divine and uncreated Word; then is the sepulchre of the heart, hitherto full of corruption, opened by the acknowledgment of its sinfulness; and, finally, the whole heart, mouth, and life of the

¹ "This rending of the rocks doth show how God, in His anger, doth not pour out His whole indignation, but remembers mercy. He who rent the rocks in pieces, could as easily have destroyed the whole people of the Jews, and reduced them unto nothing. But He rather desired to show the mightiness of His power in the inanimate creatures, and the unspeakableness of His mercy in yet offering salvation to so unworthy and wicked

a generation. In this place we read how the earth was shaken and moved, yea, how it cleft and gaped, but we read of none who were swallowed up therewith: the rocks are rent, but men are not torn in pieces, though harder and more obdurate than the rocks: the graves open, that the dead may arise, not that the living may be swallowed up for so great and horrible wickedness as they had committed."—*Ward on S. Matthew.*

penitent confesses the power of Christ, and the truth of what He, by His Divine power, has wrought in us.

Perus.
Jans. Gand.

Now when the centurion, and they that were with him,¹ watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was a righteous man, truly this was the Son of God. [Matt. xxvii. 54; Luke xxiii. 47.]

Matt. xxvii.
36.
Mark xv. 39.
Luke xxiii.
47.

Three bodies were hanging on the crosses, but the centurion and those with him recognized in one of these three seeming malefactors the cause of all these signs. They doubted not whose innocence was thus attested by God.

Salmeron.

Isaiah prophesies of Christ that *His rest shall be glorious*: now were these words fulfilled, for no sooner did He bow the head upon the cross, but His enemies were astonished, and *feared greatly* at the tokens of His greatness. Those who watched around His cross were moved, not by the earthquake merely, but by all *those things that were done*; the patience of our Lord, the greatness of the cry which He uttered at the moment of death, these, as well as the portents of nature, were not lost upon them. It may be the meaning of the words which the Redeemer uttered on the cross were at least in part revealed to those who watched Him. Already, then, we see the rocky ground of man's heart was broken up, the stony soil stirred, and the deadness of the sinner's soul quickened to a lively confession of sin. With this, also, *the centurion* makes profession of his faith, both in the humanity and the Divinity of Christ, *this was a righteous man*, and if righteous, then *the Son of God*. When he saw Him dying, and noticed His behaviour in death, he was forced to own Him *a righteous man*; when he heard *the loud voice*, and saw the circumstances attending His death, he owned Him *the Son of God*.²

Isa. xi. 10.

Gerhard.

Luca Brug.

Jans. Gand.

Jansen Yp.

Gerhard.

And all the people that came together to that

¹ "Considera Centurionem converti cum suis, quo intelligas quantum in superioribus ad subditorum conversionem fit momenti."—*Coster*.

² "Centurio ad vocem credidit, ex voce agnovit Filium Dei et non ex facie . . . auditus invenit quod non visus; oculus species fefellit, auri veritas se infudit; oculus pronunciabat infirmum, oculus fœdum, oculus miserum, oculus morte turpissima condemnatum; auri Dei Filium, auri formosus

innotuit: sed non Judæorum, quia erant incircumcisi auribus. Erat ille Centurio incircumciscus, sed non aure, qui ad unam expirantis vocem sub tot infirmitatis indicis Dominum majestatis agnovit: ideoque non despexit quod vidit, quia credidit quod non vidit. Non autem credidit ex eo quod vidit: sed ex eo procul dubio quod audivit, quia *fides ex auditu*."—*S. Bernard in Cantica, Serm. xxviii. § 4, 5.*

sight, beholding the things which were done, smote their breasts, and returned. [Luke xxiii. 48.]

Stella.

John xii. 32.

Luca Brug.

Salmeron.

Jans. Gand.

Matt. Faber.

John xix. 42.
Mark xv. 42.
Deut. xxi. 23.

Gerhard.
Lightfoot.

Deut. xxi.
22, 23.
Toletus.

Thus were fulfilled our Lord's words spoken with reference to His crucifixion, *I, if I be lifted up from the earth, will draw all men unto Me*. For at the sight of all this the people beat their breasts through sorrow for their sin in crucifying Christ. In this they added another to the tokens given of His innocency.

The fruit of Christ's passion and the extent to which His sufferings availed, were seen in this conversion of the Gentile centurion and his soldiers, *they that were with him*; and also in the sorrow and contrition of the crowd of Jews, who had come to see the crucifixion.¹ The repentance of these latter was the forerunner of the conversion of the multitudes on the day of Pentecost. It was a true repentance, since they were not only sorry for their sin, but *returned*, not merely to their homes, but to themselves, by the acknowledgment of their sin.²

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs. [John xix. 31—33.]

The Sabbath which was near at hand *was an high day*, not only as being the Sabbath, but the Sabbath within the pass-over season; it was the first day of unleavened bread, the day when the first sheaf of the harvest was gathered and presented to God. Unless the bodies had been taken down before the Sabbath commenced, they must have remained until it was ended, contrary to the Jewish custom of removing the bodies of the crucified on the day they died, or have been taken down in violation of the precept which provided that on the Sabbath no servile work should be done.

¹ "Gentiles Deum timentes, aperta voce Deum glorificant, verè Filius Dei erat; Judæi silentes ac erubescerent in domum revertuntur."—*Paschasius in Matt.*

² "Ecce quàm cito post mortem

Christi passio sortita est effectum et oratio quam fecit, Pater ignosce illis, quia nesciunt quid faciunt. Qui enim prius ejus mortem impetrasse gauderant, post mortem ejus timentes, Deum amplius glorificabant."—*Konynghstein*

The Jews who strained at a gnat whilst they swallowed a camel, after this great wickedness, reason scrupulously about the Sabbath. In their malice, however, they—

(1) Prevented all doubt in after-times respecting our Blessed Lord's death.

(2) They blindly fulfilled the typical prophecies relating to Christ. God had commanded that no portion of the sacrificial lamb should remain until the morning of the day on which it was eaten; and that manna, *the bread which cometh down from heaven*, should not be kept throughout the night.

Chrysostom.

Exod. xii. 10.
Deut. xvi. 4.
John vi. 50.

The breaking of the legs of criminals, though it hastened the death of those hung on the cross, was not only attended with considerable pain, so sharp indeed that the crucified expired under the torture, but was considered a mark of greater infamy than even crucifixion itself; whether the Jews asked that this might be done in order to increase the shame and sufferings of the death of the Messiah does not appear.¹ They might have solicited it for the reason assigned to Pilate. The fact, however, remains, that it was an addition to the torments undergone by the crucified. This Christ was spared by His death. The chief priests, it may be, feared the effects of the darkness, earthquake, and other signs of almighty power, and dreaded a sedition of the people if the body of our Lord remained longer in their sight upon the cross; many were already moved by His death, and they might well fear the returning affections of the people.

Hengsten-
berg.
Lipsius de
Cruce.

Gerhard.

Pilate marvelled that He was so soon dead. The soldiers came, not thinking He was dead, and to hasten His death were about to break His legs. The crucified often remained two or even three days hanging on the cross before they died. But Christ in three hours gave up the ghost. As He came to die by His own will, as He gave Himself up to be crucified voluntarily, so by His own will, by giving up His spirit, He died. In all things is the freedom of this sacrifice of Christ shown.

Origen.

Pasch. Rad-
bert.

But one of the soldiers with a spear pierced His side,² and forthwith came thereout blood and water.

1 John v. 6, 8.

¹ "Crurifragium more Romanorum erat, quo illi utebantur quò citius cruci suffixi morerentur; aut si fortè dissimulata morte vivi deponerentur de cruce, aufugere saltem cruribus effractis non possent. Vide Cicero, *Phil.* iii."—*Salmeron.*

² "Vel quia an mortuus verè esset, miles hic dubitaverit, ut videtur

Cyrillo, lib. xii. c. 39: vel ad Judæorum gratiam conciliandam, ut sentit Chrysost. Hom. lxxxiv. Unus militum aperuit latus Domini lancea: divina autem providentia et consilio id est permissum, ut de morte Christi nemo unquam dubitare posset et ut quanto manifestior esset mors tanto certior esset resurrectio."—*Toletus.*

And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. [John xix. 34, 35.]

That we may understand St. John to be speaking of no natural flowing of blood and water from the side of Christ, he adds the most solemn asseveration as to the truth of his words and his competency as a witness. *He that saw it bare record, and his record is true*, because it was a sight which he saw; more than this, *he knoweth* by infallible assurance *that he saith true*.¹ Of course these words would be out of place if he only meant to assert what might be explained by natural causes. The blood and water flowed from the wounded side of our Lord in token of His true humanity and essential Divinity—the water which should cleanse mankind from sin, the blood which should be for man's redemption. We have here the two sacraments which derive their efficacy from His appointment, and flowed from His body at death. By His blood we are redeemed, by the water we are cleansed: in vain to us would His redemption be, unless by baptism we are washed from original sin; in vain the cleansing from original guilt, unless we are strengthened against temptations around us, and nourished by His body and blood unto eternal life. These two elements mingle and are seen in either sacrament, for water avails not without blood, nor does Christ's blood avail unless applied individually.

In the flowing of water and blood from our Saviour's side, we are taught that we have full absolution as well as cleansing from all sin by means of His death. As water quenches man's thirst, washes from pollution, and extinguishes fire, so the water which in death flowed from Christ's side quenches the soul's thirst, cleanses from the pollution of sin, and extinguishes at once the fire of lust and the wrath of God. Whatever is typified by the blood shed in the Levitical sacrifice, in its reality was given by the blood of Christ.

Five times, the fathers note, did our Lord shed His blood in this day—the great day of atonement.

(1) In the agony in the garden, when *His sweat was as it were great drops of blood falling down to the ground.*

(2) At His scourging.

(3) When crowned with the thorns.

(4) When His hands and His feet were nailed to the cross.

¹ "Non dixit, ut et vos scitis, sed ut credatis. Scit enim qui vidit, cujus credat testimonio qui non vidit. Magis autem ad fidem credere pertinet, quam videre. Nam quid est aliud credere, quam fidem accommodare."—*Bede.*

(5) When the soldier pierced His side.

Gerhard.

His first miracle was that in which He changed water into wine at the marriage-feast in Cana; His last was when He poured from His side the sacramental water, and consummated the marriage of Himself with His Church. O death! by which the dead are quickened to new life, what can cleanse more than that water? what is purer than that blood? what more salutary than those wounds?¹

John ii. 9.

Gerhard.

Augustine.

For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him whom they pierced. [John xix. 36, 37.]

Ps. xxxiv. 20.
Ps. xxii. 16,
17.
Zech. xii. 10.
Rev. i. 7.

By this were the following Scriptures fulfilled—

(1) *A bone of Him shall not be broken*—thus signifying that He was the real Paschal Lamb.

Exod. xii. 46.
Numb. ix. 12.

(2) *None of it shall remain until the morning.* The Jews in their fury, who crucified Him on that day, and by their regard to the law which forbade bodies to remain on the cross on the next day, caused this to be fulfilled.

Exod. xii. 10.
Deut. xvi. 4.

(3) *They shall look on Him whom they have pierced, as many did in faith and penitence then; many shall also do at the last day; for Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him.* A prophecy which implies that at His second advent He shall come with the same flesh as that in which He was crucified.

Zech. xii. 10.

Jans. Gand.
Rev. i. 7.

Jerome.

¹ “Prima mulier facta est de latere viri dormientis et appellata est vita materque virorum. . . Hic secundus Adam inclinato capite in cruce dormivit ut inde formaretur ei conjux, quod

de latere dormientis effluxit. ‘O mors unde mortui reviviscunt! Quid isto sanguine mundius? quid vulnere isto salubrius.’—*S. Augustine.*

*** Deus juste et misericors, qui Filium tuum unigenitum pro nobis peccatoribus ad illudendum, et flagellandum et crucifigendum tradi voluisti: da nobis ad aspectum in cruce pendentis, compunctionem cordis sa-

lutarem: ut qui peccando vitæ auctorem interfecimus, pœnitando vitam ex morte ipsius hauriamus, per eundem Dominum Nostrum Jesum Christum. Amen.—*Missale Parisiense.*

SECTION
VII.Rest in the
Tomb.

MATTHEW XXVII. 57—66.

(57) When the even was come,

there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: (58) he went to Pilate, and begged the body of Jesus.

Then Pilate commanded the body to be delivered.

(59) And when Joseph had taken the body, he wrapped it in a clean linen cloth, (60) and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and he departed.

(61) And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

(62) Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, (63) saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. (64) Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. (65) Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. (66) So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

MARK XV. 42—47.

(42) And now when the even was come, because it was the preparation, that is, the day before the Sabbath, (43) Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. (44) And Pilate marvelled if He were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. (45) And when he knew it of the centurion, he gave the body to Joseph.

(46) And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

(47) And Mary Magdalene and Mary the mother of Jesus beheld where He was laid.

LUKE XXIII. 50—56.

(50) And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (51) (the same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God. (52) This man went unto Pilate, and begged the body of Jesus.

(53) And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

(54) And that day was the preparation, and the Sabbath drew on. (55) And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. (56) And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

JOHN XIX. 38—42.

(38) And after this Joseph of Arimathæa,

being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

(39) And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. (40) Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. (41) Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. (42) There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

SECTION
VII.Rest in the
Tomb.

And now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph¹ of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus.² [Mark xv. 42, 43.]

When the even was come, that is, had commenced. The Jews were accustomed to reckon the space of time between the setting of the sun's body and the extinction of light, or, as some say, the period of one hour and a third between the declension of the sun and its setting, as the even. In their language, these two points of time are sometimes called the two evenings. When the second term had arrived the Sabbath commenced. It was after the first term, and before the second, that Joseph of Arimathæa came to Pilate.

*St. Matthew significantly adds, that Joseph was a rich man; not by way of boasting of this, but giving in it a reason how he obtained access to Pilate: this circumstance at the same time shows us the greatness of his faith in Christ; he had the more to lose in confessing Christ at this time; he had to overcome the shame of owning himself Christ's follower, and of severing himself by this act from the company of his fellow-counsellors. His riches, indeed, gave him access to Pilate, but because *he was a good man, and a just*, he was allowed to have charge of our Lord's body.*

The common sepulchre into which the bodies of criminals were cast was in the valley of Hinnom; and to prevent the body of Christ from being thrown amongst the rest, Joseph came and begged it. It was necessary that Pilate should give permission to Joseph to receive the body, since by the Roman laws it was forbidden to any one to take down, or bury, the body of a criminal without the express permission

¹ "Arimathæa—the same as Ramathaim-Zophim (1 Sam. i. 1), the birth-place of Samuel. 'Sita erat in loco alto, unde dicta est Rama, id est, excelsa.'—*Emm. ab Incarnat.*

² "Nomen ei erat Josephus. Cognomines fuerunt qui Jesu in hunc mundum venientis et ex mundo discedentis secundum corpus curam gesserunt. In utroque magnum emicuit fidei robur: in *priori*, ut curam pueri ex desponsata sibi virgine nati susceperet, summæque contumeliæ, difficultatibus, atque ipsi mortis periculo se

ejus causa objiceret: in *posteriori*, ut honoraret cadaver hominis, qui commune gentis odium in se provocaverat et ut maleficus in cruce exspiraverat."—*Lampe*. "Nota quatuor famosos Joseph in Scriptura. Primus, Joseph filius Jacob [Gen. xxxv. 24], in quo notatur prudentia. Secundus, Joseph vir Mariæ [Matt. i. 16], in quo temperantia. Tertius, iste ab Arimathia, in quo fortitudo [Marc. xv. 43]. Quartus, Joseph qui dicitur Justus [Act. i. 23], in quo justitia."—*Gorranus*.

Toletus.
Godwyn's
Moses and
Aaron,
Book iii. c.
iv.

Jerome.

Sylveira.

Luca Brug.

Luke xxiii.
50.
Bede.

Corn. à Lap.

Tirinus.
Buxtorf.

of the judge. Death was a suffering; and of Christ it was still true, that He was suffering under Pontius Pilate, under his government, and by his sentence.

Jansen Yp.
Angelus de
Paz.

He came to Pilate, and *went in boldly*. Joseph has no dread of that contamination which prevented the rest of the Sanhedrim from going in to Pilate. The death of Christ had freed him from the yoke of the law; and the words of the great Lawgiver had taught him that it was *finished*. At the time our Lord taught publicly, Joseph seems to have shrunk from openly confessing Him. He was then His disciple, but *secretly, for fear of the Jews*; now, strengthened by the blood just shed, he *boldly* confesses Christ.¹ Those who are naturally weakest, and on ordinary occasions show great timidity, are oftentimes examples of steadfastness and of boldness when grace animates and strengthens the soul. Let us learn, like Joseph of Arimathæa, to confess Christ, not only when He is honoured by men, and we see the signs of material greatness and advancement—not only when the Church seems to us prosperous, and all around is tranquil; but when the mystical body of our Lord is suffering from persecution, and even seems to our faithlessness to be *expiring*.

Lampe.

John xix. 38.

Estius.

Quesn l.

Gerhard.

No time so bad but God has His own chosen ones, secret from the world, yet known to Him, and safe in His keeping. As in the time of Elijah, when the whole land was full of idolatry, and the worship of the true God seemed extinct, and the prophet, in his despair, thought that he alone remained God's faithful worshipper, God reproved him for his want of faith, and declared He had reserved to Himself *seven thousand* who had *not bowed unto Baal*; so now, when the whole land was full of impiety, when distrust of God and dread of man seemed universal, and all were *offended* at the death of Christ, God drew forth the confession of these two followers of Christ, and strengthened them *boldly* to avow themselves His disciples, although surrounded by the temptation of riches and of all things that usually hinder men from declaring the truth.

1 Kings xix.
18.

Ferus in
Matt.

And Pilate marvelled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead. And when

¹ "Ex hujus initio lectionis et illo ad beatum Joannem, ecce mater tua, multi existimant, et rectè, beatum Joseph Deiparæ sponsum defunctum fuisse: alias ipsi commendaretur beatissima virgo Dei genitrix, ipseque

Domini sepulturam curaret: qui enim nutritius fuerat Domini, merito ad eum ejus condendi corporis in sepulturam pertinere cura videbatur."—*Soarez.*

he knew it of the centurion, he gave the body to Joseph. [Mark xv. 44, 45.]

We have here one of the proofs of our Lord's death upon the cross. At the request of Joseph, Pilate, who *marvelled* to hear of Christ's death, sent to the centurion, and by him was certified that He was really dead.¹ Our Lord appears to have been tormented, not only beyond what was usual, but also beyond the command and, it may be, without the knowledge of the Roman governor. *Pilate marvelled—*

(1) That He was so soon dead, while yet the thieves lingered; they, however, had not been tormented as Christ

Barradius. WAS.

(2) He seems to have thought that He who claimed to be the Son of God would have endured beyond all others.

He gave the body to Joseph. That which was merely a dead *body* in the sight of Pilate, was a priceless treasure in the estimation of Joseph.

Angelus de Paz.

He came therefore, and took the body of Jesus.

John iii. 1, 2;
vii. 50.

And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

Acts v. 6.

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. [John xix. 38—40.]

These two, the most timid of Christ's disciples, as it would seem,—the disciple *secretly*, for fear of the Jews, and the one who, however he might have come at other times, came, at least *at the first*, to Jesus by night,—were chosen to manifest to others the power of the death of Christ, and the strengthening efficacy of His sacrifice. As they had been equal in feebleness of faith during the life of their Lord, so are they equally conspicuous for the boldness of their faith after His death. The glory of earthly kings ends with their lives; the rule of Christ over the souls of men began at His death, as it will endure throughout eternity.

John xix. 38.

Alb. Magnus.
John iii. 2.

Sylveira.

Lampe.

Luca Brug.

They brought a mixture of myrrh and aloes. In the gift of the wise men at His first Epiphany,—for surely this, His crucifixion and death, was the great Epiphany of the Saviour,

¹ "Omnia divina facta consilio, ut judex ipse qui Christum condemnauerat, verè mortuum fuisse ex Centurionis et aliorum qui crucifixum custodiebant, testimonio cognosceret, de-

que ejus morte testari possit, ne quis postea diceret non verè surrexisse, qui verè non fuisset mortuus, sed vivus adhuc de cruce sublatus, et in sepulchrum inclusus."—*Maldonatus*.

—wise men brought offerings of *gold, and frankincense, and myrrh*: gold, the sign of His kingly power; frankincense, the symbol of His Divinity; and myrrh, in token of the truth of His human nature. Now, though there is neither gold nor frankincense, the *myrrh* is again brought to Him. In His humanity alone He suffered, and it is His humanity alone which His disciples embalm. Yet, though in this their love is evident, the imperfection of their faith is at the same time seen—they thought of Him only as human, as one who needed spices to preserve His body from corruption, not being able to look forward to the certainty of His resurrection, which yet His enemies half believed and feared.

Williams.

Chrysostom.
Ferus.

If *myrrh* and *aloes* were best fitted to preserve the body of Christ from corruption, let us remember that penitence and bitter sorrow for sin will best preserve in us the presence of our Saviour, and make us meet to receive His body.

Sylveira.

They wrapped His body in fine white linen, which St. Mark tells us Joseph *bought* for this purpose. It had not hitherto been worn by our Lord, but now in His death He received it in token of His innocency, and of the honour due to His body. As the *just man* clothed the body of our Lord with linen, let us clothe and adorn the body of Christ with the righteousness we have from Him, and which is His true glory, so that of each of us it may be said as of Joseph, *he is a just man*.

Bengel.

Ambrose.

As these disciples carried Christ beyond the city to a new tomb, in which man had never been buried, and bore His body in a white linen cloth, so let those who would receive the body of Christ now prepare for Him a feast clean from the defilements of the world, and made new by penitence.

Hofmeister.

Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.¹ There laid they

Is. liii. 9.

¹ "Judæorum sepulchra erant extra civitatem, quippe quæ non minus, quam defunctorum corpora illis erant immunda, Matt. viii. 28, 33; Luc. vii. 12; Joh. xi. Quin Regum quorundam sepulchra in hortis erant, 2 Reg. xxi. 18, 26. Sed et loca montosa visuique magis exposita amabant, tum ut in aliorum oculos hæc mortalitatis signa facilius incurrerent, tum ut memoria demortuorum hoc pacto melius conservaretur. Tale fuit sepulchrum Aaronis, Num. xx. 28, et Eleazaris, Jos. xxiv. 33, et Maccabæorum, 1

Maccab. xiii. 27, 28. Adde Judic. xii. 15. Solebant autem religiosiores vivi et sani non tantum sibi de sepulchris prospicere, sed etiam in hortis ea construere, tum ut meditationi mortis adsuescerent, etiam in ipsis deliciis hortensibus, tum ut spem resurrectionis adumbrarent, in qua ossa sua credebant plantarum instar repullulatura. Unde sequitur, quam indigne agant Christiani, qui totiens in hortis et deliciis suis omnem mortis memoriam exuunt. Atque ita Christus passionem, quam in horto cepit, in horto quoque

Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand. [John xix. 41, 42.]

Corn. & Lap. In a garden Adam fell; in a garden Christ subjected His will to the will of the Father; and in a garden was He buried who, by His death, destroyed the power of sin and death, and restored to man that which he had lost in Adam. In Stella. one and the same place death entered into the world and the Life arose to free man from the power of death.

There Joseph laid our Blessed Lord in his own tomb, and that a new one, in which *never man yet had been laid*. It was not Christ's tomb, but that of Joseph—

Matt. viii. 20. (1) He who had *not where to lay His head* during His life Theophylact. required, in His poverty, to be laid in the tomb of another.

(2) Death was to Him a strange thing, since He had no sin which could draw after it the penalty of death; the sins for which He suffered were those of others, as the salvation Pseudo-Augustine, Serm. cxxx. de Tempore. procured was not for Himself, but for others.

And this was not only a stranger's tomb, it was a *new sepulchre*. It had not been polluted by the body of any Bengel. man, hence it could never be alleged it was not His body which had arisen, but that of some other man buried in the same tomb. It was a new tomb into which He entered, an Jerome. image of that virgin womb in which He had been at the first conceived, and a type of the hearts of all who are worthy Augustine. to receive Him, in whom *old things are passed away*, and Quesnel. with whom *all things are become new*.¹ 2 Cor. v. 17.

Matt. xxvii. 62. And that day was the preparation, and the Sabbath drew on. And the women also, which came Mark xv. 47; xvi. 1. with Him from Galilee, followed after, and beheld Luke viii. 2. the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. [Luke xxiii. 54—56.] Exod. xx. 10.

finivit. Illic culpam Paradisi terrestriis expiavit, hic fores Paradisi cœlestis aperuit."—Lampe.

¹ Therefore. "Volebat itaque hunc in alio digniore monumento ut testis est Euthymius, quod longius à civitate distabat, collocare: sed propter Parasceuen Judæorum, quæ videlicet à Judæis ad vesperam observabatur, quo tempore fas non erat aut longius am-

bulare aut amplius operari, magis autem quia et Pascha advenerat, in propinquo posuerunt Eum. Divinâ gratiâ ita dispensante ut et sanctæ fœminæ et Christi discipulæ conspicerent ubi poneretur et discipuli posent propter propinquitatem proficisci, ac viderent quæ postmodum facta sunt miracula."—Salmeron.

Though they desired to render to His sacred body all offices of tender affection, yet because to anoint the body would have been to do that which was forbidden on the Sabbath, these women deferred to prepare His body for the tomb until the day of rest was past. The disciples of Christ were not yet released from the observances of the ceremonial law; since the law was not yet fulfilled.

Hofmeister.

Everything was done with haste, as the Sabbath was at hand, when it was not lawful even to place the body of any one in the tomb. It was evening, for the whole day past had been spent in the work of man's redemption, and the night had now come *when no man can work*. The day in which our Blessed Lord suffered was the great day of the passover and *the preparation* for the feast of unleavened bread, which would commence on the morrow,¹ as His sufferings were *the preparation* for the Christian feast of joy at the completion of man's redemption and for His own rest. The whole passover indeed was strikingly a type of man's life on earth, and so fittingly *the preparation* for that *rest which remaineth to the people of God*.

Alb. Magnus.

John ix. 4.

Gorranus.
Heb. iv. 9.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. [Matt. xxvii. 62—64.]

Matt. xvi. 21;
xvii. 22, 23;
xx. 18, 19;
xxvi. 61.
Mark viii. 31;
x. 34.
Luke ix. 22;
xviii. 38;
xxiv. 6, 7.
John ii. 19.

The next day was the Sabbath. No scruple now about going in *unto Pilate*; all scruples were lost in the dread lest our Blessed Lord's words should come true; and in their dread they showed the uncertainty of their own belief, for

¹ "The expression *Preparation* (πα-ρασκευή) had amongst the Jews a purely technical import, and signified *the day before the Sabbath*. Thus Mark, writing for Roman converts, observes, *It was the preparation*, that is, *the day before the Sabbath* (ἡν πα-ρασκευή ὃ ἔστι προσάββατον, Mark xv. 42). Both Matthew and Luke, and even John himself, use it in the same sense. The Passover (by which

name the feast of unleavened bread was commonly known) lasted seven days, besides the day of the paschal sacrifices, and of course a Sabbath occurred during the week. That Sabbath was called the Sabbath of the Passover, and the preceding day, or *preparation*, was known as the Preparation of the Passover."—*Lewin's Fasti Sacri*, p. xxxv.

Caiaphas and the chief priests were Sadducees, and denied the doctrine of the resurrection of the body. The words *next day* have their peculiar emphasis. He died on the sixth day, and rested from His labours for man's redemption on the seventh. On the sixth day man was made, he was now re-made by the death of Christ on the sixth day; and on the seventh God rested from His work of creation, as Christ now rested from His work of the recreation of our fallen nature.

Rabanus.

Mark xiv. 58.

The chief priests and Pharisees had used these very words of our Saviour as an accusation against Him at His trial, and had perverted their meaning; now they show they understood them at the first in the sense in which Christ had spoken them, and knew that *the temple* which He declared He would raise again was *the temple of His body*. In this we see the maliciousness of their accusation against Him. They themselves feared, and endeavoured to excite the fears of the governor by representing that His disciples might steal the body, and proclaim His resurrection,¹ and that the belief in this resurrection would be dangerous, and *the last error be worse than the first*. *The first error* to which they refer is the belief in His declaration that He was the Son of God; this they consider bad: it was the chief accusation brought against Him when He stood before Caiaphas and Annas. In attestation of this claim He had appealed to prophecy, and worked miracles; but that He should be supposed by the people to have risen again, they felt would be to those who believed an irresistible mark of Divine power and a proof of the truth of His mission—of such importance did they consider His resurrection. It was *worse than the first*—

Corn. a Lap.

(1) Because at *the first* He had but preached throughout Judea and Galilee that He was the Son of God; but the doctrine of His resurrection the disciples would be emboldened to preach throughout the world.

(2) The latter fact—*the last error*—would be a confirmation of all that Christ had taught during His life on earth, and demonstrate the truth of His claim to be the Son of God.

(3) It would take greater hold of all minds than His teaching had; and, thrusting its roots on all sides, would be eradicated with greater difficulty than His words.

(4) Such a belief would be dangerous to the continuance of the Roman rule, since it would convict the governor of having crucified Him who was not only King of the Jews, but the Lord of life and death.

Luca Brug.

¹ "Num illi qui relicto eo omnes fugerunt? An ille qui Eum ad ancillæ vocem negavit? An illi qui Eum

etiam audientes vivere mulierum deliramentum existimabant?"—*Soarez.*

They felt that the preaching of Christ, who is immortal, by many disciples would be far *worse* than the preaching of doctrines, however opposed to the tradition of the Scribes and Pharisees, by one who was mortal; and that to be called upon to worship Him as the immortal God would in its consequences be an *error worse* than to be called upon to follow and obey the living man.

Alb. Magnus.

Barradius.

The error of the Jews and that of their rulers in denying the Divinity and mission of the Messiah, whilst He lived amongst them, and their sinfulness in blinding themselves to the witness of His miracles, is less than that of those who continue to reject Him, though they have the additional and more mighty evidence of His resurrection.

Ludolph.

Let us note how unthinkingly, in their blind malice, they add another proof to the reality of that resurrection which was so soon to demonstrate Christ to be the Lord of life and glory. They own that He was indeed dead: this was a fact so well known to Pilate, that they could not pretend otherwise. *We remember¹ that that deceiver said whilst He was yet alive.* Here was the confession of the truth of His death, as their other words, *command that the sepulchre be made sure*, testify to the reality of His burial.

Salmeron.

Pilate said unto them, Ye have a watch:² go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch. [Matt. xxvii. 65, 66.]

Dan. vi. 17.

The sepulchre of Christ was not confided to the soldiers alone; the chief priests and Pharisees, in their anxiety to keep His body in safe custody, increased the precautions, and assisted the soldiers in their care of the tomb. *They went themselves and made the sepulchre sure.*

Euthymius.

As with Daniel when cast into the den of lions, in order to prevent the possibility of help from without, a stone was placed before the mouth of the tomb, and sealed with the seal of Darius, so before our Lord's sepulchre was a great stone rolled and sealed with the signet either of the Roman governor or of the chief priests. No human making-sure, however, can hinder the purposes of God; and the precau-

Dan. vi. 17.

Jansen Yp.

Bengel.

¹ "Recordati sumus. Non quidem bonorum, quæ dixit, aut beneficiorum, quæ illis contulit, nam horum obliti erant, sed eorum, quæ sibi negotium putabant facessere, ut obsistant." — Salmeron.

² Lightfoot, on Luke xxii. 4, under-

stands by this that Pilate authorized one of the watches of the Levites who kept guard in the temple to take their station at the tomb of Christ. So also Aquinas. "Habeatis custodiam, quasi dicens; In vobis est ut custodiat eum."

tions which the worldly prudence and fears of Christ's enemies suggested have become the means by which the truth of His resurrection has been abundantly certified. The stone, which *was very great*, could not be rolled away, nor the *watch* of armed Roman soldiers overcome, unless by Him who had the power of death and hell, and in whose hands are the hearts of all men and *the issues of life and death*.¹

Mark xvi. 4.

Ps. lxxviii. 20.
Prov. iv. 23.

The testimony of the enemies of Christ and of His Church is the confirmation of the faith; and man's worldly prudence furnishes a refutation to all sophistries of the unbeliever.

Quesnel.

¹ "Ex facto impiorum discamus pietatem: postquam Christi corpus ex altari in pectus velut novum sepulchrum excipimus; diligentem adhibeamus custodiam, ut in eo per gratiam semper permaneat, neque unquam nos deserat. Vigilantes appona-

mus milites, hoc est, vigilantes virtutes, quæ somnum, id est, ignaviam, à nobis repellant: plusquam ferreo instrumento nos astringamus, hoc est, adamantino, non peccandi decreto pectus muniamus."—*Barradius*.

* * * "O Mitissime Domine, per omnia quæ pro me pati dignatus es, humiliter peto, ut visibilibus omnibus abdicatis, in sempiterna divinitate tua, in immortalī beatitudine, in vivifica bonitate, corde, intellectu et omnibus sensibus exterioribus et interioribus ea profunditate absconsus immergar

et abscondar, ut omnium quæ creata cernuntur, funditus oblivisci valeam, atque ab omnibus temporalibus ac perituris sequestratus, Tibi soli Deo vivo et vero, mente inhæream, cui est honor, et virtus et gloria in sæcula sæculorum. Amen."—*Medit. Guill. Comit. Hol.*

END OF VOL. I.

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"Mr. Denton has produced a Commentary of which the freshness is equalled by the completeness. It will be invaluable to the clergy of the day in enabling them to bring the results of mediæval thought into combination with those of modern thought, and to make their sermons speak that language of the Church which has ever been the same from the beginning, though the idioms may have varied a little as the centuries rolled by. No parochial clergyman's library is what it ought to be unless it comprehends a copy of this Commentary on the Epistles."—*John Bull*.

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"It is needless for us now to repeat what we have already said in commendation of this very well-conceived and admirably-executed undertaking, which has been carried

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"The book now lying before us comes as a most seasonable help to the clergy, especially all such as have not very large and varied libraries. The former work of Mr. Denton on the Gospels, and the earlier instalment of this one on the Epistles, are in so many hands, and are of such tried ability, that a very long or detailed notice is unnecessary in now drawing the attention of our readers to the completion of the whole undertaking. We would merely say, on the one hand, that as large a variety of authors has been laid under contribution as in the former volume, from early Fathers to yet living preachers; and, on the other, that the compactness with which the extracts are given allows no excuse to clergymen for scamped and worthless composition. There are here materials in abundance. . . . Not many clergymen have Mr. Denton's range of study, but all, or nearly all, can avail themselves of the materials he has heaped up, and now poured out at their feet."—*Church Times*.

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ON "THE ACTS."

"This is the first instalment of what, when complete, must prove a most valuable work. The amount of learning which Mr. Denton brings to bear by way of illustration and elucidation is amazing,—real solid learning and extensive reading, and not merely that show of learning which is sometimes made by references and second-hand quotations. And then, in addition to this, we must add that Mr. Denton is not by any means the victim of mere learning. His discrimination, his full recognition of the difficulties which have to be met, and the fairness with which he meets them, all have to be acknowledged with grateful approbation. . . . We should be specially glad to find certain selected portions of this Commentary and its Introduction required to be 'got up' by candidates for Ordination. . . . We strongly commend this work to all Biblical students, and to all examining chaplains."—*Literary Churchman*.

"Mr. Denton, while in the course of his exegetic labours, becoming imbued with the learning and practised in the literary acumen of the great theologians of the past, has caught from them another quality also, and emulates, or almost emulates, their enormous and remorseless patience, and their unflagging and well-nigh incredible industry. The industry displayed in the volume before us is something marvellous. The wealth of citation, the abundance of illustration, the multitudes of references, will convince any one who reads it, that we are not far wrong in declaring that Mr. Denton in his Commentary closely treads in the steps of his own favourite commentators, Sylveira and Ferus,

mighty as they were in their labours. Yet the bringing the reader of to-day into contact with the accumulated learning, the deep piety, and the spiritual insight of the Middle Ages, is not the only, nor even perhaps the chief, merit of this admirable Commentary. It deals with the objections, the quibbles, and the fallacies of what is (not inappropriately) called 'Modern Thought,' with equal fulness and clearness. . . . But we must refer the reader to the volume itself. In this work we have an explanation of a portion of Holy Scripture, which is characterized alike by sound, learned, critical acumen, and soundness of doctrine."—*John Bull*.

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"A much-needed book, treating 'the Acts' from a Church stand-point, full of matter, concise and learned, yet so arranged that it is useful and interesting to the ordinary reader. The Introduction discusses fully the questions of name, date, author, language, ecclesiastical polity, objections, &c. All, except the last, in short Essays. The objections are fully and fairly considered and answered. The Commentary itself is textual after the usual English plan; in the foot-notes are given brief quotations in the originals for the scholar; at the end of some of the chapters are longer notes, as on 'The Sanhedrim,' &c. The explanations are clear and concise, the doctrinal teaching sound, and the practical reflections natural and devout. This first volume contains twelve chapters. We heartily recommend it to both clergy and people."—*American Church Review*.

"It is only strict justice to Mr. Denton to observe, that his work is not only a monument of wide research and marvellous industry, a very treasure-store of rare and precious information, hidden for long centuries in the dusty recesses of patristic and mediæval learning, but a well-arranged, systematic, and orderly digest of all that has been written by the best authorities—Protestant and Romish, Modern and Ancient—on the inspired record of the history of the Christian Church. . . . Mr. Denton's treatment of the grave difficulties in the speech of St. Stephen is, to our mind, one of the most valuable and masterly portions of this great work."—*Evening Standard*.

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